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THE

INDIAN * SOCIAL * REFORMER

PUBLISHED EVERY SUNDAY MORNING.

Office:—111, MUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII. BOMBAY—SUNDAY, SEPTEMBER 3, 1911. No. 1.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard." WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

The death of His Highness the Nizam of Hyderabad has caused genuine regret among all classes. He made very little pretension to modern ideas and was almost defiant in his adherence to the traditions, wise and otherwise, in which he had been brought up. But, in spite of all, he had certain qualities which earned for him the respect of all classes and creeds. Prominent among these was his absolute impartiality to the several castes and creeds among his subjects. He kept himself and insisted on his personal staff keeping itself aloof from the currents and counter-currents of intrigue which are common in most Native States. In his sympathies as well as in his severities, he made no distinction between Hindu and Mahomedan, and was consequently adored by his subjects. We trust that his successor will in these respects follow faithfully in his father's footsteps.

It must have been a strange sensation to Mr. V. P. Madhav Rao, the late Dewan of Mysore, to be visited by a Police officer and informed that the authorities would be glad if a meeting which had been announced to be held, under his chairmanship in the afternoon of the same day, were not held. But the irony of the situation as affecting Mr. Madhav Rao, is its least important feature. The occasion of the interdict could not have been more carefully chosen if the purpose of the Mysore Government was to show that the most innocent and even laudable object would not, in its opinion, justify the holding of a public meeting within its jurisdiction. We have known Mr. V. S. Srinivasa Sastry, whom the meeting was called to hear for nearly twenty-five years. Any one less disposed by conviction or character to say anything calculated to create any ill-feeling against Government or any class of its subjects, it has never been our fortune to come across. As a brilliant educationist who has devoted himself to the service of his country, no one could have given better advice to the students of Bangalore whom he had intended to address that evening. The second prohibited lecture was to have been on the evils of early marriage under the auspices of Miss Tenant's Marriage League. Mr. Sastry has made a special study of the texts of the Hindu Shastras bearing on marriage and it would have done no harm to the good people of Bangalore to listen to what he had to say on the subject. The only conclusion that can be drawn from the action of the Mysore Government, is that they are opposed to any one addressing the people on any subject whatsoever. And this is the twentieth century and Mysore, we think, rather prides itself on its enlightenment! A full account of the circumstances is given in another column by our Bangalore correspondent.

Commenting on Mr. Justice Sankaran Nair's article in the *Contemporary Review*, the *Leader* of Allahabad writes: "The position of a factor to social legislation is a factor"

which has sometimes been too much exaggerated. This seems to us also to be one of the defects of Mr. Justice Nair's article. Our own view is that a change for the worse in the policy of the Government towards social legislation has been distinctly noticeable of late. The Government refused to accept Dr. Rashbehari Ghosh's Bill relating to religious endowments on the flimsiest of grounds. And it will be within the recollection of our readers that the Hon. Mr. Jenkins demanded from Mr. Basu the wholly impossible condition of unanimous support to his Special Marriage Bill as a condition precedent to the Government accepting that legislation. We should like to know whether such tender regard for orthodoxy was displayed when, for instance, the *suttee* regulation and the Widow Remarriage Act and other similar ameliorative enactments were passed by the Indian legislature. There is room for more than suspicion that the Government have deliberately shown no friendliness towards social reform. We do not know whether the timely warning contained in Mr. Montagu's speech will lead to a change in the policy of the Government. We only hope that it may."

A correspondent writes to us as follows:—"A public meeting was held in the Pithapur Rajah's College Hall on Monday the 28th instant with the object of protesting against the Civil Marriage Bill. All were cordially invited to attend. Mr. Ch. Periah Sastry, B.A., 1st Grade Pleader, was in the chair. Speeches were delivered in Telugu by five gentlemen and in English one against the Bill. Some of the audience then enquired of the Chairman whether an opportunity would be given to those who were in favour of the Bill to say a few words by way of reply as was done to the opponents in the meeting already held in this town to adopt a resolution in favour of the Bill. On this request being refused, those who were for the Bill questioned the propriety of putting the proposition against the Bill to vote since they also attended the meeting by invitation. Diwan Bahadur Mr. D. Seshagiriraw Pantulu, B.A., B.L., Chairman of the Municipal Council then got up and demanded the names of all those who were for the Bill. Cries were heard from the various quarters of the meeting to first note down the names of the gentlemen believed to be against the Bill if the conveners of the meeting were hopeful of carrying out their resolution even by a narrow majority. Neither names nor votes were taken and thus the meeting ended in a fiasco. It is stated that the Chairman of the meeting recorded the protest resolution, as having been carried by a majority."

With this number we are issuing the Index to Volume XXI of the *Reformer*. Subscribers whose files may not be complete are requested to apply for the missing numbers with postage stamps to the value of Rs. 2 per volume without delay. A few bound volumes

CONTENTS.

Editorial Notes.
Government and Sectarian
Universities.
Bangalore Notes.

Medium of Instruction in
High Schools.
Medical Registration.
The Special Marriage Bill.

THE INDIAN SOCIAL REFORMER.
BOMBAY, SEPTEMBER 3rd, 1911.

**GOVERNMENT AND SECTARIAN
UNIVERSITIES.**

It is at last beginning to dawn upon some minds, which have hitherto been firmly closed to any doubts regarding the benefits to be derived from sectarian Universities, that the opinion that such institutions are undesirable in themselves is not incompatible with a deep and sincere interest in education. The *Pioneer* considers that this opinion is likely to be strengthened by what is now taking place. The circumstance which has principally contributed to this conviction on the part of our contemporary, is that, at the Conference of Mahomedan representatives recently held in Lucknow to consider the draft constitution of the proposed Moslem University, strong differences of opinion disclosed themselves, especially in regard to the extent of Government control provided over the management. This, one would think, was hardly the most cogent reason for or against the idea of sectional Universities, but that is how the *Pioneer* argues. Apparently, if Government are given full right of control, our contemporary would not believe in the depth or sincerity of the interest of those who are opposed to sectarian universities. To our mind, it seems that the less Government have to do with denominational institutions the better would it be for their position and influence in the country. In associating themselves with the management of a University which is frankly sectarian in its aim, the Viceroy and other high officials are making a departure from the policy hitherto consistently observed in India.

These remarks apply as much to be proposed Hindu University as to the Mahomedan. The Government of India sometimes does not seem to realise the magnitude of its position. It is the biggest fact in India at present. The moment it steps into a scheme, however anxious it may be to make its presence as unobtrusive as possible, it begins to dominate it by simply being there. It sets up what can be likened only to an extensive magnetic disturbance affecting every bolt and bar in the scheme, we do not say injuriously, but in a manner not especially relevant to its central object. This is the position of Government. At the same time, none but a visionary can fail to recognise that as things stand no large scheme of education can exist without Government support and, therefore, without a measure of Government control. The Mahomedan opponents of Government control, to be consistent, should have refused the large grant which was made in the last Imperial Budget in aid of Aligarh College. These two things taken together, the fact that the Government of India has no means of modulating its influence at present and that no University can exist without its control, constitute a conclusive argument in favour of Government Universities in India.

the ignorant sections of the Government of India by assuming the sponsorship of a denominational University put themselves in a position in which it will be difficult, if not impossible, for other denominations to recognise their even-handedness and impartiality to all sections of the Indian population. The Government of India are, no doubt, perfectly alive to this consideration, and we have no doubt that, whatever the *Times* and the *Pioneer* might say, it will ease their minds considerably if a Hindu University can by any possibility be simultaneously inaugurated. That is just why we fear that we may be landed into some unnecessary, ill-considered project before we know where we are.

In its issue of the 1st instant the *Times of India* has an article on the forthcoming Gaekwar Scindia marriage which is reminiscent of the highest traditions of the Anglo-Indian press. We trust our contemporary's example will be largely followed. The article concluded as follows: "The Government of India owe a duty to social reformers which they must discharge or be discredited. Consistently with their general policy of religious neutrality, they have taken the direct initiative in suppressing practices like infanticide and *Suttee*, they have followed up social changes due to reformers by legislation designed to give them sanction, and they have pointed out, with every right, that the development of the country is largely a question of the abolition of those social practices which sap the vitality and cramp the growth of the race. An omniscient Under-Secretary has bidden the leaders of Hindu thought consider whether certain of their customs are compatible with social and industrial progress. So far as they are concerned in the forthcoming ceremonies, we hope the Government of India will range themselves on the side of the best moral sense of the country. The chief actors in this affair are at perfect liberty to follow their own views; in pointing out the wide gulf which separates the Gaekwar's practice from his precept, we cannot logically question his freedom, or urge that the Government of India should have done so. But as everyone cognisant of Indian conditions knows, there are *nuances* indicating the attitude of the Government of India towards ceremonies in Native States. There is, we venture to say, a strong obligation on the Government of India not to participate in the wedding ceremonies beyond the minimum custom and precedent prescribe. On the unofficial Anglo-Indian community, we fear, suggestion will be wasted. Nevertheless it was with a deep sense of regret that we noticed, at a social gathering in London, men who ought to have known better were said to have joined in congratulations on an engagement repugnant to many of the best minds in this country. English society does set a certain standard; derogations from it are unworthy and undignified."

Mr. Ramanbhai Mahapatram writes to us: "A Widow Remarriage was celebrated at Ahmedabad on the 26th August under the auspices of the Widow Remarriage Association. Bai Santok, daughter of Kupram Devram Jani, aged 22, resident of Dholera (Ahmedabad District) was married to Jethalal Kaghavji Joshi, aged 24, resident of Limbdi and Bnuj. The parties belong to the Audich Sahasra Brahmin caste. Bai Santok had become a widow at the age of 19."

A change decidedly for the better took place in the monsoon conditions last week. Gujarat which had waited in vain hitherto had some rain and Kathiawar had good rain in many places. It looks as if the situation, though it cannot be wholly appreciated, may be appreciably ameliorated by a rainfall during the next few days.

BANGALORE NOTES.
(FROM OUR OWN CORRESPONDENT.)

Bangalore, 29th Aug.—I think that I will be failing in my duty if I do not narrate to you some of the interesting incidents which have of late happened in this State which glorifies in the name of *Swaraj*. Some enthusiastic young men have been arranging for a meeting of students and it was decided that the occasion should be made use of for their being benefited. The idea that struck them was to invite a competent authority to give them some timely words of advice. Accordingly Mr. V. S. Srinivasa Sastriar, B. A., L. T., F. M. U. of the Servants of India Society was approached and he readily consented to oblige the young men. His past experience of the Educational Department and his connection with the Triplicane High School as Head Master were factors which evidently weighed with the youthful organizers to pitch upon Mr. Srinivasa Sastriar and I myself think that a better selection could not have been made. His keen and continuous interest in the advancement of the rising generation is by itself a sufficient ground for the selection of Mr. Srinivasa Sastriar to address the young. He having consented to come down here and deliver the address, the opportunity was availed of and a number of public functions was organized. The following were the meetings arranged (1) 23rd August, A lecture on the Elementary Education Bill by Mr. Srinivasa Sastriar—Chairman Mr. V. P. Madhava Rao, C.I.E., Retired Dewan of Travancore and Mysore.

(2) 24-8-11. A lecture on the Servants of India Society. Chairman—Mr. V. Srinivasa Rao, retired Deputy Chief Engineer.

(3) 25-8-11. An inaugural Address on the necessity of forming a South Indian Young Men's Association by Mr. K. Ramachandra Rao, B.A., M.A., London Mission High School, Chairman—Mr. V. S. Srinivasa Sastriar.

(4) On 25-8-11. Address to students by Mr. V. S. Srinivasa Sastriar, B. A., L. T., F. M. U., Chairman, Mr. Karpur Srinivasa Rao, Deputy Chief Engineer, Mysore Service.

(5) On 28-8-11 A lecture on the Evils of Early Marriage by Mr. Sastriar under the auspices of the local Branch of the Hindu Marriage Reform League, Chairman—Mr. V. P. Madhava Rao, C. I. E., President of the League.

(6) On 29-8-11. A Discussion on the Civil Marriage Bill in which Mr. V. S. Srinivasa Sastriar will take part. The functions Nos. 1, 2, 5 and 6 were to take place at the Sankara Mutt Hall, 3 at the Dodanna Hall and 4 at the London Mission Hall.

Of these Nos. 1, 2, and 3 came off. Then the people went to attend the fourth meeting at the London Mission Hall. A notice was seen there to the effect that there would be no meeting. That has a source of great puzzle to us. I enquired whether the cause of the mysterious cancellation could be due to any misunderstanding on the part of the Mysore Government. For, I saw a few members of the Police Department, of course, in civil dress who seemed to give their whole-hearted attention to the lectures of Mr. V. S. Srinivasa Sastri. In the meantime, the news went abroad that the local Inspector-General of Police sent for the Head Master of the London Mission High School and told him that he was going to stop any meetings which are to be addressed by Mr. Srinivasa Sastri. The Head Master was, it would appear, in a tremor and profusely apologised to the Inspector General of Police for the part the Head Master had taken and begged to be excused. As for the meeting itself, which was

to have been held on Saturday last at the London Mission Hall, the Head Master took it upon himself to stop the meeting. He, therefore, on his way home wrote a notice saying that there will be no meeting and pasted it on the notice-board. He never consulted the gentlemen who organized the meeting. That is a different matter. At 5 P. M. a *Posse* of constables marched to the London Mission Hall determined to stop the meeting and found the Hall carefully locked. The disappointment caused to the students may well be imagined. The Chairman of this meeting was Mr. Karpur Srinivasa Rao, Deputy Chief Engineer in the Mysore Service.

In the meanwhile, several rumours were circulating in the bazaars and the public places that the Mysore Government were determined to stop Mr. Sastriar from lecturing further in Bangalore. Yesterday the local public including such persons as Mr. K. S. Chandrasekara Iyer, Chief Udar *Udara*, Miss Godfrey and Mr. Balfour Clarke of the Theosophical Society, Miss C. A. Tennant, assembled at the Sankaramutt Hall to hear Mr. Srinivasa Sastriar speak on the evils of Early Marriage. Mr. V. P. Madhava Rao, C. I. E., the retired Dewan, the President of the League, took the chair. Mr. Srinivasa Sastriar also came. When everybody was on the tiptoe of expectation to hear the excellent lecture of Mr. Sastriar, Mr. Madhava Rao, C. I. E., the President, made the staggering announcement for which no one in the hall was prepared. In rising to speak, he said:—

"LADIES AND GENTLEMEN.—I am sorry to announce that I understand from a high Police Officer, who visited me this morning, that the authorities will be pleased if this meeting did not take place. I have, therefore, to announce with regret that the lecture advertised for this evening will not be delivered. I know that this announcement will be received with disappointment by you; but I have no other alternative left as a loyal subject of the State. Simultaneously with this announcement, you will also be sorry to hear that I have received a letter from Mr. D. B. Ramachandra Mudaliar, the indefatigable Honorary Secretary of the newly formed Hindu Marriage League, resigning his office of Secretary."

The assembly then dispersed and the subject of the day's incident formed the topic of discussion among the gentlemen assembled in different groups.

This attitude on the part of the Mysore authorities is really surprising. That the local D. S. P. right officially paid a visit to none else than the immediate predecessor of the present Dewan under orders from the Head of the administration is an act which cannot be sufficiently condemned. The question everyone is asking in the streets is have matters gone the length of a retired Dewan of Mysore being warned against holding a public meeting for a lecture on a purely social subject? This, in effect, is surely what is implied in the speech of Mr. Madhava Rao quoted above. In virtue of his position and of his avowed loyalty to H. H. the Maharajah, Mr. Madhava Rao has worded the speech in the least exciting and provoking form. This is what we understand and conclude.

With regard to the League itself, its life and soul was Mr. D. B. Ramachandra Mudaliar, the Assistant Superintendent of the Government Press. I heard it said by the most reliable of men that Mr. Mudaliar was ordered by the Dewan to sever his connection with the League, because Mr. Srinivasa Sastriar was to deliver a lecture. That is the ministerial anger in Mysore! More particulars later on.

MEDIUM OF INSTRUCTION IN HIGH SCHOOLS. (BY A PARSI LADY.)

Can it be believed that in a Presidency, whose destinies are in the hands of a benign, thoughtful, progressive and generous Governor, any steps would be taken which would place the youth of this presidency in a backward position and make it more difficult for them to compete in the struggle for life, with their fellow countrymen of other Presidencies and Provinces? And yet, can anyone, examining minutely and analysing carefully the results of the teaching of all subjects, except English, in our Secondary Schools, through the medium of the vernaculars, think otherwise? It is said the change was suggested and asked for by several parties. Who were they? One never heard of a petition sent to the Government, either by the public or the heads of Schools, to introduce this change. One never saw the appeal made in the Press—the voice of the people. Even now there seems to be no effort made to oppose this measure. The "Times of India" seems to be fighting, as it were single-handed, for the people of the Presidency. The Hon. Mr. Lalubhai Samaldas raised his voice in the Legislative Council, received a sort of reply, which does not satisfy and the curtain is drawn. The Government's decision rests on "practical experience". What was that practical experience? A certain school teaches in the vernacular; it is easier to teach and the teachers' work was simplified, there can be no doubt of that. But were the boys better off for the method in which they were taught?

How are the young men that leave our Secondary Schools employed? Some of them join our Colleges, some take up Government service as clerks and assistants, some take to typing and stenography. Imagine the young man who has been taught through the medium of the vernacular, seeking employment in any of the above. He perhaps writes a good application, is asked to call, is spoken to, stutters in his replies, which can go no further than "yes, sir" and "no, sir"; even if he be engaged on spec, he remains in the same position, although he works hard, for his want of control over the language is a bar against promotion. If he be a stenographer, his case is worse. During his school days he could not have conversed in English for even two hours daily, that could not make him familiar enough with the language and, as a consequence, he can produce sound not sense from his notes, he thus never rises as a stenographer but merely vegetates as a typist all his life. The case of those who join colleges is just as bad, they cannot follow the lectures, not even those on mathematics. Were they even to join the Victoria Jubilee Technical Institute, they will be handicapped; even at present, the complaint of the teachers there is, that the students that come to them cannot grasp and follow what they are taught, with their poor knowledge of English. Not only at the Technical institute, but were the lad to apprentice himself at a mill or Factory to be certified as an Engineer in due time, the Engineer in charge will deplore the fact that the want of a sufficient knowledge of English prevents the boy from acquiring a sufficient knowledge of the theoretical side of Engineering, by his inability to take advantage of the literature published on the subject. Again, if the student has a bent for the fine Arts or Architecture and joins the School of Arts, the same difficulty meets him there. Men who have devoted their lives to this subject have recorded their researches in ancient and mediæval art, all this would be a sealed book to the most aspiring and talented art student, if he has no mastery over English.

Perhaps, it may be said that all the above merely proves that a good knowledge of English is essential for every young Indian that wishes to advance in any walk of life and that those introducing the change in our Secondary curriculum do not deny it. They assert that the object of the change is to "facilitate teaching" and "to quicken the acquisition of English". It may "facilitate" the work of the teacher, specially that of the incompetent ones, but rather than "quicken the acquisition of English," it will prevent the student from acquiring it at all. No one can deny that the class of students that attend the secondary schools in which this change will be introduced, scarcely ever gets a chance of speaking in English out of school, and during the six hours they spend in school, about two hours will be occupied with English and what can they acquire of a language in that time? What opportunities will there be for the boys to converse in English, to use their own efforts to frame sentences in English rather than thinking them out in the vernacular and then translating into English? Would it not be better for the boys to handle all books in English during all the time they are at school? Can any one doubt that it will give them a better grasp of the language? If the Government wished to "quicken the acquisition of English," the only way would be to compel the teachers as well as the pupils to speak in English during class time and out of class from the time they enter the school till they leave the premises. "The acquisition of English" will then be magical and no boy will find any difficulty in understanding any of his subjects. There can be no difficulty about it. The Indian children take to English as easily as they do to their own vernacular if only they hear it for a long enough time each day, and if they once get a colloquial grasp, nothing will be too difficult for them to understand as they advance in their studies.

As years go on, English must become the pre-eminant language of the country. Even at this day, it is the only medium by which men and women in different parts of India can understand one another. It is no foreign language, but the language that must unite the peoples of this continent and make her united. Why is it that there is no active opposition to the proposed change, if there is so much to be said against it? Is it that there is none to fight the cause of the people and this affects the people of the country? The change will very probably be adopted by most if not all the Government and Municipal Schools because it will facilitate teaching. Who is to agitate and speak on behalf of the class of boys that attend these schools? They must one day be the backbone of the country and the best efforts of every one ought to be exerted to improve their position and condition, rather than silently allow experiments to be made of their future prospects.

MEDICAL REGISTRATION. A BOMBAY MEASURE.

A Bill providing for the registration of medical practitioners is to be introduced into the Bombay Legislative Council. The object of the Bill is to protect the public and the medical profession from irregularly qualified practitioners who have received training in medical science in unrecognized institutions and to afford a ready means of ascertaining whether any particular medical practitioner possesses certain scheduled qualifications. The Bill follows in general outline the English Act (21 and 22 Vict. P. 99) without however, prohibiting in any way the recovery of charges by unregistered persons. While, therefore, it places no direct restriction upon the practice of Indian "vaid" and "hakims," it will improve the status of qualified medical men.

THE SPECIAL MARRIAGE BILL.

I.

MIXED MARRIAGES IN INDIA.

HINDUS AND CHRISTIANS.

To THE EDITOR, THE *Indian Social Reformer*.

SIR,

Under the above heading, appears in the *Madrās Mail* of the 23rd August, on page 7, an extract from the *Leader* of Allahabad, disputing the correctness of the statement of the *Indian Social Reformer*, for which I am responsible, that mixed marriages between Hindus and Christians can be legally solemnised under the Indian Christian Marriage Act.

It is a matter of public knowledge here that more than one such mixed marriage has been duly solemnised under Part V of the Act, by the Native Christian Registrar of Marriages in this town. The brides in these cases were born Hindus professing the Hindu religion, and they never formally renounced their faith either before or after marriage. These marriages are considered perfectly legal and valid not only by the Registrar who is of about twenty-five years' standing, but also by the whole Christian community here. An English Baptist Missionary of this station, who is himself "a Minister of Religion licensed under the Act to solemnise marriages" according to Section 6, and our Public Prosecutor who is a Christian, also share this view.

The Registrar of Marriages has on hand just now the case of a Christian girl who wishes to marry a Hindu gentleman of her acquaintance, and he assures me that this marriage also can be performed under the Act, and will be absolutely valid and binding.

Section 4 of the Indian Christian Marriage Act stipulates that at least one of the parties to a marriage under the Act shall be Christian in faith. The Act takes absolutely no cognisance of the religion of the other party, except to provide that a person licensed under Section 9 of the Act should solemnise marriages only where *both* parties are Native Christians and not otherwise. The preamble to the Act which states that it is enacted to "consolidate and amend the law relating to the solemnisation in India of the marriages of persons professing the Christian religion" is not inconsistent with and does not abrogate by anticipation the provisions of Section 4. The Indian Christian Marriage Act certainly relates to the marriages of Christians, but these marriages may be with other Christians or with non-Christians. The preamble cannot be understood to limit the application of the Act to the marriage of a Christian only with another Christian. The use of the plural word "marriages" and the preposition "of" instead of "between" or "among" obviously precludes such an interpretation. Nor is there any provision in the Act to show that Hindus are excluded from its operation on account of their personal law. The only section which makes a reference to the personal law of the parties is Section 88, but that is concerned only with determining the limits of prohibited degrees, and is but an analogue of Section 2, Clause (4) of Act III of 1872, which says that "the parties must not be related to each other in any degree of consanguinity or affinity which would, according to any law to which either of them is subject, render a marriage between them illegal". When a Hindu chooses to marry a Christian under the Indian Christian Marriage Act, he must perhaps be taken to have renounced his personal law except to the extent insisted upon by Section 88, and accepted in its stead for himself and his issue the law as laid down by this Act and the Indian Succession Act.

It would be very interesting to know what view is taken by the various other Registrars of Marriages in the Presidency and elsewhere in India, and whether Berhampore is the only place where mixed marriages between Hindus and Christians have hitherto been solemnised under Act XV of 1872.

In view of the great importance of the subject, and considering that the happiness of the families which have already arisen through such mixed marriages depends entirely on a correct interpretation of the law, not to speak of its effect upon the probable fortunes of Mr. Basu's Bill, I earnestly hope that some competent lawyers will elucidate this knotty point and set all doubts at rest.

Berhampore (Gaujam Dt.) }
26-8-11.

KOPARGAM RAMAMURTI.

II.

SIR,

There is in spite of many suggestions that a separate law should be passed for Hindus alone, a necessity for the passing of this Bill. The result of this will be to introduce and legalise marriages between Hindus and non-Hindus, a revival of the practice followed in the Vedic and Puranic times and latterly popularised by Akbar. At present, it is very doubtful whether a marriage between a pure Hindu and a convert to Hinduism, celebrated according to Hindu rites will be recognised as a valid one and this is so even when the Bill is restricted to Hindus. Law has not yet recognised proselytism in Hindu society. Besides, the way of bringing about this conversion is at present practised by the Arya Samaj alone. So, a convert to Hinduism will have necessarily to belong to that Samaj. But, this cannot be the opinion of those who are in favour of proselytism into Hindu religion. They will be tolerant enough to admit a non-Hindu into any system of the Hindu religion. Now, family influence is recognised as one of the most potent factors of bringing about harmony in society; so, marriage will be one of the ways by which the cause of proselytising will be silently effected. It is therefore greatly to be desired that there should be no hindrance whatever, specially of law, in this matter. Here, I must say that it is not quite correct to say that he only is a Hindu both of whose parents are Hindus. Hindu society does recognise a person born of parents one of whom is a non-Hindu as a Hindu, so long as he or she follows Hindu customs; but unfortunately at present this privilege is given only to illegitimate children. All the same, it goes to prove that Hindu society does not restrict the privileges of being called Hindu to a person born of parents both of whom are Hindus. This principle is slowly gaining ground and the desire of admitting non-Hindus into the fold of Hinduism is the modern manifestation of it. So, gradually the children of such marriages will be recognised as Hindus and the object of the reformers gained.

The divorce clause in the Bill has again become a bugbear to many. They think this will introduce the principle of contract into Hindu law of marriage. But it is not so. Bishop, in his work 'Commentaries on the law of marriage and Divorce' says: "Marriage executed is not a contract, we know, because the parties can not mutually dissolve it; because the act of God incapacitating one to discharge its duties will not release it, because no accepted performance will end it; because no suit for damage will lie, for the non-fulfilment of its duties; because these duties are not derived from its terms, but from the law, because legislation may annul it at pleasure, because none of its other elements are those of contract but are all of status". Divorce as granted by the Bill is only a means, whereby a person under certain very rigorous

conditions gets the right of marrying a second time and the necessity of such means is obvious when the Bill enforces a monogamous marriage. Of course this principle of divorce falls short of the high ideal of marriage; but every one of us must keep in mind that ideals are to be brought into practice by public opinion and never enforced by legislation, whose grip is very tight and severe. This is the principle underlying the Hindu Widow Marriage Act.

Bombay,
29-8-1911.

Yours, &c.,
S.

III.

Sir,

The Hinduism of the future is destined to be twofold in practice; the one is Ritualistic Hinduism; and the other is Vedantic or Protestant Hinduism which is non-ritualistic. The advanced liberals, the flower of the Hindu Society, in fact every finished Hindu, will forswear ritualistic Hinduism and adopt Protestant Hinduism, while the conservatives who form the vast majority will stick to Ritualistic Hinduism.

The orthodoxy of the Ritualistic Hinduism is the inveterate enemy of Social Reform. This is clear from the dogged opposition of the orthodox Hindus towards Mr. Basu's Civil Marriage Bill. Rationality is the common portion of mankind. To possess a rational nature is the glory and happiness of every human being. Can we the Hindus lay a claim to this glory and to this happiness? I think we cannot. Brahmins learned or unlearned, have never deduced their opinions on social matters from reason or the understanding. But I find that they are blind followers of tradition and custom. Reason has never been with them the ultimate test of truth. The Hindu experts in logic called in Sanscrit *Tarkalan-karas* or *Tarkabhoshanas* have never been known to apply their logic to questions of Social Reform. These Hindu logicians or *Tarkakas* have spent a dozen years or two to learn logic *only* to display their learning in periodical assembly of Pandits summoned by a Rajah, such as Gadwal or Anogonda, or by a Sabha, who doles out a pittance of reward to those logicians for their laborious learning year after year. Judging from the attitude of the learned Brahmin Priests, learned Matadhipattees and other learned Brahmins towards Social Reform, I believe that they are either incapable of rationalization or are dominated by a reprehensible reluctance to reason out the causes, consequences, and conditions of facts connected with Social Reform. The Hindus both cultured and illiterate are governed by usage and custom. Usage is their God, usage is their religion and usage is their rule. For even Smriti writers such as Manu and others who sanction a Civil Marriage of this particular kind, the Hindus would not care a pin. Even if a Matadhipattee such as Shringari Sree Sankara Charya does sanction an innovation, the Brahmins en masse will cease to regard him as an authority and will refuse to be bound by his edict. These Matadhipattees are, after all, the slaves of the ignorant people whom they are believed to rule in matters relating to society. All social questions such as widow marriage, post-puberty marriage, intermarriage between different sects, inter-dining and foreign travel are determined by the *democracy* of the Hindu people. Matadhipattees have no real power to decide these questions. The ardent Hindu social reformers form a drop in the ocean of the *Hindu Democracy* and are utterly powerless to win the masses over to them. People anxious for the success of social reform ought not to waste time and energy in attempting to convince the masses who are not *willing* to be convinced of the wisdom of change. Then what is the remedy? The remedy lies in the hands of the educated thinkers. All those who are for social reform ought to secede themselves from the masses and form separa-

tists like Dissenters or non-conformists of the Christian peoples. The Civil Marriage Bill is only an enabling measure. It is not forced down the throats of the oppositionists of the Bill. This Bill is intended to legalize the marriages of the above said *Dissenters* who are willing to take advantage of the law. Suppose a Brahmin wishes to marry a non-Brahmin woman where there is real love and mutual esteem, what right has anybody under the sun to prevent this marriage? Opposition to this Bill is preposterous. The parents and the brothers of the man who marries under this Act are welcome to live separately from this couple and are not compelled to dine with this man and wife. Some objectors say that the marriage under this Bill is not a sacrament. It is optional with the parties to make this a sacrament. They may, if they choose, and, if Purohitas can be got, go through the multitudinous sacramental ceremonies or they may dispense with such ceremonies according to their will and pleasure. I do not see the force of the objection that there is no sacrament in the civil marriage. The object of the sacrament or sacred ceremonials at a marriage is to impress the obligation between the couple. In marriages with or without sacrament there is the usual promise by both the couple, of fidelity, duty and support. In Hindu marriage ceremony, the language employed is Sanscrit. The majority of the Purohitas who officiate at the marriage are ignorant of Sanscrit and do not know the meaning of the words they use. They get by rote the ceremonial Mantras without caring to understand them. The parties to the marriage are equally ignorant of Sanscrit and do not know what these words at the ceremonies signify. In sacramental marriages, are there not cases of violation of these promises? Have non-sacramental marriages among Brahmins, Christians and Mahomedans not proved success? The *prize* or *blame* in a married life does not depend upon the sacramental or non-sacramental character of the marriage. The success or failure or rather the happiness or misery of the married people is due to other causes, which need no mention here. So the objection on the score of want of sacrament fails. South India, the southern half of South India in particular, has proved to be an utterly uncongenial soil for social reform to take root and thrive. As against our Dewan Bahadur Kanchi Krishnaswami Row and Dewan Bahadur R. Raghoonatha Row who are the conspicuous members of the South Indian Brahmin community and who have pronounced against the Civil Marriage Bill, it is very refreshing to find that Sir A. O. Chatterjee of the Punjab Chief Court, and Sir N. G. Chandavarkar of the Bombay High Court, have given their whole hearted support to this legislative measure which seeks to converge the divergent peoples of India. I am really surprised to see that these short sighted oppositionists, some of whom are ardent political reformers, have failed to note that this Civil Marriage Bill possesses the conspicuous principle of effectuating or accelerating the nationalization of India which is the goal of the real well-wishers of this great country consisting of curious customs, of inharmonious or irreconcilable creeds, and of all sorts of tongues. I fervently hope that the Government and the Legislature will see their way to pass the Bill for the purpose of protecting the integrity and the happiness of the Dissenting Members of Hinduism who honestly rebel against the existing pernicious customs of their society.

Ongole,
20th August 1911.

T. NATAYA BASTHI,
First Grade Pleader.

IV.

To THE EDITOR, THE *Indian Social Reformer*.

Sir,

Having closely followed the discussion in the newspapers, in many meetings held throughout India about the Civil

Marriage Bill and having read the criticisms made by those who have expressed their disapproval of the Special Marriage Amendment Bill introduced in the Viceroyal Council by the Hon'ble Mr. Bhupendranath Basu I am inclined to believe that the objections raised against the Bill are not sustainable.

One of these is based upon the ground that it is against the teachings of the Hindu religion and the Hindu Sastras. No one denies the correctness of this proposition. But the point to be considered is not whether marriage under the Amendment Bill is recognised by the Hindu religion and by the Hindu Sastras, but whether the Hindu religion and the Hindu Sastras are always the highest authority which we have to look to in every matter and the marriage under the Amendment Act cannot be regarded as a proper and legal marriage. Now I am not concerned with the acceptability or otherwise of the authority of the Srutis and Smritis of Hindus. But I look at the ceremony of the marriage under the Amendment Bill in the light of the present environments of our life and judge it upon its own merits. With due deference to the opponents of the Bill who are inclined to hold that everything contained in the Hindu religion is right and binding on us, irrespective of any other considerations, I beg to differ from them in that I believe that the Hindu religion and Hindu Sastras do not always serve as the best guides in our secular life and that the laws of our ancient Rishis are unchangeable. The opponents of the Bill cannot help admitting that we are every day transgressing the laws of the Hindu Religion in some walks of our life and have become slaves to the blind custom notwithstanding the tenets of the Hindu religion to the contrary. It is not within the scope of my discussion to state whether marriage is a social contract unconnected with religion or is a religious sacrament. The real point under discussion is whether a man and a woman who show conjugal fidelity to each other and whose union is not forbidden by reason of consanguinity or affinity cannot enter into a marital contract and their offspring cannot inherit their property as legitimate children and my answer to this is in the affirmative. Another objection against the Bill is that it takes away the caste system root and branch and creates the whole human race as one caste. This objection presupposes that the passing of the Bill at once removes caste system entirely and that the caste system in India with its sub-castes is a boon to the Hindu Society. In the first place, the enactment of the Bill does not in the least compel people to lose their caste as it is only an enabling act which stretches its helping hand only to those who seek for it. Does any person lose his or her caste because the act exists? The answer is clearly in the negative. In the second place, caste system as it exists at present is not only not a boon to the Hindu society but it is a most pernicious institution. It may be said by our orthodox friends that our Rishis, the ancient lawgivers of India were much wiser than our present day reformers who attack the institutions that came into existence some thousands of years ago. To avoid discussion, I concede that our Rishis were much wiser than the present day law-givers, but it is incorrect to say that human laws are unchangeable. Caste system had its advantages at one time but to contend that the caste system as it exists at present has nothing but advantages is far from truth. So long as the Hindus are divided into castes and sub-castes, national unity cannot be attained. The passing of the Bill is a preparatory step for the real progress of social reform in that it gradually brings the fusion of all castes without abolishing the caste system all of a sudden.

The third objection is that it makes the Government interfere in our domestic and social matters and that all reform should

come from within our society. No doubt it is highly commendable if all reform comes from within. But if we wait for certain reforms in our society till the society be prepared for them, it is not far from right to say that we have to wait for a very long time, if not for ever. There is no country in the world in which the Government has not interfered to help its subjects in the matter of even domestic and social reform. But for the interference of Mikado, the Emperor of Japan in the matter of social reform, Japan would not have stood on a par with the most civilized countries of the West. But for Raja Ramamohan Roy, the greatest reformer of the 19th century, who, against the cries of all the orthodox Pandits of his time, fought for the abolition of Sates and made the Government interfere in the matter of the Hindu religion, thousands of widows would have been most cruelly tortured to death on the funeral pyre. Several acts passed by the Government namely XV of 1856 and III of 1872 which removed some legal obstacles in the way of reform were passed at the request of the leading reformers of those times notwithstanding the strong opposition of the orthodox people of the Hindu community. There are very few instances, if any, in which reform has come from within. Reform is a bitter pill for some people to swallow. It is the benign Government that must administer it. There is nothing wrong or derogatory on our part to seek for the aid of the Government in securing any measure which aids reforms though in social and domestic matters provided it is for our own good. Nothing is more imprudent than to reject a beneficent reform merely on the ground that it is obtained at the instance of the Government. The critics of the Bill will have no objection, I suppose, to retain the clause relating to compulsion in the elementary Education Bill of the Hon'ble Mr. Gokhale.

The fourth objection is that difficulties as regards inheritance, adoption, maintenance and similar questions of law will arise. The proposed amendment act does not create any new difficulties as regards inheritance, etc. There can be no difficulty for the children of those who marry under the act to inherit their parents' property. If it be considered desirable that there should be a different rule with regard to collateral succession the amendment Bill may contain a clause to that effect. Besides these, there are a few objections of minor importance: Namely that there is no necessity for the amendment of the Act III of 1872, that the amendment Bill is a revolutionary measure, that it wounds the feelings of millions of men and so on. I may say a word as regards each objection. When the object of the amendment act is to legalize the marriages of not only Brahmans but also the marriages of all those who are within the pale of their religion, it is idle to contend that there is no necessity for the passing of the Bill. There were no reforms in the social and domestic matters that did not at first appear to be revolutionary to the Hindu minds. So does the amendment act appear in the beginning. All reform is revolution to some. As for hurting the feelings of many, it can be said that it does not matter much if the amendment act hurt the feelings of many when the Act is intended for their own welfare. In short, I may say that I do not see any reason why the opponents of the Bill should dread the amendment act more than they dread the Act III of 1872. The fear of the opponents of the Bill is to a great extent imaginary and their objection is based mainly on the ground of sentiment. The advocates of the Bill must therefore think it their duty to remove the apprehensions of the people to strengthen the public opinion for accepting the Bill and to request the Government to place it on the statute book.

Ellore.

8-8-1911.

R. V. SAMJIVA RAO,
Pleader.

[We have had to omit some portions to bring the letter within the limits of the available space—Ed. I. S. R.]

V.

THE SPECIAL MARRIAGE BILL AND MAHOMEDANS.

We are glad to find that some of our Mahomedan countrymen are as keen about the passing of the Special Marriage Bill as its Hindu supporters. Mr. D. H. Ahmed in a letter which he has contributed to a recent issue of the *Muslim* says that the amendments proposed by the Hon'ble Mr. Bhopendranath Basu do not in any way interfere with the "Shara." If a Mahomedan husband gives up his privilege of marrying many wives, he asks, what right have other Moslems to refuse him permission. The correspondent thinks that the fault of his coreligionists is that they consider the laws ordained at Medina to be for all times, all countries and all races. The opponents of the measure should take into consideration the fact that laws can never be fixed or permanent and that with the progress of evolution they should modify their laws when necessary for the happiness of man. Speaking about the future of the Mahomedan nations, Mr. Ahmed observes that if they do ever have a renaissance and a new life they must modify their marital and domestic relations, their social and political arrangements. The following remarks with which the correspondent concludes his interesting letter will be read with interest—"If the majority of Moslems prevent the minority from doing an act which is not only not wrong but is eminently praiseworthy—the same reasoning must deprive Indian Mahomedans from sacrificing cows at the Bakr I'd for Hindus are the majority while Moslems are the minority. Let orthodox Moslems beware."—*Advocate*, Lucknow.

VI.

THE MARRIAGE AND THE HINDU SOCIETY.

A LECTURE BY MR. S. SRINIVASA AIYANGAR.

Last evening in the Kellett Hall, Triplicane, a lecture on "The marriage and the Hindu Society" was delivered by Mr. S. Srinivasa Aiyangar, B. A., B. L., High Court Vakil, when Dewan Bahadur C. Karunakara Menon presided.

INTRODUCTION.

The Chairman in introducing the lecturer said that the subject was one of absorbing interest to the Hindu community at large and he had no doubt that the lecture would interest them all very much. He then called upon Mr. Srinivasa Aiyangar to deliver his lecture.

THE LECTURE.

Mr. Srinivasa Aiyangar in the course of his interesting lecture said that the time had come in the history of India when they must examine the foundation of the Hindu Society. There were various causes at work which had introduced elements of disturbance in the ancient fabric which they called "the Hindu Society" or "Hinduism." The contact with western civilization had enormously affected the ideas of Indian life which their ancestors might have had of old and which they believed they had inherited from them. The materials available at present were meagre and did not enable them to come to a satisfactory conclusion as to the exact opinions which the ancestors held with regard to the foundations of the Hindu Society. Those materials were contained in the lawbooks, in the Puranic or other literature, in Sanskrit poetry in vernacular literature and such other traditions as had come down to them. Nobody had studied that mass of material with closeness and accuracy and had come to the conclusion as to what was the basic principle of the Hindu Society. By all means let them have the greatest possible reverence for their ancient traditions. It was one thing to have reverence without any critical attention being paid to it and it was quite another thing to have gone through the material and to come to some conclusion about the religion. For his part, it was impossible for him to tell them what was meant by Hinduism. It was often said that western education had enabled them to progress consider-

ably; but he had grave doubts in the matter, because there were currents and cross currents, there were inconsistencies, there was boldness, and extreme radicalism on one side and on the other side there was cowardice, inconsistent behaviour, illiberal and narrow conception of things. How they were going to have reconciliation, what they should do in order to come to the just conclusion as to the forces of the West and the East that were thrown together pell mell were matters which must engage the attention of every one of them. They must think about every thing with sincerity. They should have ideas of their own and not allow themselves to be carried away entirely by prejudices or passions. Notwithstanding the influence of western education, rational modes of thinking were not yet to the fore. There was considerable room for improvement in that direction.

Coming to the subject proper he said that intellect was given to men not for the purpose of finding arguments for anything and every thing, but for the purpose of finding just arguments and destroying bad arguments. They should all look at the aspects of the question which he would place before them and come to some conclusion for themselves.

It was said that marriage was a sacrament. He asked whether marriage as practised at present was a sacrament. Was it not a big tamasha when friends and relatives met and dined together and when there was a good deal of music and singing? Did the bride and the bridegroom of ten or fourteen years understand the mystic significance of mantrams which were supposed to purify them for all time to come? If not where was the sacrament? Then again was marriage among Sudras a sacrament, where no Mantrams were used? In ancient times there were several types of marriages and even now Gandharva form of marriage was practised in certain parts of India and it was considered perfectly lawful for all castes (Brahmins included) for the rights of inheritance and so on. Mantrams were not necessary for marriage. It was clear that the ancient Rishis did not attach the idea of sacrament to marriage. Again, if it was maintained that marriage was performed purely for the purpose of discharging the debt of ancestors, and was for begetting children, no type of marriage would be a sacrament. A civil marriage which only meant a secular type of marriage could not therefore be incompatible with the idea of sacrament if the relationship was for the purpose originally contemplated by the Rishis. If no such original purpose was contemplated, well and good. Marriage implied the feeling of responsibility in the bride and the bridegroom. It also implied that they ought to be of age to enter into that relation and there ought to be some preliminary selection and so on. Those things would be achieved by the proposed civil marriage.

Again there was nothing in the Smritis prohibiting a Hindu from marrying a non-Hindu. There was prohibition in the present Hindu law only against inter-caste marriages. It was perfectly legal now for a Hindu to marry a European lady. Intermarriage was at the root of all future progress.

In considering the question of marriage they should look at it from two aspects—from the social point of view and the point of view of justice. The keynote of western civilization was the idea of justice. The keynote of eastern civilization was Dakshinaya. The Indians were beginning to modify and had succeeded in modifying their ancient idea of justice. They had considerably progressed in their idea of justice. No Society could prosper, and march onward and for ever, unless it had the idea of justice as the keynote. If was why English civilization would never disappear from this world as did the civilization of the Romans or Grecians. That was why the Indian civilization too would prosper. The Indians had caught hold of that lion and more. Only the process was rather slow law of a State should as far as possible be based

upon the natural and civic rights of people and not upon any social opinion. Caste idea was eventually the idea of status. It was said that social legislation ought not to be undertaken, because the sense of the majority of the society was against that legislation. But Basu's Civil Marriage Bill was not really a social legislation. It did not appeal to the society to change the rules of society observances as to how a Brahmin ought to conduct himself towards a Kshatriya and so on. The proposed legislation would remove fetters imposed by society upon law and upon status. What was really attempted by the Bill was that the society ought to progress within its own bounds. It would be a social legislation if Brahmin was compelled to marry a Kshatriya or Vaisya or a Sunda. By this legislation the existing fetters upon inter-caste marriages would be removed. Certain persons were against the disturbance of the existing state of Society. But no progress was possible unless the existing conditions of society were constantly disturbed. The whole question was whether the disturbance was wholesome or not. Healthy discontent with the existing conditions ought to be the real sign of the progress. He did not see why they should not allow freedom for persons who called themselves Hindus to marry anybody they liked. Why should people suppose that the moment this Bill was passed Brahmins would become Pariahs? All that they should see was that no sacrifice of principle was involved in the Bill.

They were all aware that between the European and the Indian races, the racial element existed. That racial element was a thing which ought to be condemned amongst the Europeans and equally condemned amongst the Indians. Among the Hindus there was the racial element of caste, according to the hierarchy of intellect. There would be no progress in a society if there were artificial distinctions observed which were inconsistent with the absolute idea of justice. Feeling between a Brahmin and a non-Brahmin ought not to be allowed to increase and such a friction was most undesirable when from the political point of view, unification of the Indians was needed. The step proposed under the Bill was a small step towards the unification of the Indians. It was said that the ancient Hindu civilisation was glorious. What was there in it to be called glorious except the Hindu philosophy? In the philosophy or in the Upanishads the caste idea never prevailed, but it prevailed only in the ritualistic portion of Hinduism. Were they not now escaping from the ritualistic side of Hinduism gradually? It was the higher philosophic portion that appealed to them. Mr. Basu's Bill was not inconsistent with the real religion or philosophy of Hindus but inconsistent to some extent with the ritualistic portion of Hinduism. The modern stages admitted to some extent inter-caste marriages. The difficulty was owing to British administration of justice in this matter. Custom followed in degenerate days became law. Distinction must be made between secular rights and religious rights. All that the Bill aimed at was the removal of the legal prohibition of the Special Marriage Act. There was really no danger in inter-caste marriages. The Brahmin intellect would not go to rack and ruin. By the pouring in of fresh blood as the result of inter-caste marriages the race would become more vigorous. A study of the history of English nation would show that Englishmen were so vigorous because the race was the admixture of various tribes. So were the Mahomedans. Sexual selection ought to have fair play. If the Hindus married among themselves how could the Hindus and Mahomedans become one? How was the fusion between the various communities of India to take place? It was by such process as the one contemplated by the Bill that the people of India could become one. The idea of the political group should be consistent with the idea of the social group; and there must be no conflict between the two ideas. The time had come when the members of the Legislative Council ought to take in hand measures of Hindu Law Reform. Unless they did that, there was no possibility of the people of India getting more and more improved in their conditions. Rights and relations of citizens were the legitimate subjects of legislation. There was no use of saying that Basu's Bill was a piece of social legislation. In conclusion he said that individual freedom in respect of marriage would not have full play unless caste and legal fetters were removed.

CONCLUSION.

The Chairman then made a few remarks. With a vote of thanks to the Chairman and the lecturer the meeting terminated.

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needless to expatiate upon the magical qualities of this our invaluable medicine. We would not like to blow the French horn as is the fashion of the day, but suffice it to say that the use of this medicine is recommended to those who have any faith in the efficacy of Ayurvedic and Unani medicines. We recommend it also to those persons who desire to tone up the nervous system, to strengthen the body, refresh the memory, and to guard against debility. It is enough to say that music is not that which a perfumer admires it is that which diffuses fragrance of its own accord. Price per tin containing 40 pills, Rupees ten only. Postage extra. No PAKET necessary.

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PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII. BOMBAY—SUNDAY, SEPTEMBER 10, 1911. No. 2.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard." WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

The choice of some means whereby the Coronation Durbar may be gratefully remembered by all classes of the population, has been much discussed. There is one important point which should be kept in mind in making suggestions. No intelligent Indian wants that the people should be misled into the belief that financial and administrative problems are decided or can be decided by the personal wishes of Their Majesties. To do anything which will convey such an impression, will be fair neither to Their Majesties nor to the people of India whose political development cannot but be retarded by the inculcation of such medieval notions of sovereignty. If a tax is reduced or remitted as a coronation boon, its reimposition at any future time owing to financial exigencies, would be liable to be regarded as breaking faith with the people. Nothing that may have to be revoked or altered should be done in the name of Their Majesties. If the financial condition admits of any such remission, which we greatly doubt, we trust that the Government of India will make the remission in the ordinary course in the Budget and firmly resist the temptation to pass it off as a coronation boon. Whatever is done, should be precisely expressive of His Majesty's position as the greatest and most scrupulous of contemporary constitutional Sovereigns. The Sovereign is the fountain of honour, and the Coronation will, of course, be the occasion for a generous distribution of honours. We trust that it will also be a judicious distribution. Mistakes are inevitable but exceptional care should be taken on this occasion to ensure that no one whose reputation among his fellow-men is not of the highest and the best, shall be presented to His Majesty as a fitting object of recognition. For the rest, what thoughtful men look for and will most keenly appreciate in His Majesty's bearing and speech at the Durbar, is some effective and unmistakable assertion of the equal meaning of the Empire to his subjects of all races and creeds. As for the masses, we confess that it is not easy to think of a means of appealing directly to them in their present state of appalling illiteracy. Perhaps, it may be possible to take a few intelligent ryots from different parts of the country and enable them to get a good view of Their Majesties in Durbar so that they may on their return to their homes tell their people of what delighted their vision. The visit to a famine camp, suggested last week will also have an excellent effect.

The *Times of India* gave in its issue of Tuesday last prominent insertion to a weighty letter headed "Sectarian Universities, a word of warning," which we reprint elsewhere. Having been from the first entirely opposed to the idea of denominational Universities, Hindu or Mahomedan, we are glad that, though rather late in the day, doubts are being raised and questions asked as to the utility of such Universities.

It is evident that the subject demands fuller consideration and discussion than it has as yet received, or can receive at the hands of Government and the public within the few weeks which intervene between now and the Imperial visit. It may induce the partisans of the several schemes to postpone their subscription campaigns, and also afford the wealthy men of both communities some respite, if the Government of India were to announce at once that there is no change of the question being taken up until next year. It is desirable that Government should lay down beforehand the conditions regarding control and supervision which they propose to insist upon in the case of all such schemes, instead of leaving these points to be settled at the last moment. Recent experience in Bombay has shown with what extreme jealousy the exercise of the rights reserved by the Legislature to Government in the case of existing Universities, is rightly viewed. In the case of these Universities, however, this jealousy is purely constitutional and, therefore, altogether wholesome. In the case of a denominational University on the other hand, every constitutional question will necessarily tend to become a racial and religious question. Even if the promoters be willing to concede all the control which Government may think desirable, any attempt at an effective exercise of that control will bring Government face to face with the community, Hindu or Mahomedan, as the case may be, and the consent of the promoters, even should they happen to be on the scene for all time, will count for nothing. It is one thing to permit some denominational adaptations within Government premises and quite another thing for Government to have to fit itself into schemes moulded upon and dominated by denominational plans. The Universities Commission's opinion that, while denominational Colleges may be desirable, denominational Universities are to be deprecated, is the right view to take of the whole question.

The representation of the Western India Turf Club to the Government of India protesting against the legislation which the Government of Bombay propose to introduce to minimise the evils of gambling on the race-course, has been published. The Stewards of the Club seem to be utterly unable to understand that the question concerns the well-being of thousands and ten thousands of all classes of the population, and is not one which concerns no one but themselves and the members of their Club. They desire that time should be given for the expression of public opinion through the Press. So far as the Press in this Presidency is concerned, it has expressed itself with singular unanimity in support of the central proposals of the Government of Bombay. The question is not, as the Stewards misapprehend it, a merely sporting one. It touches the moral and material well-being of thousands of homes and the tone of a considerable section of the European population. No Govern-

ment worth the name can subordinate the moral interests of its subjects to the so-called "public and private interests" represented by the Club. The Government of India will be going dead against the unanimous opinion of all classes and communities in this Presidency, with the exception of the few individuals who profit by racing, if they were to interfere, in response to the imitation of the Stewards, with the undoubted right of the Bombay Government and Legislature to adopt protective measures against an evil of the gravest character. Such interference on their part, cannot but produce a most unfortunate impression among the Indian communities which have supplied the largest contingent of dupes to the insensate army of gamblers. The pastime of the few, should not and, we are sure, will not be allowed to overshadow the fate and fortunes of a large section of the population. We should not omit before concluding to condemn without reserve the violent and reckless accusation of "breach of faith" which the Stewards have ventured to allege against the local Government. We think that the time has come when the general body of the public, which has no vested interests in the matter, should enter its emphatic protest against the narrow and selfish attitude of of the Turf Club (as disclosed by the Stewards' representation to the Government of India.

The treatment accorded to Mr. V. S. Srinivasa Sastry by the Government of Mysore, points to a tendency to create disabilities in Native States almost worse than any that we are seeking to get abolished in the self-governing British Colonies. South Africa or Australia may object to admit the Indian, but they have never yet sought to withhold from him his right of publicly expressing his views on educational and social questions. The action of the Mysore Government involves issues of a far-reaching character. There is first the right of that Government to prohibit public meetings, without assigning any reason good, bad or indifferent, for the prohibition. An even more serious matter, from the point of view of British subjects, is the right of Mysore officials to adopt a course of action calculated to cast suspicion on the character of Indian subjects of His Majesty who may happen to go to Mysore, without giving them an opportunity of vindicating themselves. We earnestly hope that the Government of India will not permit its humblest subject to be stabbed in the dark, as it were, by the officials of any Native State. The Government of India is the guardian as much of the character as of the life and property of the lowliest subject of His Majesty. If Mr. Sastry had been assaulted or robbed in Mysore territory and had been denied the assistance of its Police and Judicial machinery in recovering his property and prosecuting the offenders, he would have a right to invoke the aid of the Government to which he owes allegiance, and Government would be bound to insist on separation being made. To a man of Mr. Sastry's ideals of renunciation and public service, his good name is worth more than life or property. The Mysore authorities have acted in a manner calculated to throw discredit on him. As British subjects and citizens, we submit that the Government of India should insist on the Mysore authorities apologising for their arbitrary and high-handed conduct to a British subject against whom nothing has been or can be alleged. The indifference of the British Resident when approached by Mr. Sastry is inexplicable.

We call attention to the harrowing account of the position of a large number of girl-wives in Bengal, which Mr. Charu Chandra Mozoomdar gives in his letter printed on another page. He has collected

a number of cases from the columns of the Calcutta press, which tell their own piteous tale. Such cases occur in other provinces also, though not, perhaps, to the same extent. Physical cruelty is not the most poignant cruelty. Dewan Bahadur Rajaratna Mudaliar in a letter to Mr. Justice Sundara Iyer, the President of the Hindu Marriage Reform League in Madras, refers to a case of heartless extortion from the parents of a girl-bride, and expresses his opinion that the proper punishment for such shameless avarice is horse-whipping. Some years ago a Brahmin pleader maintained before the highest judicial tribunal in this Presidency that the form of marriage which he had gone through with a young widowed lady was not a valid form and that he was therefore free to repudiate it. Such are some of the atrocities which are committed in the name of sacrament. Mr. Mozoomdar rightly says that the root of the evil lies in the unequal rights of husband and wife in the Hindu system. "A Hindu wife", he writes, "however neglected and tortured she might be, can't take a second husband, for dissolution of marriage in the case of females is not allowed in the Hindu society, whereas a Hindu husband can take any number of wives with impunity. A Hindu neglected wife, if she happens to see a second, would be liable to criminal prosecution for bigamy but the law would never stir against the husband if he happens to take any number of wives. These unequal rights are the roots of the evil. So long as the Hindu wife gets no right of divorce or judicial separation, this evil can't be eradicated. Give her these rights today and tomorrow you will find neither the husband nor her parents venturing to stir their fingers against her." We commend the letter to the careful perusal of our readers.

The *Times of India* in the course of an article in support of Mr. Basu's Bill in its Tuesday's issue, took the same view. After pointing out that the Hinduism of today is not the Hinduism of forty years ago and that Hindu jurists had throughout recognised all sorts of unions if they were not incestuous or temporary, our contemporary observed: "The only question we have to ask ourselves, is 'Does the amendment proposed prevent anybody from doing any thing which he considers his religious or social right or duty?' If it does so, it should be rejected without further discussion. If it does not, the opposition to it amounts to a claim on the part of the caste-bound and conservative members of the community to use the power of the State to crush out of existence the movement for the substitution of conscience in place of caste as the guiding principle of society. A British Government which yields to such a demand will be hardly true to itself. As has been pointed out repeatedly during the last few months, nobody is compelled to do anything which he does not want to do by the proposed Bill. It is a purely permissive measure, according to the Hindu who dissents from the marriage ideas of orthodoxy the right to give effect to his views under the guarantee of the Civil Law. Hindus who believe in the sacramental marriage will continue to follow the old system with as much freedom as they do at present. Surely those who believe that a permissive measure of this kind will undermine Hinduism hardly do justice to the wonderful vitality which that religion has exhibited under diverse conditions".

We have much pleasure in calling the attention of our readers to the appeal which we print in this issue from the Committee of the Poona Branch of the Depressed Classes Mission. His Excellency the Governor who has steadily befriended the work of the Mission, heads the latest list of donors latest-

CONTENTS.

Editorial Notes.
The Madras Opposition Meeting.
The Depressed Classes Mission, Poona Branch.
The Special Marriage Bill.

Sir Pheroze Shah Mehta on the Special Marriage Act. Sectarian Universities. St. Joseph's Convent, Bandra.
Hindu Widows' Home Association, Poona.

THE INDIAN SOCIAL REFORMER.
BOMBAY, SEPTEMBER 10th, 1911.

THE MADRAS OPPOSITION MEETING.

The meeting held in Madras to protest against the passing into law of the Special Marriage Amendment Bill, passed a resolution to that effect "unanimously" after the Chairman had ordered those who were in favour of the Bill to withdraw from the hall! This, however, was not the only Gilbertian incident in this remarkable gathering. The Chairman, Dewan Bahadur Rajarathna Mudaliar, for whom personally we have very great respect, put aside all the real issues, religious, legal and social, connected with the Bill, saying that they would be dealt with by other speakers in the course of the proceedings. But none of the others made the faintest attempt to come to close quarters with any of these important points. Professor Ranga Chariar whose eloquent speeches on social reform "on national lines" and equally eloquent marriage of his little daughter, caused some sensation a few years back, moved the principal resolution. He had a good deal to say about "the compartmental co-ordination of Hindu communities" and other rotund, mouth-filling phrases, but very little about the Bill itself and that little was ill-informed and inaccurate. Mr. Ranga Chariar said that the new measure gave scope for the elevation of concubinage into marriage. Is that a thing so very much to be deprecated? When sacramental marriages are reduced to worse than concubinage, when there are men who treat their wives under sanction of the sacrament as they would not dream of treating their mistresses, is it really a bad thing that concubinage should be elevated into marriage? The next speaker, the Hon. Mr. P. Theagaraya Chetty, was even less relevant. He called upon parents "not to see their sons with cropped heads and cheroots" as if Mr. Basu's Bill was designed to put down the cherished *Kudam* of Chettians and to promote the habit of smoking cheroots among juveniles. Sir. V. C. Desikachariar informed his hearers that he was considered to be a go-ahead social reformer in his younger days. If he had been less enthusiastic in his younger days probably he would have been more enthusiastic for social reform in his older days. Some men often revenge themselves for the excesses of their early enthusiasms by becoming cynics and wet-blankets in later years. The whole speech-making at the meeting may be summed up by a slight adaptation of the familiar couplet,

We do not like thee, Basu's Bill,
The reason why, we cannot tell.

On the merits of these speeches, therefore, there is no need to say anything more than what has been said above. But there were a few mis-statements of fact in Dewan Bahadur Mudaliar's address on which, we are sure, he will be glad to be set right. The Dewan Bahadur is utterly incapable of the slightest deviation from fact however urgent may be the purpose to be served by such deviation. His mistakes are due to his entire isolation from public life since his retirement, an isolation the completeness of which may be gathered from the fact that he referred to the Hon. Member for the Home Department of the Government of India as the Hon. Sir Lawrence Jenkins! There is no man better known throughout India or less entitled to be mistaken for the Home Member than the redoubtable Chief Justice of Bengal. That Mr. Mudaliar should summarily transfer him to the Home Department with retrospective effect, shows how effectively the Dewan Bahadur keeps himself aloof from the facts and tendencies of the world around him. No wonder that he is completely ignorant of the great social forces that are breaking down over the rigid barriers of Indian society, and that he sees in Mr. Basu's Bill only the occasion for an academic exhortation. The Dewan Bahadur classed Panchamas whom, he said, "some hold to be Hindus," among "persons belonging to other faiths and nationalities" along with Europeans, Mahomedans and Christians! Mr. Burns did not venture to say half as much in his famous Census Circular which set Hindu India aflame from the Himalayas to Cape Comorin. The Dewan Bahadur was totally wrong when he said that the Parsis were opposed to the Bill. If he had been in touch with the Parsi Press, he would have known that, except for a small self-constituted society, all the enlightened members of that community have warmly espoused the measure. An influentially signed memorial has either already been sent or will soon be sent by them strongly supporting the Bill. The Hon. Mr. Dadabhoy of Nagpur is in no sense a representative of the Parsi community and he is not in touch with the living current of the life of that community in Bombay. As for the Christians, we have nowhere seen any protest from them. On the contrary, the few Christian journals that have commented on the Bill, the *Christian Patriot* and the *Christian College Magazine*, have written in its favour. Mahomedan opinion was divided in the Council and is so outside. The Dewan Bahadur spoke of the Widow Marriage Act as a failure. In what sense he used the word "failure," we are unable to imagine. Except in the Tamil districts of Madras, many hundreds of marriages have taken place which could not have taken place but for the Act. Mr. Mudaliar said that he had great respect for Sir Narayan Chandavarkar, because in many social reform matters he acted up to his convictions. He admitted that the legal position of persons marrying under Act III of 1872, had been correctly stated in Sir Narayan's recent speech at the Bombay Presidency Social Reform Association. Then, why has not Hindu homes experienced the shock which, we are told, would follow the

adoption of the amendment which, according to Sir Narayan, makes no change whatever in the legal position of the parties? The fact is, that practical social reformers as a class, the men who pledge their lives to their consciences, are not men who would thrust themselves where they are not wanted. Respecting their own convictions, they know how to respect the convictions of others. No reformer worth the name would think of hurting the susceptibilities or even prejudices of his orthodox relatives by intruding up on their pieties.

THE DEPRESSED CLASSES MISSION, POONA BRANCH.

TO THE EDITOR, *Indian Social Reformer*.

SIR,

In connection with this Society we have in Sachapir Street, Poona Camp Free Day Primary School. The School has been in existence more than three years, having been started in June 1908. The School is an aided School. We have nearly 130 pupils on the rolls. Instruction is given up to the Sixth Vernacular Standard, English being taught in the three highest Standards. The School is meant exclusively for the Depressed Classes. No fees whatever are charged. On the other hand, owing to their poverty, pupils are given, in many instances, presents of money, clothes, books and slates. The School is solely dependant upon Government Grants and public donations and subscriptions, for its support. We have no regular funds. We find that the support we have hitherto been receiving is quite inadequate. We continue a hand-to-mouth existence. Our expenses amount to nearly Rs. 300 per month of which Rs. 200 nearly is paid to a staff of ten or eleven teachers, and Rs. 55 as rent for the school house. (Our accounts are inspected every year by Assistant Deputy Educational Inspectors, and periodically audited by an auditor. We allow sympathisers to scrutinise our accounts.) Our permanent monthly income is about Rs. 200 made up Government Grants and public subscriptions. The deficit is met from occasional donations from the generous public. As it is very desirable that the Classes for whom the School is intended should be taught some profession or professions, we have, in July 1911, opened a Tailoring Class and a Carpentry Class which have materially added to our expenses. Under these circumstances we will feel most grateful to the readers of the *Reformer* if they can see their way to help our work by sending some contribution, however small, to our Secretary, Mr. A. K. Mudliar, B. A., Raste's Path, Poona City.

The following donations hitherto received are acknowledged with thanks:—

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H. E. The Governor of Bombay	150
Friends in England, through Dr. H. H. Mann ...	150
Dr. H. H. Mann	100
P. D. Pattani, Esq.	75
Hon'ble Mr. W. T. Morrison	50

and subscriptions of smaller sums amounting Rs. 97.

The Committee,

D.-C.-M., Poona,

6-9-11.

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APPLY TO—Manager.

THE SPECIAL MARRIAGE BILL.

I.

HINDUS AND CHRISTIANS.

SIR,

With reference to the letter of Mr. Koparagon Ramamurti in your last issue about the mixed marriages of Hindus, and Christians, will you allow me to say that, in spite of what the *Leader* and the *Madras Mail* may say to the contrary, such marriages are valid. Under the Christian Marriage Act there are three kinds of Marriages prescribed. The first kind is to be solemnised under Part III and that by a minister of Religion licensed under Sec. 6 of the Act. Here one of the parties only must necessarily be a Christian; but the marriage as celebrated by a Minister of Religion will be of a religious kind. Sec. 25 however gives him discretion as to the form of marriage. If he thinks it proper, and in the case of a Roman Catholic, he has the sanction of the Roman Catholic Bishop of the Diocese or Vicariate under Sec. 30, it may be a pure Civil Marriage. The second kind is that sanctioned by Part V. of the Act. Here also it is enough if one of the parties only is a Christian. The Marriage is purely a Civil Marriage, solemnised by, or in the presence of, a Marriage Registrar appointed by the Local Government, under Sec. 7 of the Act. This section does not in any way circumscribe the duties of the Registrar by saying that he has to solemnise marriages *between Christians* only. It is only Sec. 9 which refers to 'authorizing any Christian to grant certificates of marriage *between Native Christians*' that requires both parties to be Christians; and the marriages which are referred to in that section are of the third kind and are to be celebrated not under Part V. but under Part VI. Marriages under Part VI are not Civil Marriages but they are religious Marriages in the sense that Sec. 60 requires the parties to say that they marry "in the presence of Almighty God and in the name of our Lord Jesus Christ."

From all this, it is clear that a Marriage can now be validly celebrated under Part V of the Act, or even under Part III, Sec. 25 and Part IV, Sec. 30 when the Minister thinks or in the latter case has the sanction of his Bishop between a Christian and a Hindu, without the latter renouncing his religion and this Marriage is a purely Civil Marriage.

Yours, &c.,

K.

Bombay, 6-8-1911.

II.

A BENGALIE VIEW.

SIR,

The Hon'ble Mr. B. N. Basu's Bill to amend Act III of 1872, so as to extend it to all classes of people, even to Hindus, is undoubtedly a right move in the right direction. Hitherto the Act was simply confined to Brahmins, but by the proposed amendments, other people of other religions, persuasions, of reformed and cultured ideas, might get their marriages legalised by virtue of this Act, even if the marriages differ from the prescribed forms, without the necessity of losing caste or forsaking one's own religion. The present state of society, undoubtedly requires a law like this, and the public are sincerely thankful to Mr. Basu for his proposed amendments.

But there are far more necessary things, to which our leaders should pay attention, and ask our benign Government to help them by memo of legislation. The Hindu Marriage is a leap in the dark. The girl has absolutely no voice in the matter. She is attached to a boy at an enormous cost, selected often in a hap-hazard way. Her future happiness depends purely upon her luck. It very often happens, that the marriage takes place not so much with the girl as with the wealth of the girl's father, and the consequence is, that the

girl's father is screwed, and screwed, and screwed, till he is reduced to poverty and the girl is neglected and tortured with all sorts of cruelty, to force her wretched father to submit to the greed and avarice of the boy's parents. And ultimately the ornaments of the girl which constitute her *stridhan*, over which no body has any right whatsoever, are snatched away from her, and then she is forsaken to pass her life in silent tears, whereas the boy is again remarried to another family, acquiring fortune in this way.

You will find such unhappy girls in almost every Hindu family of Bengal, even amongst the upper classes, passing their days in mute silent tears, neglected and forsaken, having none to help or ameliorate their unfortunate condition.

Reports of torture of girl wives, by their husbands and mothers-in-law, are often found in the columns of the daily papers. They are beaten and sometimes scalded even. Can anything be more cruel than this? A child in a stranger's family, having no father, no mother, no brother or sister to help her, nor even to console her, she is persecuted, tortured, beaten and even scalded and finally when it becomes unbearable, she puts a stop to it by committing suicide. This is really shocking and horrible. Every Hindu rich or poor, high or low knows full well, how rotten and miserable is the condition of his daughters and sisters, but still for want of courage, he cannot raise his voice against these inhuman persecutions.

Since April last, I have been watching with very great interest, the columns of "The Indian Daily News" and have found the most miserable tales of tortures of girl wives, reported therein, which I quote below:—

(i). "During the early hours of Wednesday morning the Tollyganj Sudder Police found a young married Hindu girl, aged about 14 years lying on the road side quite unconscious with several marks of scalding on her person. She was immediately removed to the Alipur Police Hospital where after careful nursing she came to her senses. Later on she stated to the Police that she was assaulted by her mother-in-law. It is alleged that since her marriage she is being regularly neglected by her husband who gave himself up to dissipation, and the mother-in-law and father-in-law took off all her ornaments presented to her by her parents at the time of her marriage and disposed them off. The girl took exception to this and demanded back her ornaments. At this they became offended and then locked her up in a room, gagged her, tied her hands and feet and kicked her several times. Later on, they branded her with the burnt end of "Chillum" all over her body. Lastly when she lost her senses she was left on the roadside as she was thought dead". *Vide* "The Indian Daily News," dated 7th April last.

(ii). "A young Hindu woman, wife of the Cabin Assistant at the Kaliganj Station on the E. B. S. Railway met with a shocking death by being knocked down by a passing train. The deceased, it is reported, had been on bad terms with her mother-in-law. In consequence of which, it is alleged, the deceased committed suicide by allowing herself to be run over by a passing train". *Vide* "The Indian Daily News," dated 12th April last.

(iii). "The wife of Pundit Binod Behary Mukherjee of the Bishra School committed suicide on Wednesday last, owing, it is said, to the cruelty and ill-treatment she received at her husband's home. She was twenty-two years old." *Vide* "The Indian Daily News," dated 1st May last.

(iv). "Babu Shoshibhusan Pal of Kidderpore narrated a pathetic story of alleged ill-treatment towards his only daughter at the hands of her husband. He complained against his son-in-law. Khagendra Krishna Mitra who is

a Vakil of the Calcutta High Court who it is alleged had of late systematically ill-treated his wife. On the last occasion, on Saturday the Vakil so much assaulted his wife for her ornaments that she had to run to a neighbour's house to save her life. The complainant on hearing his daughter's plight went and brought her to his house. The complainant, with tears in his eyes prayed to Rai C. C. Chatterjee Bahadur, Deputy Magistrate of Alipur that his son-in-law be bound down to keep the peace as he apprehended that both he and his daughter would again be more severely molested by the accused." *Vide* "The Indian Daily News," dated 3rd May last.

(v). A girl wife named Tarubala Dasi, charged her mother-in-law Giribala Dasi and her husband Brindaban with branding her with red-hot tongs". The case was tried by Mr. A. Salam, Third Presidency Magistrate. *Vide* "The Indian Daily News," dated the 3rd June last.

(vi). "A Hindu married girl named Sattobati aged about 14 years was found on Thursday morning dead hanging from the ceiling of her room in her father's house at No. 18, Raj Kumar Day's Lane. The girl had been married about two years ago to one Hurry Sudhon Halder, and apparently had not been happy in her husband's home. About a week ago she visited her father's house, and it is alleged intimated her unwillingness to return to her husband's home, where she complained of being ill-treated. Finding no alternative left, the girl, it is said, preferring death to her husband committed suicide by hanging". *Vide* "The Indian Daily News," dated the 3rd Instant.

(vii). "His Honor disposed of a sensational case in which Uday Charm Baidya and his wife Annada Dasi of Tollyganj were charged with having mercilessly branded their daughter-in-law, aged about 13 years. It transpired in evidence that the girl who had been recently married to the son of the accused used to leave the shelter of her father-in-law on account of mal-treatment for her parents at Gorpa. On the last occasion she was brought from her father's place and kept locked in a room where she was mercilessly branded all over her body with red hot *Chillums*. Then she was disfigured and her hair cut off and left on the street, while quite senseless by the accused. The next morning the wounded girl was picked up by the Police who sent her to the Alipur Police Hospital where she recovered. The Magistrate found both the husband and wife guilty and sentenced them to nine and three months' rigorous imprisonment respectively and pay a fine of Rs. 100 each or in default to undergo three months' further imprisonment." The case was tried by Mr. M. L. Chatterjee, Deputy Magistrate of Alipur. *Vide* "The Indian Daily News," dated the 12th Instant.

(viii). "A cruel case of branding of a child-wife by her husband and mother-in-law was concluded.

The complainant related a pitiful tale before the Court. Thin and emaciated and a child of eight years, she said that her mother-in-law and her husband aged 17 years assaulted her because there was a disagreement between the parties. Whereupon they branded her on the thigh and other parts of the body and in other ways assaulted her. The accused were charged with causing hurt by branding or in the alternative aiding and abetting each other.

His worship fined the accused Rs. 100 each or in default two months' imprisonment". The case was tried by Mr. A. Salam, Third Presidency Magistrate. *Vide* "The Indian Daily News," dated the 13th Instant.

What numberless such cases happen, but how many come before the courts of law? Very, very few. And why? Because the Hindus consider it as a matter of extreme indignity, for a *Purdanashin* lady to appear before a court

of Justice, and to lodge her complaint against her husband or his parents, and they taking advantage of this go on with their persecutions, knowing full well that nothing would come to light and that society would screen their misdeeds.

The position of the Hindu wife is this. However debauched and however cruel the husband might be, she must not raise her voice against him but must cling to him as her Lord and God. This is really preposterous. When the social laws were framed, the people were religiously disposed and used to fulfil their vows taken before the sacrificial fire at the time of the nuptial ceremony.

But now by lapse of time the religious disposition has evaporated and people have become mammon worshippers. The custom of taking vow before sacrificial fire still exists but how many fulfil it? As the society has changed, the social laws should also be changed. But who is to raise his voice on behalf of these persecuted mute millions? Our leaders are occupied with the politics of the country, quite regardless of this disgraceful state of society. So long as social evils of this nature, which are rampant in our society, are not eradicated, no amount of political franchise can possibly regenerate the people. Nothing could be a greater evil than an unhappy home and our leaders should try their best to make it as peaceful as possible, instead of spending their energies upon matters of secondary importance.

But how to eradicate this monstrous evil? A Hindu wife however neglected and tortured she might be, can't take a second husband, for dissolution of marriage in the case of females is not allowed in the Hindu society, whereas a Hindu husband can take any number of wives with impunity. A Hindu neglected wife, if she happens to remarry would be liable to criminal prosecution for *bigamy* but the law would never stir against the husband if he happens to take any number of wives. These unequal rights are the roots of the evil. So long as the Hindu wife gets no right of *divorce* or *judicial separation*, this evil can't be eradicated. Give her these rights today and tomorrow you will find neither the husband nor his parents venturing to stir their fingers against her.

Act III of 1872 (Civil Marriage Act) used so long by the Brahmos only has provision for divorce and the proposed amendment of Hon'ble Mr. Basu of extending the Act to all classes of people even to Hindus, would have the beneficial effect of guarding those Hindu girls against the evil, who would get their marriages registered under the above Act. But what would become of those unhappy girls, who have been already married under the Hindu form and are pining to death on account of the cruelly brutal treatment they receive from their husbands and their parents? Would not the law help those helpless beings? Would they be allowed to suffer lifelong misery or to put an end to it by suicide? Nothing could be more shameful than this. These unhappy beings must be rescued. And how?

If the present bill which we hope would be passed into law, makes a provision for allowing it to have a retrospective effect upon marriages previously performed, these unhappy girls might be saved. In the bill, there should be an additional clause that girls previously married might serve a notice upon their husbands through the Registrar of Marriages, to show cause why their marriages should not be registered under the Act. If they fail to appear or do not show sufficient cause, their marriages might be declared as dissolved and they would be at liberty to remarry with impunity.

I have stated the evil at length as it exists and I make the above suggestion in the interest of these unhappy creatures and let the law-maker mould or frame it in its proper form.

The British nation has eradicated Slave Trade and would not our benign Government eradicate this monstrous evil

and thereby save countless unhappy innocent millions of its subjects of the fair sex? It is a standing shame in a civilised Government and I hope you would do your best on behalf of these unhappy beings, to ameliorate their unfortunate condition.

Monghyr, }
The 26th July 1911. } CHANDU CHANDRA MOHOMDAS,
Pleader, Monghyr,
Bengal.

III.

Sir,

By this time the subject should have been well thrashed out in all its aspects and conclusions arrived at. But unfortunately it has not been so. Discussion is yet rife. The reason seems to be that the real points are ignored, and energy wasted on irrelevant matters. It is therefore necessary to explain the subject more clearly to the public, so that they can bestow their pointed attention to the issues involved.

In the natural course of the development of ideas owing to the spread of higher education and other causes, some people felt for themselves as well as for the society, the necessity of introducing some healthy changes in the marriage customs of the country with regard to the scope of selection and ritual.

2. As such changes not being sanctioned by immemorial custom are invalid in a court of Law, State interference for legalising the marriages based on such changes, is necessary.

Such Legislation is of two kinds :-

(i) Permissive, and (ii) Obligatory.

(i) If even a minority of a society want a change to be legalised, the Government will give them an Act for their sake, provided it does not interfere with the liberties of the majority. Such a one is the Widow Marriage Act. The Act does not *compel* anybody, but simply permits him or her to marry under it. This does not interfere with the liberties of others. They may disown the parties to such marriages, and excommunicate them. So that the just liberties of all the subjects of the British Empire are respected. The Widow Marriage Act is not intended for the whole society. That is, the society may or may not make use of it. Hence the views of the majority who are not affected by it need not necessarily be given weight. The Hon. Mr. J. P. Grant, the Mover of Widow Marriage Bill of 1856, said, "I shall deem Widow Marriage Act vindicated even if only one widow married"; and this is exactly the attitude with which such enabling measures are enacted.

3. But there is another kind of legislation which is called *obligatory*. If the whole society without exception is obliged to make use of a change, if the liberties of all the members of a society without exception should be interfered with, then the opinion of the majority of the members of the society might be consulted. Such a one is the Age of Consent Act. Whether you will or not, you must submit to it.

4. Not so with a Permissive or Enabling measure like the Widow Marriage Act. You may or may not submit to it. It is left to your option. When you are not personally affected by it, you need not trouble yourselves about it. Such is exactly the Bill before us. It enables a certain individual (even as the Widow Marriage Act enables) to marry outside his caste. You can excommunicate him if you like, even as you can excommunicate him who has married a widow. How are you affected then?

5. Perhaps you may say that by making such a provision for intermarriages, many people will be encouraged to take advantage of it and cause disruption in the society. What is that disruption? I think it practically comes to this: A member of a community by marrying outside his community becomes an outcaste. This will be the position. Very well, we should consider if this will be the result of Mr. Basu's Bill. I say 'No'. Because under the general law

which recognises the personal freedom of a major, a man after he attains 18 years of age can, if he likes, become a Christian or Muhammadan and marry a woman in those communities. Also, under Act III of 1872, he can marry if he likes, any one outside his community. The provision for intermarriages is already there on the Statute Book. "What then is the novelty and necessity of Mr. Basu's Bill," you may ask. It is this: That while according to Act III of 1872, a man when marrying outside his caste is lost not only of his particular caste, but to the larger Hindu society as well by reason of his declaration that he does not profess Hinduism; under Mr. Basu's Bill, that man is preserved for the larger Hindu society by reason of the omission of the negative declaration. Just as a Smartha Brahman, when converted into Vaishnavism is lost to the Smartha sect, and yet is within the fold of Brahmans; so also by Mr. Basu's Bill, though a man is lost to his particular caste by reason of his marrying outside his caste, is yet within the fold of Hindu society by reason of the omission of the negative declaration.

6. So, you must recognise this: That for the last nearly 40 years there has actually been a provision for intermarriages and Mr. Basu's Bill simply preserves those of us who take advantage of it, to the larger Hindu society.

7. Under these circumstances, it is futile to argue now that such marriages are against custom and Shastras, even as it is futile to argue now that widow marriages are against custom and Shastras.

8. The only question that can be put is with regard to the laws of succession. Even then, there is no necessity for any apprehension; because, the Lex Loci Act of 1850 already entitles an outcaste to succeed to his father's inheritance, and with regard to the rights of his children, Mr. Basu's Bill does not propose to interfere in any way. If necessary, to make it clear, we can suggest that a clause might be added in the Bill to the effect that neither the parties to such marriages nor their issue shall get more civil rights under the Amended Act than they are entitled to under Act III of 1872. None will quarrel over it.

9. Now, what objection have we to support Mr. Basu's Bill?

BERHAMPUR,
30-8-1911.

V. SRINIVASA RAO.

IV.

A MEETING OF HINDU LADIES.

Sir,—In connection with the ladies monthly meeting held in the Southern India Brahma Samaj on Saturday the 26th August, at 5-30 p. m., Mrs. Alarmalumangamal, Chidambaram and Mrs. O. Candasawmy Chetty and others discussed in Tamil about the "Civil Marriage Bill" introduced by the Hon. B. N. Babu into the Imperial Legislative Council and resolved to adopt a Memorial to be sent to the Madras Government with a request that the Hon. Mr. B. N. Basu's Bill be brought into law. Among those present were, Miss O. Candasawmy Chetty, Jeevaratnam, Anantammal, Seethalakshmi, Shaamugasundarammal, R. Chinnaammal, R. Kamalakshiammal, P. Neelambal, R. Thayarammal, S. Pushpam, N. Thevasiammal, Govindammal, and Seethammal. Mrs. Alarmalumangammal after having narrated a short history of the existing Special Marriage Bill of 1872, moderately exposed the various evil customs prevalent in the current Hindu marriage system and said that if the Bill is passed into law, it will wipe off all the pernicious customs with which the Hindu Society is entangled. She said that many youths disagree with the selection of the brides by their relatives and when they wish to marry as their choice permits they cannot do so without safeguarding their position unless the Government protects them with some law. She

said that when youths contract such marriages they do not act contrary to their Shastras, which enjoins intermarriages between different castes and sub-castes and as such marriages were also prevalent in ancient India. She further said that if the bill is passed into law, then there is scope for what is called freedom of choice which is conducive to lead a happy life. She however emphasised that they should not develop that freedom of choice to that of wooing of the Europeans. She also remarked that they must be Hindus and marry, and the bill recognises them as Hindus even when they contract inter-caste marriages. She said as there is voluminous opinion in favour of the bill, the Government should see its way to pass the bill, if the Government wishes that the country and her people progress in touch with the current environments, as the Government had already passed some social legislations when there was a greater opposition than now.

Mrs Chidambaram who spoke in favour of the bill discussed the subject from a sociological point of view and said that they had become weak and degenerated owing to the contract of marriages in limited circles only and exhorted that if they want to regenerate and progress, they must necessarily go in for mixed marriage and hence she welcomed such a piece of social legislation.

Mrs. Candasawmy Chetty also spoke in favour of the bill and said that in her opinion there is no such thing as repugnance and as the tendency of the bill is towards progress, she gave her entire support that the bill may be passed into law.

The rest of the ladies also gave their opinion in favour of the bill.

Madras.

A. CORRESPONDENT.

V.

SIR PHEROZESHAH MEHTA ON SPECIAL MARRIAGE ACT.

In connection with the discussion on the Hon. Babu Bhupendra Nath Basu's Special Marriage Bill it is instructive to note that the Hon. Sir Pherozeshah Mehta so long ago as 1872 pleaded as follows for the freedom claimed by the supporters of Mr. Basu's Bill. He was utterly opposed to the compromise which led to the modification of the Bill originally introduced by Sir Henry Maine as we now see it in the Act III of 1872. In the passage which we quote below from Sir Pherozeshah's letter to the *Statesman*, for which we are indebted to the *Parsi*, our distinguished leader enunciates propositions from which no really liberal-minded man will dissent.

It must be admitted that this is far from being a satisfactory state of things, and is to be ascribed to the timid and vacillating policy, which the Legislature has thought fit to adopt in dealing with such matters, the same policy which mutilated Mr. (now Sir Henry) Maine's Native Marriage Bill into the crude and misshapen thing that subsequently passed the Council. It is a matter of grave regret that such a policy should be adopted when the principles on which such matters ought to be dealt with are clear and imperative. The subject people under British rule in India are entitled to complete social and religious toleration, however gross the superstitions however narrow the prejudices to be tolerated. But it is equally clear this does not mean freedom to one portion of a people to be intolerant towards and oppress other portion. Freedom means freedom for yourself, not freedom to oppress others. Solemnize your own marriages with what religious ceremonies you please; you are free to do so, but remember that others must be allowed to marry also in the way they like. To yield to clamour is to truckle to intolerance under the name of freedom. It is to recognize tolerations one moment, only to violate it indirectly the next. The withdrawal of Mr. Maine's permissive bill was of this character it betrays want of resolution to refuse majorities the power of oppressing minorities. The timidity and hesitation, which was afraid expressly to condemn infant marriages among Parsis is of the same character, it betrays want of resolution to refuse to single generation the power of oppressing posterity.

Freedom means freedom for yourself, not freedom to oppress others. May we be permitted to make a respectful present of this to the opponents of Mr. Basu's Bill.—The *Leader*.

SECTARIAN UNIVERSITIES.

WORD OF WARNING.

TO THE EDITOR OF THE TIMES OF INDIA.

Sir,—Before we embark upon a general scheme of sectarian universities let us see what it really means. In the first place it is clear that if we accept the principle we cannot stop at the present proposals. We must admit the possibility of a Parsi University, a Christian University, a Buddhist University; these at least. Nor is there any clear limit to the prospect. Any one who knows anything of the Mahomedanism knows that sooner or later it may be convenient to have a Sunni University and a Shia University, whilst on the Hindu side higher castes may see fit to separate themselves from the lower. As to the Christians, the possibilities as we all know are even more prolific of disunion: Church of England, Presbyterians, Baptists, Methodists of various complexions, by no means exhaust them. Our Roman brethren too may very reasonably claim a separate organisation. I speak remember of the future, the future for which we are preparing.

We come now to a second question. Do not these sectarian schemes involve a certain amount of waste? We have hitherto by great efforts built up a university system. It is not perfect, but I think it is a good in outline as the very special conditions of India could have led us to hope for. The idea of the University as a teaching body is it is true in its beginning only, but it is there. The way has been cleared and much valuable work has been done. Now we are told that we are all wrong, and that, if we will give them but the necessary lakhs of rupees, the good folks of Aligarh or Lucknow or Benares will show us a more excellent way. These good folks may know a good deal about colleges, but are we so sure that they realise the meaning and ideal of a university? Across our system they wish to cut their own deep ruts. They may break up or injure the Provincial University which was growing stronger every day till they became dissatisfied with it, but will they put anything more, and better in its place? The United Provinces which can just support one university scheme will be blessed with three! The result to my imperfect thinking is easy to see. India will lose. There will be confusion and waste, uncertainty about standards and feebleness all round.

If the sectarian university were a natural growth, I would be the first to bless it. It has not even race to back it. What is an Indian Mahomedan? In five cases out of six he is I understand by descent a converted Hindu. What is a Hindu? Is he not a member of one of many different races? The same may be said of an Indian Baptist and of an Indian American Episcopalian Methodist. But further, this sectarian idea of the University is the result of false logic. Because certain colleges which are sectarian have been a success, therefore the time is ripe for sectarian universities, which are supposed to be merely an extension of what exist. Nothing can be farther from the truth. The very arguments which tell in favour of sectarian colleges, and I would be the first to advocate such at present, tell against sectarian universities. What is it that keeps us alive in intellectual matters? Surely it is the stimulus of and competition with others. I feel certain personally, though I may, of course, be wrong, that the greatest force in the regeneration of the Mahomedans which we have seen going on before our eyes has been, not so much the influence of any particular leader, great though that may have been, but the competition with the Hindus. Why throw away such a force for good?

Plunging deeper, not the least valuable of the influences which our present system has brought to bear upon us all has been the ideal of unity which the university has held up. People of all races and creeds in a province have learned that they can work harmoniously and pleasantly together for a common purpose. Friendships have been made; things have been seen from new angles. At university meetings we all tried to forget our differences. Now it appears, under the blighting influence of sectarianism, we are to remember nothing else. And all this in the hallowed name of religion. The sectarian university either means something or nothing. If it means nothing, if thought is to be free, if all are to be equally welcome, why start it?

No. I am afraid that this craze for sectarian universities will but intensify the feeling as between those of one faith and those of another. Quite unnecessarily we shall add one more to the evil spirits of division which already haunt this land. There never was a more stupid saying than that to rule a people you must divide them. All history and all philosophy tell exactly in the contrary direction. So that the encouragement of this sectarian spirit in India is bad politics as well as bad education. We want union above all things.

If I might venture on advice it would be something in this fashion. To the Mahomedan I would say; Do not mistake memories for hopes. Do not talk too much about Cordova and Cairo, or one morning you may wake up and find you have got Cordova and Cairo. And then where will you be? The light comes in not by eastern windows only. You look westward for your ideals. Follow then Oxford and Cambridge and Paris and Berlin, which have long abandoned the attractive but mediæval garment you are hankering after. Put all your strength into the development of your great college and others like it, and let its students boldly face the Indian world on equal terms. And the Hindu who is flirting with the same lady, I would advise to leave her to the care of the good people of Benares and to look at the work that has been done lower down the river. Not perfect work by any means but still a great tradition of effort and success. That effort has been made and that success won in an atmosphere of toleration and mutual respect I do not say that sectarian universities are intolerant, but their very existence seems to imply the intrusion of distinctions at points where they are neither necessary nor advantageous.

I have never been able to see the point of these sectarian labels in the province of learning. Why are we to be compelled to think of a Moslem chemist, or of a Hindu physiologist, or of a Bible Christian botanist? What we do want is to forget our divisions and discontents, to meet on a common platform and to understand one another better.

A FRIEND OF INDIA.

P. S.—I have only in this letter dealt with very general matters. Later I may consider the very great practical difficulties which will confront these sectarian universities when they are founded.

ST. JOSEPH'S CONVENT, BANDRA.

(AN APPEAL.)

The Sisters of the Bandra Convent would thankfully receive help from their kind friends and benefactors to enlarge the accommodation of their ever increasing number of children who are at present overcrowding the institution, also to help them in lessening the number of their unpaid bills. They have been wishing since some time to erect a new building, but found it impossible to do so for want of funds. Few are

aware of their difficulties in supporting the large number of children in the orphanage, as the Superioress does not like to trouble her kind friends, without a real necessity. A subscription is made only once a year for clothing and a treat for the orphans. There are 350 girls in the orphanage, the greater number the Superioress has to support without funds. The Archbishop of Bombay, the Kind Father and Protector of the Institution, pays for 31 children from his Diocese and the Bishop of Damann for 11. One hundred and thirty two children pay for their maintenance, some of them from Rs. 2/- to Rs. 4/- monthly only. For the remaining 156 children, the Sisters get no help, besides a large number of orphans have to be kept gratis in the European boarding school. If Government did not kindly contribute something towards their maintenance, it would be impossible to feed, clothe and educate them. There are 125 in the orphanage from the Diocese of Damann who pay nothing, also 70 day-scholars. Besides these, there are a number who pay only a trifle.

The Superioress finds it extremely difficult to continue this charitable work without the co-operation of the public to whom she appeals for help either in the shape of donations and getting up concerts for the intended new building or for the support of the orphans. A large number of the children are from Bombay and its environs. Donations will be most gratefully received, and published monthly in the newspapers.

HINDU WIDOWS' HOME ASSOCIATION, POONA.

MONTHLY REPORT FOR JULY 1911.

Prof. D. K. Karve has gone to Bombay for the collection of funds.

2. Mrs. Parvatibai Athavle is on leave at Deorukh.

3. After finishing his work at Shrigonde, Parner, Ahmednagar and Sheogaon, Mr. Keshav Moreshwar Phadke went to Sangamner at Nagar on the 5th. Mrs. Radhabai Kachavli called a meeting of ladies in her house when Mr. Phadke gave an account of Savitri's life, a subject dear to women and ended his speech with a short account of the Widows' Home.

On the 23rd at 5-30 p. m. Mrs. Mathurabai Deshpande of Sheogaon entertained ladies with Haldi Kumkum in Shri Rama Maudir, when Mr. Phadke spoke upon 'Great Pauranic Women' and then ended his speech with a short account of the Home.

Rev. H. G. Biell, an American Missionary, requested Mr. Phadke to address a meeting in the church. The audience, which numbered 200, was composed of ladies, gentlemen and students. Rev. N. V. Tilak was in the chair. Mr. Phadke gave an interesting account of the Home.

4. The following are the gifts received other than money:—

14 Khans were presented by five ladies from Ahmednagar, one by a gentleman from Parner and one by the Patil of Bhangar. Rev. N. V. Tilak has presented four copies of जनवासी कृष्ण, three copies of his essay on ब्रिटिश साम्राज्याखाली होत असलेली हिंदुस्थानाची राष्ट्रीय संघर्ष and five copies of his from लोकमित्र.

5. There were 85 visitors in all during this month 60 of whom were gentlemen, 18 women and 7 advanced students. 6 of these came Guzarath and Kathiawar, 2 from the Punjab, 3 from the Nizam's dominions, 34 from Poona, 7 from Bombay 9 from Kutch, 3 from Central India States, 2 from the Konkan, 7 from the S. M. Country, and 12 from Maharashtra.

6. The total number of contributions during this month was 586 amounting to Rs. 1,193-15-2.

Hingane B. K. } KASHIBAI DEODHAR.
Poona City, } VENUBAI NAMJOSHI.
17th August 1911. } Secretaries.

The Bombay Government have submitted their final conclusions to the Western India Turf Club regarding the restrictions on racing in the Presidency. The Government find it will be necessary to legislate and that it will not be possible to effect the proposed changes merely by coming to an arrangement with the Turf Club. All bookmakers will be abolished from June, 1912, and Government will take power to grant licenses to the stewards of any Turf Club or race meeting authorising them to work totalisators on race courses under their control.

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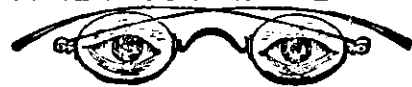
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PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII.

BOMBAY—SUNDAY, OCTOBER 13, 1911.

No. 7.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse. I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

Mr. Syed Hassan Imam's article headed "The Call of the Moment" which we reprint from *Modern Behar*, is doubly welcome as coming from a Mahomedan gentleman of education and public spirit, who is moreover known for his broad, non-sectarian ideals of national progress. The only passages in his article which we are not able to reconcile with the general trend of his almost passionate appeal on behalf the education and emancipation of one half of the Indian population represented by its women, are those in which he indulges in a conventional deprecation of sudden and violent change. Is there really even a remote possibility, we ask in all seriousness, of anything moderately violent or colourably sudden in Indian human nature? On the contrary, are not all the tendencies too much the other way? "Yet a little sleep, a little slumber, a little folding of the hands to sleep"—has this not been the everlasting plea of even the more energetic natures all through the ages in our country? Then, why this perpetual, meaningless, pious exhortation against violent change? When we do have one violent change at least, it will be time to preach the virtues of going slow. There is another aspect of the matter, too, which is worth considering. Psychologists hold that the most promising way of breaking off from wrong habits or of the acquisition of right ones, is to launch ourselves with as strong and decided an initiative as possible away from or on the habit in question. "Accumulate," says Professor James, "all the possible circumstances which shall reinforce the right motives; put yourself assiduously in conditions that encourage the new way; make engagements incompatible with the old; take a public pledge, if the case allows; in short, envelop your resolution with every aid you know." After all, our social habits, if carefully analysed, are the outward symbols of mental habits, and social reform in the ultimate is the putting away of wrong habits and the acquiring of right habits of mind and outlook.

We print elsewhere a summary of the judgment in the Benares case, in which the question at issue really was whether foreign travel and sea-voyage were opposed to the principles of Hinduism. The learned Subordinate Judge held that they were not, and that every member of a caste *Panchayat* which illegally outcasted a foreign-travelled person was liable to be mulcted in damages. The learned Judge found from an examination of ancient authorities that sea-voyage was not prohibited to a Vaisya, the caste of the parties in the suit, even in the Kali Yuga, that taking *mechha* food was an expiable sin, that a man who took such food did not become unfit for social intercourse with or without *prayaschitta* or the expiation ceremony, that it was perfectly illegal in this Kali age to outcaste a person who associates with a *patita* or one who breaks caste rules, and

that under the Hindu Law outcasting a person illegally was a crime punishable by the King. The Subordinate Judge who decided the case is a Sanskrit scholar of repute, and his judgment, on that account, has been received with special satisfaction all over the country.

Two points in the judgment may be noted. Unlike in a recent Surat case where the omission to notify the parties excommunicated of the proceedings of the Panchayat, was held not to vitiate the proceedings, the Benares Court lays down that the want of such notice was an important consideration which went against the members of the *panchayat*. "The most important thing is," said the learned Judge, "that the caste meeting, before it can claim privilege, should have complied with the rules of natural justice. And one of the rules of natural justice, which is as much binding upon any body of private individuals as upon courts of law, is that you shall not condemn a man without hearing him." The other point is that the learned Judge held that there was a higher law in Hinduism than even the law of Manu, though in the present case the latter law was in favour of sea-voyage. It is the Law of Mercy proclaimed, he said, by the Great Bhagwan Himself. Under this latter Law, Hunas and Yavanas had been admitted in the past to the Hindu fold. Only a few centuries ago, the Agarvals were a non-Hindu community and had since been converted to Hinduism by Vallabhacharya. There is no religion intrinsically less favourable to sacerdotal pretensions than the higher Hinduism, the religion of the Gita and the Upanishads, none so essentially human, and humane too, "at the red-ripe of the heart." And yet it is this religion which some people want to make out to be a vindictive creed bent on outcasting their fellow-men who honour their conscience and on bastardizing their children!

We are glad to learn that another effort is being made in Madras to amend the law relating to the management of religious and charitable endowments in that Presidency. These endowments are represented by considerable properties in land and other valuable things. Previous attempts to improve the law had been vetoed by the Government of India, though they had the strong support of the Local Government. The memorial which is being largely signed for submission to the Government of Madras, states that the Government of India, in coming in the way of legislative reform in this matter, had been actuated in the past by the mistaken view that religious endowments in Madras were on the same footing as those in Bengal where the Mahant is believed to have certain vested personal interests in the institutions which he administers. In Madras, this is not the case. The head or Pandara Sannidhi, even where he holds office hereditarily, is only a trustee, and is bound to administer the funds solely

for the purposes for which the endowments were originally created. A Bill has been drafted for introduction into the Madras Legislative Council.

Rajahmundry, the cradle of social reform in the Northern half of the Madras Presidency, has spoken out strongly in favour of Mr. Basu's Bill. Its illustrious citizen, Rao Bahadur Viresalingam Pantulu, presided at a public meeting at which the following resolution was adopted: "The public of Rajahmundry in a meeting assembled in the Town Hall on Sunday the 17th September 1911, accord their hearty support to the amendment of the existing Civil Marriage Act (Act III of 1872) as proposed by the Hon. Mr. B. N. Basu." Rao Bahadur Viresalingam has done more for the cause of freeing the Hindu community from the curse of enforced widowhood than any one else now living. We are glad that he sees in Mr. Basu's Bill only a continuation of the great work to which he has devoted his life. A report of the proceedings at the meeting will be found in another column.

The article which we printed last week from the pen of the Rev. C. F. Andrews headed "National Christianity" shows that the most thoughtful missionaries of the gospel of Christ, are courageously facing the issues involved in Indian Christianity. The following passage from an editorial paragraph on Mr. Basu's Bill in the current member of the *Indian Interpreter* testifies to the same effect: "Another consideration also commends the Bill.—It should make unnecessary some insincere conversions of the past. When marriage is desired between those of different faiths a renunciation of the religion to which they belong is at present necessary. If ever a Hindu has professed Christianity to marry a Christian, he has done a serious injury to the Christian Church, which the addition of his name to the number of those who claim to belong to it can do nothing to mitigate. No Christian—nor, we hope, any Muhammadan—will desire to have such converts. For a similar reason we welcome the increasing readiness on the part of Hindus to receive back those who have professed Christianity and later have found that, whether in error or deliberately, they have taken a step which they desire to retrace. A freedom which lessens the temptation to insincerity and makes it easier to obey the guidance of conscience is always on the side of true progress and, therefore, of Christianity."

Mysore has at present more Assemblies than any other part of India. There is the old Representative Assembly which met on the 6th instant and at which the Dewan summarised the Administration Report in the form of an address. Then there is a Legislative Council which last year refused to grant permission to the introduction before it of the Bill, which had been prepared by a Committee appointed in 1905, for the removal of disabilities arising from change of religion or deprivation of caste in Mysore. A more recent creation still is the Mysore Economic Conference which is intended, according to the Dewan, to associate non-official gentlemen with the officers of Government in deliberations connected with economic progress in Mysore. "The Representative Assembly," the Dewan went on to remark, "goes a certain way in this direction but it was considered that a large body meeting and deliberating only once a year could do but little, and that public interest in the numerous questions relating to economic progress could only be kept alive by a constant interchange of views and discussions among those competent to deal with them."

His Highness the Maharaja in opening the Conference last year used more considered language about the future of the Representative Assembly. "The functions of the Conference," he said, "will not overlap those of the Representative Assembly, the future of which will ever continue to be an object of earnest solicitude on the part of myself and my Government." The address which the Dewan delivered at the last meeting of the Assembly was not conceived in the spirit of earnest solicitude which His Highness bespoke for it. A fortuitous conglomeration of departmental paragraphs, the representatives could have found little in it that was illuminating or instructive. The legislative power and the function of devising economic measures, being vested in other bodies, the Representative Assembly can only justify its existence if its members developed the talent of constructive criticism in the financial and other departments of the administration. The Dewan's address to such an Assembly should, therefore, be an exposition of principles and policy and not a rechauffe of the Administration Report. This, however, is possible only to a Dewan who has faith and hope and enthusiasm, and does not merely eye the administrative panorama from an extra-cosmic altitude. There is nothing noteworthy in the events narrated in the address. Mysore, after a long period of energetic advance, is marking time. The enterprise of earlier administrators, is yielding golden harvests. In spite of them, however, Mr. Ananda Rao has managed to budget for a deficit, though it is only a small one, as he pleads in extenuation.

The correspondent "Contradiction" who has kindly undertaken the work of placing the attitude of the enlightened section of the Parsi community towards Mr. Basu's Bill in its right perspective, speaks from long and large experience of the tendency of social movements in his community. His remarks are, therefore, entitled to weight.

The Medical College for Christian Women at Ludhiana, the only institution of its kind in all India, has now been opened to non-Christian women students at the request of Government. Government have offered a few scholarships to non-Christian ladies on condition that they must be prepared to give three years' service after training, if desired by Government or the Countess of Dufferin Fund authorities.

The Depressed Classes Mission Society of Madras is doing good work. The short account which our correspondent gives in another column of the progress made, will specially gratify those who know how deep-rooted is the prejudice against these classes in Southern India.

Three Indians have passed in the Indian Civil Service examination this year: Mr. Hiranand K. Kirpalani of Hyderabad, Sind, Mr. G. V. Bevoor, the Deccan College, Poona and Mr. Sonti V. Ramamurti, Presidency College, Madras.

A Reuter's telegram of the 12th instant says: Reuter has the best authority for stating that there is no ground whatever for the current rumours that the King's visit to India might be delayed or cancelled in consequence of the political situation. The matter has never been discussed. Their Majesties sail on November 11th, not 9th, as the voyage will occupy less time than was anticipated. The delay, however, will not affect the date of landing in India.

It is understood that the proposed marriage of the Princess of Baroda with the Maharaja Scindia has been postponed.

CONTENTS.

Editorial Notes.	Rajahmandry and the
The Proposed Hindu	Mr. Basu's Bill.
University of Benares.	Protection of Religious
The Dasarah in Mysore.	Endowments in Madras.
The Depressed Classes	The Young Men's Education
Mission Society Madras.	Society's Free Night
Bombay Students' Brother-	School Bombay.
hood Prize Essay.	Benares Caste Case.
The Parsis and Mr. Basu's	Used and Abuse of Words.
Bill.	The Call of the Moment.
Hinduism and Mr. Basu's	
Bill.	

THE INDIAN SOCIAL REFORMER.
BOMBAY, OCTOBER 15th, 1911.

**THE PROPOSED HINDU UNIVERSITY OF
BENARES.**

A Simla telegram stated the other day that the Maharaja of Durbhanga and the Hon. Pandit Madan Mohan Malaviya had the honour of private interviews with His Excellency the Viceroy, and that they also conferred with the Hon. Mr. Harcourt Butler, Member in charge of the Education Department, about the proposed Hindu University. Subsequently the Maharaja, the Hon. Pandit, Mr. A. Chaudhri and Mr. Jogendranath Mukherji, had an informal conference at Durbhanga House, where a formal letter was proposed and sent over the signature of the Maharaja to Mr. Butler informing him of the existence of a widespread feeling in favour of the establishment of a Hindu University in India and inquiring about the Government's attitude and intention. It is understood, the telegram went on to say, that the Government of India are in active sympathy with the movement and a gratifying letter of assurance has been received from the Hon. Member in charge of the Education Department. The next step will be, we were told, the formation of a deputation which will wait upon the Government of India with formal proposals for the constitution of the Hindu University, which, it was intimated, will be settled during the next few weeks. A meeting has also been arranged, the public were informed, with Mrs. Besant on the 21st instant at Benares, when it is expected that a clear and definite understanding about her scheme for the future of the Central College will be reached. Telegrams dating from Simla are not necessarily inspired from official sources, and this particular message proclaimed its entire independence of official authority by its rather aggressive introduction that, despite the definite recommendation of Lord Curzon's University Commission against the establishment of sectarian universities in India, both the Hindu and Mahomedan university schemes had made substantial progress. The Mahomedan Press would seem to be divided as to whether the present position of the Aligarh scheme should be described as being hopeful or otherwise. And, notwithstanding the complacent announcement of the message, there is no reason to assume that Government have given any more assurance to the promoters of the Hindu University than to those of the Mahomedan. On the other hand, it is now generally known that they have issued a circular enjoining strict abstention on the part of all officials from both the movements. This is not quite consistent with the state-

ment that the Government of India are in active sympathy with the movement for the inauguration of a Hindu University. At any rate, this is a curious way of showing active sympathy.

It must be admitted at the same time that, after the enthusiasm shown by Lord Minto's administration for the Aligarh project, Lord Hardinge's Government cannot cast it aside summarily without causing deep disappointment to the promoters. Government however, have clearly shown that they are not over head and ears in love with the scheme, and that their sympathy for it is discriminate enough to require certain guarantees. In a way, therefore, Government could not very well have refused some amount of sympathy to the Hindu scheme, which the exuberant temperament of the Hon. Pandit has probably interpreted into active sympathy. The Pandit, we admit, has reason to be in a mood to be gratified at small things. His success in the tours he had recently undertaken in Northern India in the interests of the Hindu University, has been more than what might have been expected, and he himself would perhaps describe it as phenomenal. The fact is that, in Northern India at the present moment, there is a certain amount of rivalry between the Mahomedan and Hindu communities, each wishing to establish its superiority over the other. A consideration which weighs with us somewhat, is that, apart from educational necessities, the two University movements may have their use as means of diverting this rivalry into the harmless channel of emulation. It is significant that the promoters of the two sectarian schemes seem to realise that their interests, at least for the present, hang together, and it is quite charming to see the way in which Hindu publicists who support the Hon. Pandit's scheme and Moslem publicists who are wedded to the Aligarh project, are lavish in their expressions of goodwill to each other. The Pandit who not so long ago was the pet aversion of the Islamic journals of Northern India, has become more than tolerable, and we are not sure that we have not seen him spoken of in some unexpected columns with even a moderate degree of affection. Thus does necessity make strange bed-fellows of antagonists. If we can be sure that the establishment of the two Universities would put a perpetual seal on this temporary brotherliness, we may waive some of our objections to sectarian Universities. But we have our doubts about the matter. Both sides are now interested in getting a third party, namely, the Government, to accede to their schemes, and have, therefore, to work into each other's hands. When the schemes are settled and sanctioned, the same necessity may not operate, at any rate, not to the same extent as at present.

The Hon. Pandit has also been fortunate in the circumstance that he has had the whole field to himself in the absence from the country of Mrs. Besant. The Maharaja of Durbhanga, of course, was not expected to press the Mahamandal scheme more than was necessary, but we must confess that, from the point of view of social progress, the Durbhanga Malaviya combination is much less satisfactory than a Besant Malaviya combination would have been. We are afraid that Mrs. Besant has virtually no option now but to fall into line with these two orthodox promoters, but we have reason to hope that some of her influential supporters will be unable to hand over the fortunes of Hindu education to the keeping of the Maharaja of

Darbhangha. With all our objections to the Theosophical movement, we cannot but recognise that it has had some influence in raising its followers above the narrow instincts of racial and religious bigotry. The new Hindu University if it is established will have no influence in Bombay and Madras where Hindus and Mahomedans do not find any inconvenience in being educated in undenominational Colleges and Universities.

THE DASARAH IN MYSORE.

(FROM OUR OWN CORRESPONDENT.)

The Dasarah festivities have just closed in Mysore, the only function going on being the Representative Assembly. It is an admitted fact that in no part of India is Dasarah celebrated on such a grand scale as it is in Mysore. The Dasarah season continues for well-nigh three weeks and it is one of pleasure and business. The late Dewan Rangachariu was a really far-sighted man. For, it was he that brought into being the institution of the Representative Assembly and arranged for its being held during the Dasarah. With the passage of time, the great boon of local self-Government gained in strength and stability and is now an indispensable factor in the constitution of the State of Mysore. Over and above this popular institution, there is a round of festivities, Darbars and other forms of amusement for the delectation of the various guests—Indian and European. Even in this essentially democratic age of the twentieth century when even China and Persia are emerging out of their absolute monarchical rule, Mysore seems to stick fast to its oriental splendour. The Darbar which was held every evening at the New Palace at 8 p. m. is an assuredly romantic function. The New Darbar Hall is resplendent with Military uniforms, golden ceiling, brilliantly shining giant pillars, and the Darbar dress of the Indian Officials, while considerable beauty is lent to the whole structure by the artistically arranged electric lights and the realistic oil paintings on the wall, of Raja Ravi Varma. An assemblage of Darbarees resplendently dressed could be seen standing in groups, expectantly waiting for their Maha Rajah. All on a sudden the herald's voice is heard, shouting at the top of his voice the name of His Highness the Maha Rajah and announcing his arrival. This cry is made by a number of heralds who are preceded by the golden torch bearers, supported by the place troupe. At the end of this procession is his Highness the Maha Rajah dressed in "cloth of gold," being led by a Palace high official. His Highness takes the throne which is a golden chair with excellent carrying work. Just over His Highness' head is a golden umbrella to serve as a canopy over the throne. The Darbaris including the Dewan, members of the Urs family, Vaidik Brahmins, &c., bow to His Highness, in batches of 10 or 12. The bow is gracefully responded to by His Highness. In the meanwhile, various amusements such as dancing, wrestling, swordsmanship, &c., &c., will be going on. The Darbar lasts for about an hour and His Highness retires, all the guests being garlanded and given *pan supari*.

Coming to the business side, the Economic Conference which has been sitting for the past three months in Sub-Committees held its Dasarah session in the Darbar Hall. Several proposals were brought for the consideration of the Conference and the Industrial, Educational and Agricultural Sub-Committees had a number of recommendations to make. They were all considered and deliberated upon for three days. As the Conference was not open to the Press, it is not proper on my part to say anything more. One day was devoted to a discussion of industrial questions with the Hon'ble Mr. A. Chatterton, Director of Industries with the Madras Government in the chair. The Hon'ble gentleman had been

specially invited to the Dasarah and a sitting of the Conference was held for about a couple of hours.

A new feature of this year's Dasarah is the first sessions of the Co-operative Conference arranged by Mr. M. A. Narayana Iyengar, Registrar of Co-operative Societies in Mysore. The idea of Co-operative movement first took form in Mysore somewhere in 1892 when the destinies of the Mysoreans were in the enviable hands of that master statesman, Sir K. Seshadri Iyer, K. C. S. I. In other words, the idea had materialized into solid action long before the British Government thought of it. In this State, the Co-operative Societies number as many as 140 and a great deal of good work has been done. In fact, the movement has so far advanced as to necessitate a conference of all co-operators. The first session was opened on the 26th ultimo at the Rangachariu Memorial Hall by His Highness the Yuvaraja in an exceedingly well-conceived speech. The business began with the selection of Mr. C. Srinivasa Iyengar, retired Councillor as President. A number of resolutions was passed and there was much active interest shown by the members. The members conducted themselves very well. The President in concluding the proceedings lasting for three days made a very instructive speech.

The Assembly is going on and may be reviewed for the next issue.

THE DEPRESSED CLASSES MISSION SOCIETY, MADRAS.

(FROM OUR CORRESPONDENT.)

A treat to the pupils of the Schools maintained by the above Society was given at the Vyasarapady School Garden on Sunday the 1st October 1911, the Ayudha Pujah day, at 8 a. m. At the appointed hour about 150 children of the depressed classes (chuklers, pariahs and other lower classes) from the four out of the five schools maintained by the Society were assembled in the open ground attached to the Vyasarapady School. A group photo of the pupils of the different schools were separately taken and then a prayer was offered by the pupils of the different schools which was well appreciated by those who were present. Some of the pupils of the Vyasarapady school acted Gajendramoksham in Tamil, one acting the part of elephant, another a crocodile and a third the God Vishnu while the pupils of the Chukkarpalayam School, most of them girls, gave action songs in Telugu. The spirit with which these pupils enacted their parts elicited admiration from those who were present. Prizes were then distributed to some of the pupils for regular attendance, cleanliness and proficiency in their studies. It is interesting to note that some of the pupils were dressed neatly and to an outsider it would not have been possible to find any difference between them and the so-called high class pupils. After distributing sweets and fruits to the children, a few words on the value of education, morality, cleanliness, temperance, etc., were spoken by Mr. S. Somasundaram Pillay, B.A., B.L., one of the Committee Members of the Society, which were favourably received by the parents of the children who were also assembled there. Messrs. B. Venkatasubba Rao, B.A., B.L., C. Radhakrishnayya, B.A., B.L., M. A. Jayaram Pillai, V. Balasundaram Mudliar, P. Govindan and others who were present, were exceedingly pleased with the work of the Society shown during the short period of two years. At about 10-30 a. m. the children were sent to their respective homes.

BOMBAY STUDENTS' BROTHERHOOD PRIZE ESSAY.

The time for sending in the Students' Brotherhood Motiwalla prize essay has been extended by the Committee of the Brotherhood to the 31st January 1912.

THE PARSIS AND MR. BASU'S BILL.

THE EDITOR, *The Indian Social Reformer.*

Dear Sir,

In my last letter by inadvertence, I omitted the name of "the Dombay Samachar," which is the most sober and staid Parsi newspaper,—as one of the leading organs of reform among Parsis; also "the Oriental Review" which supports the Civil Marriage Bill.

As against these leading reform Parsi papers, there are a couple of orthodox papers conducted on orthodox lines in matters of social and religious reform. It is an admitted fact on all sides that these orthodox papers have, for their clientele, the mass of the people. By this I mean, people who stick to old ways without being able to understand the progressive and advancing tide of reform.

When the Parsi Marriage and Divorce Bill was on the Legislative anvil in 1862, the legal aspect, the religious aspect, and the social aspect of a Parsi Marriage with a non-Parsi, were at that time exhaustively discussed by one or two of the early band of Parsi reformers with whom was associated the great Hindu reformer Mr. Karsandas Mulji. These articles are now reproduced by "the Rast Goftar" in its two recent issues, and one rises from its perusal as if the writer of the articles was anticipating the course of events in the Parsi Community viz., the questions of proselytism and of mixed marriages. What with Parsi Scriptures and what with the lives of our Persian Kings and Queens, it is convincingly shown that mixed marriage is an institution dating from its very early days in Persia, long, long before the emigration to India 1,200 years ago. To come nearer home, there is said to be a number of Parsi marriages with European ladies under the English Civil Marriage Act. In this connection, it should be borne in mind what is authoritatively decided by the Bombay High Court in the memorable case of Sir Dinsha Petit and others versus Sir Jamsetji Jijiboy and others, that it is one of the essential cardinal doctrines of the great Bactrian sage—Zoroaster—that he has enjoined that his high, sublime, ethical religion shall be preached and propagated throughout the world. Surely when the great prophet had issued this commandment for all time to come, it could not be gainsaid that mixed marriages followed as a corollary of this commandment. Your contemporary "the INDU PRAKASH" has to bear in mind the principle laid down by one of the Hon. Members of the Viceregal Council at the time of the Native Marriage Bill, 1868, that in matters of social reforms the claim of the minority shall be seriously considered and nothing could be repugnant to the principles of British Policy in this country than that, in questions of such grave import, the majority shall as majority be allowed to trample upon the principles of civil and religious liberty of the minorities. In controversies of this character, the memorable Proclamation of Queen Victoria 1858, is dragged in by the orthodox as if to support them in their intolerance. In the above debate, one of the Hon. Members of Council has given a very significant retort to people who try to twist the Proclamation to their advantage viz., that the British legislature is always anxious to see that the Queen's Proclamation shall not be twisted and distorted by the majority against the minorities but that on the contrary the legislature will be warranted on the very principles of the Proclamation respectfully to listen to the minorities. If I am able, I shall send you for your next issue relevant extracts from the Viceregal Council debates. The agitation for special legislation for the Parsis lasted something like 12 years and during that period Messrs. Nowroji Fardunji and S. S. Paugalee had a very hard time of it in carrying on their arduous task between minority of reform party on the one hand and the majority of orthodox, particularly, Mofussil Parsis on the other. The latter went so far as to ask the Legislature for

sanction of usages and customs not warranted by the Zoroastrian religion, but borrowed and appropriated from Hindus and Mahomedans after their emigration to India. Dr. Haugh, the Sanskrit and Avesta scholar at that time in Poona, was consulted by Sir Joseph Arnold and the authoritative opinion of the great Avesta scholar weighed much with the Parsi Law Commission in important matters such as child marriage, rights of females to inheritance and kindred questions. How the minority of reformers carried the point, one has to turn over the pages of the Report of the Parsi Law Commission and the debate of the Viceregal Legislative Council to satisfy himself that throughout, the legislature was very anxious not to commit itself to any policy or provision of law retrogressive in its effect as regards the social, moral and intellectual progress and welfare of the community.

CONTRADICTION.

HINDUISM AND MR. BASU'S BILL.

When Dr. Bhandarkar speaks, the whole Hindu world must and does listen with respect, for there is no other Hindu scholar to-day as eminent as he. As such, his view of Babu Bhupendra Nath Basu's Bill, which we have been told offends Hindu religious doctrines, is of special significance. Speaking at the Bombay meeting in support of the Bill, Dr. Bhandarkar, who moved the resolution of the evening, said he could bear personal testimony to the necessity of the Bill in the interest of religious sincerity. He is a member of the Prarthana Samaj and has no belief in an idolatrous ceremony, and yet if he went to register his marriage under Act III of 1872 he would be called upon to declare that he did not profess Hinduism, which declaration however would be untrue as he sincerely believes he professes that religion. 'I am not a follower of the Hindu religion,' said Dr. Bhandarkar, 'so far as the worship of plant and serpents and other things is concerned, but I am a Hindu as Hinduism is conceived by the Bhagavat Gita and the sacred Shastras.' And who can say nay to this claim? And yet the Act of 1872 would compel him to declare that he did not profess Hinduism. They were not going to revolutionise Hinduism in any way, said the learned doctor; on the contrary, they sought to go back to that condition of things which existed in the times of their ancient sages. In the days of Manu and Yajnavalkya marriages among different castes were allowed. Therefore, in approving of the Bill, they only wanted to get back their lost social freedom. 'At present the High Court Judges did not know what the real spirit of the Hindu religion was, and when there was an intermarriage between different castes they declared it illegal because it was opposed to custom.' But they should not have placed custom above Sruti and Smriti which declared that such marriage was not opposed to religion. The decisions of courts had therefore to be corrected and this is what the Bill if passed would achieve.

Lady Chandavarkar had some pertinent remarks to offer against the objection that divorce would be permitted by the Bill and hence it should not be passed. Said Lady Chandavarkar:—'Men can marry a second time when the first wife is living and thus they have a privilege very akin to divorce and it seems that our brethren are afraid that this privilege of theirs may be usurped by woman too if this Bill is passed. I am compelled to say frankly that this only shows their selfishness. What will really happen is not that woman will frequently sue for divorce if the Bill becomes law, but that those wives whose marriage was performed in accordance with the provisions of this law, will be able to exercise a certain amount of control over ill-behaved husbands. Do our brethren not even now feel for their sisters who are thus treated with contempt?' asked Lady Chandavarkar, who spoke in terms of righteous wrath. Opponents of the Bill may be able to frame a reply to the above, but to our mind the argument is conclusive and unanswerable. The Hon. Mr. Gokuldas Parekh, who presided over the meeting, reiterated the arguments he had previously urged in support of the measure, arguments to which there has never been an adequate reply. And when the three speeches are read together with the excellent memorial adopted by the meeting, the case for the Bill becomes simply overwhelming:—The *Leader*.

RAJAHMUNDRY AND THE SPECIAL MARRIAGE BILL. (FROM A CORRESPONDENT.)

A meeting of the public of Rajahmundry was held in the local Town Hall on Sunday the 17th instant at 5-30 p.m. to consider the Special Marriage Bill introduced into the Imperial Legislative Council by the Hon. Bhupendranath Basu. Our old and heroic leader Rao Bahadur K. Viresalingam Pantulu Gana occupied the chair. Mr. R. Venkataramaiah delivered an able and eloquent speech in Telugu. The speaker commenced his address by tracing the successive steps that resulted in the Act III of 1872 since its first introduction by Sir H. Maine in the Viceroy's Council so early as 1868. He next indicated the amendments now sought to be made and dwelt at length on the several benefits which Mr. Basu's Bill would bring to those who would avail themselves of it. He concluded his speech by powerfully controverting some of the more important objections put forward by the opponents of the Bill. He proposed the following principal resolution:—

"The public of Rajahmundry in a meeting assembled in the Town Hall on Sunday, the 17th September 1911, accord their hearty support to the amendment of the existing Civil Marriage Act (Act III of 1872) as proposed by the Hon. Mr. B. N. Basu.

Mr. T. Sreeramulu, B. A., first grade pleader and editor of the *Carlislean* seconded the above resolution in a thoughtful address. This speech delivered in English, was, as usual, sound, serious, and stirring. He said that it was highly preposterous to throw obstacles in the way of passing a permissive legal measure which would allow certain people to act up to their conviction, on unmeaning grounds in the 20th century which was marked by a universal cry for liberty and self-government. He exposed the falsity of the huge cry raised by the orthodox people that the Hindu religion and society would be in danger. He maintained that it was the religion of rites and ceremonies and not the higher religion of the Upanishads that would be effected by the Bill. He cited instances to show how the caste of a person was determined in former days by worth and not by mere accident of birth and averred that Hindu Society would in no way be effected if marriages, based on mutual regard and good will, be contracted. In the end he powerfully pleaded that the Bill might be allowed to pass though not for any others, at least for the sake of the members of the Arya Samaj and Deva Samaj and some such others who had been entering into marriages without any protective legislation and whose families would be involved in considerable legal difficulties without any legislative measure of the kind now contemplated. The resolution was then put to vote and almost unanimously carried, one voice dissenting.

A second resolution authorising the president to communicate copies of the first resolution to the Secretaries of the Governments of India and Madras (Legislative Department) and to the Hon. Mr. Basu was also passed.

PROTECTION OF RELIGIOUS ENDOWMENTS IN MADRAS.

The following memorial is being largely signed in the Madras Presidency for submission to the Government of Madras:

RESPECTFULLY SIGNED,

For over half a century, the religious and charitable institutions of this presidency have been mismanaged. Various attempts were made by the leaders of public opinion in this Presidency to remedy the evils by requesting the Government to amend Act XX of 1868 in such a way as to make it an effective instrument for good. The Government were unable to accord sanction to these proposals because in their opinion the legislation proposed from time to time was likely to offend

the religious prejudices of the people. A Bill to amend the Act has now been drafted which is not liable to the various objections raised by Government on previous occasions. Every attempt hitherto made had the cordial support and concurrence of the Government of Madras, but we were not fortunate enough to receive the support of the Government of India as their views have been largely coloured by the prejudices of the people of Bengal where in most of the institutions the superintendent or the Mahant, as he is called, is taken as possessing vested personal interests inextricably involved in the affairs of the religious institutions. The state of things in this presidency is absolutely different in almost all the important institutions. Even in cases where Pandara Sannadhis were vested with management of some of these institutions by Government in 1843 the position occupied by them is strictly that of trustees though they may hold office hereditarily. These Pandara Sannadhis have no claim whatever on the funds of the institutions as they are bound to administer such funds solely for the purposes of the institutions.

Delinquent managers of these institutions have now become hardened. The failure of the attempts at legislation hitherto made has led to the belief that Government are not anxious to check the abuses in the management of religious institutions and to the impression in the minds of a large number of trustees and committee members that they can safely appropriate the trust funds to their own private use. This unwholesome idea is sapping the foundations of civic life, and encourages dishonest men to divert funds from the purposes for which they were intended. And further delay in checking the abuses will only accentuate the belief that they are free to do what they like with public funds.

The provisions of the present Bill are very moderate and most of them are absolutely necessary by reason of a recent decision of the Madras High Court; work by the committees is absolutely at a standstill and unless remedial measures are immediately taken supervision by committees cannot even exist in theory.

We hope and pray that the solicitude for the proper administration of religious institutions which the Madras Government has hitherto shown will not be wanting on this occasion especially as the people of this country have now been enabled to send their own representatives to the Legislative Council and these representations are in touch with the views and sentiments of the people who contribute funds to these religious institutions.

We therefore humbly pray that your Excellency in Council may be pleased to make a strong representation to the Government of India on the subject, to enable our representatives in the local Legislative Council to introduce the Bill which they have already submitted to your Excellency's Government and to support the Bill in the passing of its different stages.

THE YOUNG MEN'S EDUCATION SOCIETY'S FREE NIGHT SCHOOL, BOMBAY.

REPORT FOR THE MONTH OF SEPTEMBER 1911.

During the last month Mr. N. W. Pradhan, Bar-at-Law, and Mr. N. Joshi B.A. member of the Servants of India Society, have visited the Free Night School and have expressed good satisfaction of the work done by the school. In the last month the following gentlemen have contributed donations for the school:—In memory of late Justice Telang Rs. 15, Shett R. J. Avad Rs. 10, Barrister Gadgil Rs. 5 (second instalment) Prof. Takhav Rs. 5, Dr. N. V. Parandhars Rs. 5, Mr. R. G. Kamalakar Rs. 5, Shett D. S. Dongre Rs. 5, and donations under Eupae one amount to Rs. 9-8-0. Total Rs. 59-8-0, out of which Rs. 19-8-4, have been spent for the school expenses.

NARAYEN P. PRADHAN,

7, Sadaashiv Street,
Girgaon, Bombay,
3rd Oct. 1911.

Hony. Treasurer,
Young Men's Educational Society's
Free Night School, Parel.

**BENARES CASTE CASE.
SUMMARY OF THE JUDGMENT.**

In the case of Babu Govinda Das vs. Babu Bishambhar Das, Babu Shrih Chandra Basu, the Subordinate Judge, delivered his judgment on Monday, the 18th September. He read the important portions which took a couple of hours. A summary of the judgment is given below:—

The judgment recites the counts of charges brought against the plaintiff. In all sixteen issues were framed. The first two issues were technical ones and findings on them were in favour of the plaintiff. The third issue is concerned with the malicious defamation of the plaintiff by the defendant. The wording of the resolution passed by the *panchayat* against the plaintiff is held *per se* defamatory.

'Leaving aside all questions of privilege and malice, the statement that a certain person shall not be entitled to social privileges is clearly defamatory, as it involves him in social dis-esteem.' The publication of this order is not doubted. The judgment then proceeds to discuss the plea of privilege. The most important thing is that the caste meeting, before it can claim privilege, should have complied with the rules of *natural justice*. And one of the rules of natural justice which is as much binding upon the courts of law as upon anybody of private individuals, is that you shall not condemn a man without hearing him.

That no notice was given to the plaintiff of the *panchayat* or to any of his brothers is held to be proved.

The whole action of the defendant in this case as against the plaintiff shows the complete want of that brotherly feeling which one expects from the members of the *biradari*. If the plaintiff charge him with malice and bearing grudge against his family the defendant by his own conduct—inconsiderate un-brotherly and against natural justice—has given ample grounds to the plaintiff to hurl that charge against him.' The finding therefore is that though there was a *panchayat* defendant is as much liable for the resolution as any other member of the caste attending the meeting, and that as no notice of the *panchayat* was given to the plaintiff, the conduct of the defendant was not privileged.

The defendant has therefore done an act which constitutes malicious defamation of the plaintiff.

'It is not necessary to prove in a case like this actual malice or ill-will, but the presence of malice may be inferred from the conduct of the defendant.'

The judgment after discussing other minor issues, discussed at length the sea-voyage question which formed the subject of issue No. 15. This portion of the judgment alone occupies 84 typed foolscap pages.

A large number of authorities and texts have been quoted supporting sea-voyage. The clauses and commentaries on the text and the meaning of words occurring therein have been discussed to show what their correct interpretation is. A few of the authorities referred to in the judgment on this question were Rig Veda, Manu, Varan Puran, Kalki Puran, Gautama, Neel Kantha, Baudhayana, Tantra Vartika, Vrihan, Narada, Advah Tattwa, Kurma Puran, Aditya Puran, Yajna Valkya, Nirnay Sindhu, Parasar, Hemadri, Apararka, Bhagwat Puran, Vishnu Puran, Vasistha, Vishnu Smriti. The conclusion arrived at is that 'sea-voyage is allowed to Northern Indians'. The question of food and *prayaschitta* is also fully discussed. The findings on sea-voyage are (1) that sea-voyage is not prohibited to the *Vysyan* even in this *Kali* age (2) that taking *mleccha* food is an expiable sin and the man who takes such food does not become unfit for social intercourse even after (without) performing the *prayaschitta*, (3) that it is perfectly illegal in this *Kali* age to outcaste a person who associates with a *patita* (4) that under the Hindu law outcasting a person illegally was a crime punishable by the King.

The concluding portions of the judgment are:—

'Thus by the defendant's own rules of Gopal Mandir, he was not justified in outcasting the plaintiff, when foreign races like the *Hunas*, (which in India is a general name now for European races), and the *Yavanas* (meaning the Mussalman and Greeks) could become Hindus and did become, not under the law of *Manu*, but under the law of Mercy proclaimed by the *Great Bhagawan Himself*, the defendant has the less excuse to outcaste the plaintiff.

And still less so, if the defendant only remembered, what his own witness Tanya Shashtri had said that only a few centuries ago the Agarwals were a non-Hindu community and were converted into Hinduism by Balabhacharya. The defendant had the least excuse for outcasting the plaintiff when he himself had been associating with England-returned people like Nanhey Babu, etc.—The *Leader*, Allahabad.

USE AND ABUSE OF WORDS.

Sir Naryan Chandavarkar delivered an interesting lecture on the 9th September to the Wilson College Literary Society, Bombay. The following is an extract from it:—

'I have often heard it remarked that there is no college life as such in India, and that when those of us who have had a college education have passed from the period of youth to that of manhood the life at college that has gone into the back-ground of life presents in later life little of charm to us in recalling its past. There is, perhaps, a good deal of truth in that observation; and yet, speaking from my own experience of college life, I venture to think that it is not without its romance. When I was at college a book fell into my hands by the kindness of one of my professors. It was a book the production of which had created a great deal of stir in the religious thought of the day. I daresay most of you have heard of it. It was called *Essays and Reviews*. The first essay in it was from the pen of Dr. Temple, a name that, I believe, is still held in veneration in England. My professor advised me to read that essay with particular care and learn to broaden my outlook with the help of it. At that time when I read it, I cannot say I was able to grasp its central ideas, but there was a passage in it which then arrested my attention. Dr. Temple said there that the period of youth was a bright spot to which the memory ever afterwards loved to recur and that even those who could remember nothing but folly in their youth found nameless charm in recalling it. I asked myself—Could it be so? The scarce of examinations, the dull monotony of a student's life, the sole desire to get through your books somehow—how could remembrance of this in later life yield nameless charm. What seemed doubtful then has since been proved to me to be a fact.

How frequently recollections of my college days come into the mind as visions of the past to stir the heart to noble impulse! Where in those days the anger of my professors for work not properly done, their scolding and displeasure, used to weigh like a nightmare, it has since served but to gild the past. Of many incidents that I could recall to illustrate my meaning there is one which has a bearing of the subject of my address. I was then studying for the First Examination in Arts. We had two books in Sanskrit to study. Dr. Bhandarkar was our professor of Oriental Languages. He lectured to us on one of those books; the other, Bhartri Hari's *Vairagya Shataka*, we learnt under one of the Shastris of the college. When the period of examination approached, Dr. Bhandarkar took our class one day to find out whether we had properly studied the latter book under the Shastri. Those who have been Dr. Bhandarkar's pupils know what it was to study under him. Himself precise and through searching in the analysis of words and ideas, he expected the same habits of mind from his pupils. The driveller had no mercy from him. Now it so, happened on the occasion I am speaking of that we came across a sentence in the book—a sentence which all the students in the class had regarded as unimportant. And unimportant it was, so far as the sentiment of it went. The sentence was *nidrati natho yadi* ('if my lord sleeps.') When that was read in the class, Dr. Bhandarkar asked: 'What is *nidrati*? Answer: 'Sleeps.' What is it derived from? Answer from a student: 'From the word *nidra* which means sleep.' The professor's anger was roused. He put the question to every student; he got the same answer which, it was explained to us, was wrong, entirely wrong; and then we had a lecture for nearly half an hour on the use and abuse of words.

The purport of it was that words must not be trifled with; every word has a life of its own it has, like man, its ancestry; it lives to serve a purpose; and he who corrupts a word by using it without understanding its proper meaning, and root idea, is in danger of corrupting his own life. How true that is! And yet how often we neglected it. It seems a commonplace to tell students to beware how they use words!

without having taken care to acquaint themselves with their proper meaning. But as I am addressing college students in a college hall in the presence of college professors, I should ask my young friends to remember that something higher and deeper than the duty to be precise in our language and accurate in our thought, is involved when we are advised to use words wisely and well and not abuse them. I ask you, young men, to look at this question not from the petty point of view of worldly men but in the spirit of those taking a nobler view of life. Whether you take the Hindu or the Christian idea of the creation, it is the same. If St. John in the Bible tells us that 'in the beginning the word was with God and the word was God' and that afterwards 'the word became flesh,' the Hindu scriptures say likewise that the Universe we see had been in Brahma and came out in the form of word and sound. And so rooted in Hindu literature is the idea as to the sanctity of word and man's divine responsibility to use them properly instead of abusing them and corrupting language that Goutama clinched the idea by defining a word as the instructive assertion of a reliable person' (*aptopa deshaha shabdaha*). I have heard old orthodox religious teachers, preaching by means of *kirtans* tell a legend that on one occasion the Rishi Narada while travelling found Lakshmi, the goddess of wealth, and Sarasvati, the goddess of learning, lying maimed and crippled. Narada enquired of them the reason. They answered that they had come to that condition because a certain country, wealthy and learned, and therefore favoured of them had begun to misuse words and defile language and they felt the shock of it. This is only a legend, but legends, though they are fictions, are more effectual than facts to reveal our nature to us. This legend shows that it is an ancient tradition in India supported by the writings of the *Rishis* that a country where words are misused is on the way to corruption and decay. It was that which led Panini to give us what is a perfect science, *viz.*, the grammar of the Sanskrit language. So was it also in ancient Greece. In the Phædo Socrates held that 'to use words wrongly and indefinitely is not merely an error in itself; it also creates an evil in the soul.'

Modern psychologists are preaching the same doctrine. One of the most valuable services rendered by the late Professor James to the cause of right thinking and right living by means of his writings on psychology and other subjects was this about the use and abuse of words. Holding that after adolescence has begun, 'words, words, words,' must constitute a large part of what a human being has to learn, he said that the more accurately words were learned, the better for us. Of the familiar illustrations he gave of the abuse of words, which led to low ideas of life and conduct, one was this. If a man indulges in drink, we do not give him the right name to mark his lowness of life and say he is a drunkard, but speak of him as a man of convivial habits with the result that the belief is fostered that drinking is not a vice. So also when we speak of a young man living a bad life as one who is sowing his wild oats. It is this abuse of words and language which without our being aware of it leads to social and national decay. In our own country the word *labad* (liar) or the word 'soda' (rascal) is often used as a compliment, and I have known how children and young men are petted by the use of these words, and spoilt. We hear a great deal nowadays about the necessity of general culture and literary training and the dangers of specialisation. There is truth in that, but what is the truth? Literary training had got into bad odour because its meaning and purpose have been missed. Aristotle called it artistic utterance; and artistic utterance is not the use of words, flowery and fluent, for the sake of words, rightly or wrongly used. Burke made a speech; another speaker followed and whether through nervousness or want of something new to utter, he said: 'I say ditto to Burke' and sat down. He was perhaps laughed at; and we laugh too. But for all that he too was an orator. He had nothing new to say after Burke he restrained himself and that genuine spirit of self-restraint led to that genuine speech: 'I say ditto to Burke' which has become a part of English literature. And I think that speaker was an orator, next only to Burke. The man whose general culture has taught him to condense his thought and weigh his words and use them with due regard to their meaning is the man of literary training, for the literary art is the art of right economy and self-restraint.

That brings me to what I intend to impress upon your minds my young friends, this evening. You can know a

man from the way he uses and abuses and misuses words. You can know a community by that test. Words stand rooted in the root of national life, they are nourished from a people's history. Words whose equivalents are for us dead and porous stirred the pulses of a Greek with memories of Troy and salamis. One such word represents a revolution in our ideas of morals and religion.'

THE CALL OF THE MOMENT.

[By Mr. Syed Hassan Imam, Bar-at-Law.]

While the country is surging with political thoughts and every young man in the land feels justified in forming his own views on the political questions of the day, it seems to the observer of events that the more important questions of social requirements are suffering the cold neglect of indifference. History records the political advancement of a people side by side with the reforms of social institutions, indeed if it does not give to social reforms a pre-eminence over political progress. He is an unwise counsellor who does not note that in effect the political conditions of a country are after all but the mere reflex of a well-ordered and properly organised home. In the midst of excitements due to causes that we all deplore, one may be led to pass over the more important but less obtrusive matters of the improvement of domestic concerns in favour of what for the nonce may be more striking to the imagination. But if sentiment plays any part in the excitements to imagination and if the head also governs the heart a desire to effect the purification of social conditions is no doubt a prelude to political progress. However much the early history of man may be involved in legends and Adam with his partner of joys and sorrows may be to the rational student of history a myth there is no denying the fact that the conceptions of political growth were preceded by a recognition of social duties and obligations. It has been correctly stated that politics is but a phase the foundation of which is laid in the early conceptions of society. And it may be safely said that no country deserves political freedom unless it has its social institutions healthy. Looking back to the centuries that have passed since the dawn of History whether in Europe or in Asia the contribution to the greatness of a country has been the greatest from its woman-kind. In the battlefield the presence of woman might not have been so frequently noticed as to entitle one to assert for her the glories of a warrior but the men that fought the battles and won the laurels, had the stimulus given to them by the smiles of women who dominated the home and presided over the domestic happiness of the family. When the patriot in the olden day buckled his armour, it was to defend his country which held his woman-kind. Cast out of his mind the love for his wife and his daughter and his sister, and the warrior patriot descends to the brute.

In our present age while the galvanising influence of political strife has more or less quickened life, the recognition of the rights of women has become still more imperative and such as are working for the country have a duty incumbent on them to divide their attention between the reforms of the Council Chamber and the home. Signs are not wanting to raise hopes in us that the time is not far distant, when the Indian woman may take her place with the Indian man in the work of national progress. Her seclusion from the activities of life is but temporary now and with the advancing views of the growing generation, the desire to restore to woman her full status is manifest in the land. It is true that the older generation yet wields an immense influence on Modern India and the liberalising influence of the West when actively exercised often shocks the sentiments of the old Indian nursed in memories of conservative thought handed to him as a legacy of honor from ancestors. But who can deny that the world has been the better for shocks?

Modern conditions of life in India mark distinct changes in ancient institutions and if the West has changed and is yet changing who can stop the changes in India that are but the natural sequence to growth of newer ideas? But sudden change, as in nature so in human institutions can never be healthy and it behoves us to proceed cautiously in remodelling our social institutions in accordance with the requirements of the age. When in the early nineties plague appeared as a scourge in the land, the older generation put it down as punishment from the gods for the sins of the people but some more thoughtful but less religious people saw in the plague a blessing from heaven. While the segregation camps and enforced migrations from infected houses were being insisted on by the administrators of the country the man in the street saw in the proceedings the "wickedness of the foreigner" but the man, who really could see, saw that plague brought death to many, it is true, but with it brought the message of hope to the social reformer. The great plague and fire of London laid the foundation for the ultimate greatness of the world's capital. The priests and prelates that chanted hymns and counted their beads saw in the misfortune of the people the wrath of the Almighty. Little did they dream then that out of the evil was to arise the great good, the greatness of the English race. India requires not one plague but many plagues and not one fire. Phoenix-like a people rise out of their own ashes.

No department of Government can teach a people to live a healthy life more quickly than misfortune does and in the plague the thoughtful man predicted the emancipation of the Indian woman and the attainment of sanitary conditions in the home. Time proved by experience to all that the enforcement of sanitary rules was only for the people's safety and sanitary measures ceased to be their dread. And we see now that the District officer does not require to sail down on an afflicted village with his army of scavengers and truck loads of medicine bottles. That being now the mind of the people one can see with what readiness whole families march out of the houses to take shelter in their temporary sheds and what happens to the Purdah of the women? The rules are relaxed and women, who had never set foot out of their threshold and whose boast—a proud one in its own way—had been that the rule and had never been permitted to see their delicate forms, actually walk forth, albeit with their face covered, into freer air. The necessities of the occasion have compelled the people to exercise more of reason and less of sentiment now and it may well be expected that with a greater appreciation of the age, the emancipation of Indian women will follow.

The awakening of India is not in respect of political matters only but also in respect of the education of woman. One is glad to notice that even where actual steps are not yet taken to educate the girls at least the discussion as to the necessity of their education is current. The young Indian who is yet at college, if he has the good fortune of having been spared by his parents from an early marriage, contemplates the life that awaits him and indulges in dreams of a home the central figure of which is an educated wife and enlightened surroundings. The present day young men may not have their dreams realized but when they come to be fathers of daughters they will certainly embellish their own houses with a class room and in that class room will the future prosperity of the country grow.

Of all the Provinces of India the seclusion of women and the curtailment of their freedom is the greatest and therefore the worst, in Behar. A people so proud of lineage and traditions of birth as the Beharites are not unnaturally conservative of social institutions that mark to their minds the nobility of their race. But how long is this to be? How long are we to remain hedged in by false notions of

of dignity and honor when the crying call of the day is the restoration to women their seat of honor by the men? Bombay, Madras, the Punjab, Bengal and even the United Provinces which ethnically speaking hold the same people as Behar have set to us the example of emancipation partial or otherwise of women. Are we to remain conservative where clearly the duty is expressed to us and in defiance of obligations neglect our own interest?

No one suggests that a sudden and violent change should be introduced but for the process of evolution the initial step should be taken and as time advances the emancipation of women will follow when educationally they are equipped to take care of themselves. A good mother is worth a hundred school masters is an old saying, and Mr. Malabari never uttered a more emphatic truth than

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Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII. BOMBAY—SUNDAY, OCTOBER 22, 1911. No. 8.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard." WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

The prominent association of the Maharaja of Durbhanga with the proposed Hindu University, is as little gratifying to the *Indian Patriot* as to ourselves: "The enthusiasm with which the idea of a Hindu University is advocated, it writes, is not independent of the fact that in Northern India the Hindus and Mahomedans are striving to establish the superiority of one over the other. And, as the *Indian Social Reformer* says, apart from educational necessities, the two University movements may have their use as means of diverting their rivalry into the harmless channel of emulation. But apart from this rivalry, we doubt whether there is sufficient backing force to sustain a Hindu University as a national institution. And the association of the Mahamandal with it through the Maharajah of Durbhanga must, in our view, still further diminish the chances of support from the whole body of Hindus, which the Government of India insist on; for it is impossible that the whole body of Hindus will, in the twentieth century, be prepared to revert to the ideal of the Bharata Mahamandal.

In reply to an inquiry from the Maharaja of Durbhanga, the Hon. Mr. Butler has stated the conditions on which Government would be prepared to sanction the establishment of the proposed Hindu University. These are that (1) the Hindus should approach the Government in a body as the Mahomedans did; (2) a strong, efficient and financially sound college with an adequate European staff should be the basis of the scheme; (3) the University should be a modern university differing from the existing Universities mainly in being a teaching and residential University and offering religious instruction; (4) the movement should be entirely educational; and (5) there should be the same measure of Government supervision and opportunity to give advice as in the case of the proposed University at Aligarh. The correspondence is reproduced in another column.

The proceedings of the Bombay meeting in support of the Hon. Mr. Basu's Bill have, it is evident, produced an excellent impression throughout the country. The *Advocate* of Lucknow says: "It gives us very great pleasure to find that the Bill has received the whole-hearted and active support of so many distinguished men and women of Bombay." Sir Narayan Ganesh Chandavarkar pointed out the course of his short speech in moving a vote of thanks to the Chairman, the Bill was based on five cardinal principles, that is, it pledged itself to the Government had already pledged itself, namely, the protection of minorities, and it gave to every individual the right of freedom of conscience, a principle which was in accordance with the spirit of modern civilisation and which had already been adopted by every modern country. We reprint the *Wednesday Review's* appreciative contemporary

on Lady Chandavarkar's speech. Our correspondent rightly says that social reformers all over the country will feel grateful to her for her timely support of the Civil Marriage Bill.

It was with sincere regret that we read the news of the death of Sister Nivedita. She had an energetic personality and gave herself wholly to India. She has written with insight and power of Indian life. Her real work was confined to Calcutta. The *Indian Mirror* gives the following particulars of it. "She lived in Calcutta in the heart of the Indian quarter, in a dark and narrow by-lane, and her mode of life was that of a simple and devout Hindu lady, uncontaminated by the luxuries of modern civilization. True to her Indian name, she lived a life of unselfish service, and she spent herself with all the strength of her virile soul in the work of up-lifting her Indian sisters, of elevating the depressed classes, and of relieving human misery and suffering. At Boseparah Lane, far away from the European quarter of the city, she opened a school for the education of zenana ladies, which became, under her inspiring influence, a centre of healthy culture, of which the Hindu ladies of the locality largely availed themselves to their great profit. During the first outbreak of plague in Calcutta, she fought heroically with the pestilence by exerting herself in company with a band of ardent young men to remove dirt and filth from the locality where she made her home, and to introduce good sanitary conditions. With what zeal and determination she had gone on her errand of sympathy and help at the time of the heavy flood in the Barisal district, is well known to those who have read her thrilling narrative."

Mr. L. CLARENCE POE in the course of an article in *World's* remarks on "What the Orient can teach us," just two things: the real cause of Asia's poverty lies in the failure of the Asiatic governments to educate their people, and of the people to increase their productive power, and of the people to inery. "In all lines of industry by the use of machinery, "are necessary to do what 40 men," he in England. Men and women what two would do machines do here; grain is reaped by so work that of by horses and reapers. There are no instead in the Orient, but there are thousands of men mills riously converting huge logs into lumber by means of whip-saws. There are no pumps, even at the most used watering-places, but buckets and ropes often on windlass: no power grain-mills, but men and women, and in some cases asses and oxen, doing the work that the idle water-powers are given no chance to do. These are but specimen illustrations. In the few industries where machinery and knowledge are brought into play ordinary labour is as yet but little paid, because such industries are not numerous enough to affect the general level of wages. The net result of the policy of refusing the help of machinery is that Asia has not doubled a man's chances for work, but has more than halved the pay he gets

for that work. A man must get his proportion of the common wealth, and if the masses are shackled by ignorance and poor tools, they produce little; and each man's share, no matter what his line of work is or how industrious he is personally, must inevitably be little."

Speaking at a State at Hyderabad during his recent visit, His Excellency the Viceroy said of the late Nizam: "I felt that, by his unexpected death, a pillar of the fabric of the State had been abruptly removed, for it is no mere idle flattery to say that the late Nizam left behind him a reputation for liberality, loyalty and sagacious statesmanship which has not been advertised or published abroad, but is a matter of common knowledge to those who came into personal contact with him, and especially so to all, who have been concerned with the Government of India." Is there any Indian Chief who is given to advertising his statesmanship abroad?

In the course of its comments on the retirement of Sir Edward Baker and the appointment of a successor to the Lieutenant-Governorship of Bengal, *Capital* suggests that Lieutenant-Governors, like Governors, should be appointed from England. The *Tribune* of Lahore, however, points out that the present tendency seems to be to appoint even Governors from the Indian Civil Service. Our contemporary refers to the rumours about who Sir George Clarke's successor is likely to be. It would not be fair to criticise any person's qualifications on the strength of a rumour, but nothing can be less happy than to put a time-expired Anglo-Indian with his inevitable favouritisms and prejudices at the head of such a Government as Bombay.

It was Lord Curzon who introduced the ridiculous habit of making the possession of India and the need of setting an example to dependent races, the main reason for Englishmen keeping up a standard of manners and morals. The *Advocate of India* has improved on his lordship's imperial didacticism, and in condemning the action of a cad who accosted a respectable woman in a restaurant in Bombay, drags in the Indian to point a moral. Writes our contemporary: "We publish elsewhere a letter from a lady, who properly signs herself 'Insulted,' which can only be regarded as a reproach to the European manhood of the city. It is an amazing thing that an English-woman living in Bombay is unable to go unaccompanied to a restaurant in the early evening without risk; but when that risk is of insult by a white man, in the presence of Indian servants, representation is too mild a word to use by way of expressing an opinion. The point we wish to comment on the letter is this, that towards our respect and courtesy to be rightly or wrongly womankind, by those who themselves, if we set an example in another complaint was made, would respect of whose first to make violent exception to probably the same character as his if a 'native' conduct guilty of it."

The Christmas Number of the *Times of India Illustrated Weekly*, which will be issued this week, is a superb specimen of the art of printing. We doubt if any illustrated magazine published in England has equalled this number of the *Illustrated Weekly* both as regards the beauty and variety of its contents and excellence of execution. While to residents outside India, the Christmas number will convey a good idea of the unsurpassed scenic and ethnographic characteristics of this vast and varied empire, many who have lived in India for years and not a few Indians themselves will realise for the first time, perhaps, in their lives, how much there is to delight the eye and the soul in surroundings which usually

seem to them dull and, probably, squalid and repulsive. The Christmas number of the *Illustrated Weekly Times of India* is a thing of beauty as well as an attractive sermon on the unaffected simplicity and charm of India and her people. The price of a copy is one rupee.

The book called "वेद-व्याख्या," literally translated "Importance of Time," published by the Tatva-Vivechaka Press, Bombay, is a collection of essays on the significance of Life. This is written after the manner of the instructive works of Lord Avebury and Samuel Smiles, and will have the same ennobling influence on Marathi-knowing people, specially the students, as those books have over the English-knowing people. This book, however, has this advantage that it presents to us the view of life taken by our own saints and great men, and at this time of revival is doubly welcome as a corrective to the Hindu ideal of asceticism.

According to the *Sadhvi* of Mysore, after the dinner given by the Dewan of Mysore to the members of the Representative Assembly, the guests were treated to music and nautch. Our orthodox contemporary adds: "It would have been better if the dancing girls had not been in evidence at the musical entertainment." It would have been better still if some at least of the members had protested against this official patronage of the nautch and absented themselves from the function.

The *Leader* says: "Our contemporary of the *Indian Social Reformer* is very uneasy about the Durbhanga-Malaviya combination as it terms it, from the point of view of Hindu social progress by which it naturally lays store. What we are inclined to think is that in the best of circumstances the theological instruction will not very likely make for progress and that the particular circumstance referred to by our contemporary need not produce special anxiety in us." We wonder.

It is another sign of the times, a leading Calcutta newspaper states, that one of the directions in which economy is to be practised in connection with the Royal Durbar at Delhi is in the expenditure on champagne. The use of wine, — comments the *Ab-khari*, — is no longer necessary at public functions, and its limitation will be in keeping with the best Indian traditions.

Mr. Ernest Bell has written an instructive pamphlet on the "Rights of Animals." He writes: "Men's hearts are often better than their heads (fortunately), and though you may find comparatively few people prepared to admit that animals have rights, the fact has long ago been tacitly admitted by all civilised nations which have societies for the prevention of cruelty, and by all individuals who admit at all that cruelty should be in any way restricted. If anyone argues that the protection accorded to animals is an act of clemency, not an admission of their rights, he places himself in an absurd position, for if an animal has no rights, then a man is at liberty to do with it what he pleases, and in obstructing him you are infringing his rights."

A Renter's telegram of the 19th instant says: "A meeting of Indians was held in London to-day, Sir Mancherjee Bhownagree presiding, to bid farewell to Mr. Polak, who is returning to India. Mr. Polak said he expected that legal effect would be given to the South African settlement next year. That would be fights in the immediate future, he said, prevent Indians in the Transvaal from being driven from their vocations and to secure the repeal of a £3 poll tax in Natal, which he described as a tax on the liberty of the people and on the chastity of women, whom it drove to the streets."

CONTENTS.

Editorial Notes.
The Hindu University
Scheme.
Opportunity.
Some Indian Social Facts
and Defects.
Hindu Widows' Home As-
sociation, Poona.
Cochin Notes.

Mysore Affairs.
The Parsis and Mr. Basu's
Bill.
Remarriage of Hindu
Widows.
Lady Chandavarkar and
Mr. Basu's Bill.
Social Reform in Rajputana.
The Hindu University.

THE INDIAN SOCIAL REFORMER.
BOMBAY, OCTOBER 22nd, 1911.

THE HINDU UNIVERSITY SCHEME.

We have received a copy of a pamphlet explaining the aims and objects of the proposed Hindu University by the Hon. Pandit Madan Mohan Malaviya. At the outset, the Hon. Pandit traces the origin of the idea to a meeting held in 1904 at Benares. As a matter of fact, however, the movement appeared rather suddenly within the range of practical politics only within the last few months. That the energetic endeavours to set up a Mahomedan University have been the means of improving the chances of the Pandit's project both with Government and with the Hindu public in Upper India, cannot be denied. To admit this fact is, in no way, to disparage the Pandit's scheme. Every project is first a dream in the brain of somebody, and whether it ever gets beyond the dream stage or not is to a very large extent dependent on the surrounding circumstances. The successful organization of the Minto Memorial Park and Bazar movement, no doubt, gave the Hon. Pandit much-needed confidence in his own powers to work up his cherished University scheme. Mrs. Besant had to some extent paved the way but she was handicapped by her not being a Hindu by birth and by her connection with certain episodes in the Theosophical movement. Events have thus conspired to give the Pandit the very opportunity for his University, and he has shown himself fully appreciative of the fact. Even the belated appearance on the horizon of the Maharaja of Darbhanga as the promoter of a rival scheme, has eventually turned to the Pandit's advantage. The Maharaja frankly said at a meeting at Meerut that he would not have joined forces with the Hon. Pandit had he been in doubt as to the attitude of Government towards it. This is likely to be exactly the attitude of the many wealthy Zemindars of Upper India and, so far as funds are concerned, there can be no doubt that the Hindu University is not likely to fall through irrespective of Mrs. Besant's views as to the amalgamation of the Central College at Benares with the Darbhanga Malaviya scheme.

It is proposed that the University should consist of seven colleges. The first in the list is a Sanskrit College with a Theological Department, "where", we are told, "satisfactory provision can be made for the teaching of the Vedas also". We presume that no one will be prevented from joining this college or any of the classes attached to it by reason of his caste. It is inconceivable that Government would accede to any such invidious distinction being made in these days, when the Vedas can be had in the

original as well as in translation at every important library. The pamphlet is silent on the point. The second of the intended Colleges is a College of Arts and Literature, and it is proposed that the Central College at Benares should be made the nucleus of this institution. It is said that languages, comparative philology, philosophy, history, political economy, and pedagogics, will be taught in the Arts College. We doubt if pedagogics can be effectively taught in an Arts College any more than law, medicine or engineering. A separate Training College with a High School attached must be provided for pedagogy. The third college mentioned is a College of Science and Technology, with four well-equipped departments. It is proposed, we are told, that this should be the first college to be established by the University. It is sometimes objected that what is wanted in this country is artisans' classes where the village potter and carpenter and blacksmith may be taught to follow their respective trades just a little better than their fathers had been doing for centuries. To Mr. Butler belongs the credit of setting his face against this spacious theory in his important minute on Technical Education which he drew up for the United Provinces Government some years ago. He pointed out in it that: "In countries yearning to be industrial, technical education has begun largely at the top. Technical education lower down followed as a rule after the spread of general education". We do not think, therefore, that the promoters of the Hindu University are wrongly advised in founding a Scientific and Technological College. But we trust that they realise that the institution would have to be the projected Bombay Central Science College and the Indian Institute of Science at Bangalore rolled into one, and the capital expenditure alone on these two institutions will be well over half a crore of rupees. A Technological Institute is to be established by Government at Cawnpore. The Roorkee College had been greatly strengthened and improved. The existing demand for higher technical education in the United Provinces will be to a large extent met by these two institutions. Pandit Malaviya does not say where the Hindu University College will get its students from. It is just as possible to overdo technical as literary education.

The fourth College in the list and the second proposed to be established is for Agriculture. We have no hesitation in saying that this is entirely superfluous as the Provincial Agricultural colleges with the crowning Institute at Pusa, are sufficient for the needs of the country and cannot be surpassed by any institution which the promoters of the Hindu University may be able to establish. The Government as the largest landlord in the country have a special responsibility towards Agriculture, and they are doing much to discharge it worthily. The College of Commerce and Administration, on the other hand, would supply a real want in the Indian educational system. A College of Music and the Fine Arts should be almost of the dimensions of a University. Evidently, there must be at least two institutions, one for Music, and one for drawing, painting and

sculpture. The medium of instruction was originally proposed to be Hindi but it has now been wisely decided that it should be English. As to the need of the proposed University, the eloquent passage and quotations in the pamphlet prove either too much or too little so far as the Hindu University is concerned. Mr. Malaviya repeats the hackneyed statement that the existing Universities are examining and non-residential bodies. Yes, but the colleges affiliated to them are at present, or almost all of them, provided with hostels, and we do not see what more can be done in the Hindu University. There are people who doubt the wisdom of gathering together a large number of young men in Benares whose atmosphere is not of the healthiest and whose reputed sanctity covers a multitude of sins. Sinners from all parts of the country resort to Benares in the hope of expiating by a final plunge in the Ganges the misdeeds of a life-time, and their constant presence does not make Benares an ideal city for the establishment of a University. By all means, let the new experiment be tried, but when the Hon. Pandit holds out the hope that it is going to be a great improvement on the present Universities, he should have explained more definitely than he has done wherein it is likely to be so. There is an air of vagueness about the whole pamphlet. We are told that religious education will be a feature of the University. Is it meant that medical and technological and commercial students will be required to attend a lecture on the law of Karma and reincarnation every day? The fact is that there never was and never can be a "teaching" University consisting of seven colleges each devoted to a separate department of knowledge. The Pandit has endeavoured to mould together all the current shibboleths into a scheme—and the result is a distractingly startling edifice. All the quotations in Mr. Malaviya's pamphlet are from opponents and critics of English education in India, men who would if they could, have shut up our Universities and Colleges years ago!

OPPORTUNITY.

They do me wrong who say I come no more
 When once I knock and find you in;
 For every day I stand outside your door,
 And bid you wake and rise to fight and win.
 Wail not for chances passed away,
 Weep not for golden ages on the wane;
 Each night I burn the records of the day;
 At sunrise every soul is born again.
 Laugh like a boy at splendours that have sped,
 To vanished joys be blind and deaf and dumb;
 My judgments seal the dead past with its dead,
 But never blind a moment yet to come.
 The deep in mire, wring not your hands and weep;
 I lend my arm to all who say "I can!"
 No shamefaced outcast ever sank so deep
 But yet might rise and be again a man.
 Dost thou behold thy lost youth all aghast?
 Dost reel from righteous retribution's blow?
 Then turn from the blotted archives of the past
 And find the future's pages white as snow.
 Art thou a mourner? Rouse thee from thy spell;
 Art thou a sinner? Sins may be forgiven;
 Each morning gives thee wings to flee from hell,
 Each night a star to guide thy feet to heaven.
 —Walter Malone,
 In "Sunset Magazine," San Francisco.

SOME INDIAN SOCIAL FACTS AND DEFECTS.

(CONTRIBUTED.)

Among the social institutions of India, the most remarkable and well-known—though not perhaps so well understood—are the *endogamous* caste divisions and the *exogamous* sept subdivisions of castes, the former intended for marriage *within* and the latter for marriage *outside* the caste and sept respectively. It is interesting to observe that these institutions are more rampant in the lower than in the higher strata of Hindu society and flourish more luxuriantly in Dravidian than in Aryan India, and in their highest vigour and strictest rigour in the West Coast districts of Southern India, subjected as much to foreign influences as any other part of India. The Brahman legislators in their Smritis appear to have merely super-imposed on existing caste divisions a speculative classification of *varnas* (lit. colours), and are more liberal in the matter of intermarriages between these *varnas* than is customary law in respect of nuptial alliances among the minute subdivisions (the real castes) of the Shudras, a fact which as pointed out by Mandlik appears to be overlooked sometimes in our courts of justice. The caste system may in fact be regarded as an old Dravidian institution, adapted to their own ends by the Aryan settlers. Intermixed with exogamy, it stands as an Himalayan impediment to free marriages on a rational basis, which can be crossed by the few enterprising Hindus, who dare to make the attempt, only by means of aeroplanes manufactured in the legislative workshop.

The institution of *exogamy* does not appear to exist among any Aryan races except those settled in India. If the latter borrowed it from another race, it must have been from the Dravidians of India among whom it widely prevails intermixed with totemism. While the higher Hindu caste name their exogamous septs (*gotras*) after Rishis or ancestors, the Dravidian Shudras name them, like the aborigines of America and Australia, after animals, plants and other natural objects. For example, the elephant, tortoise, wild hog, tiger, elk, monkey, snake, turmeric, plantain, saffron, gold, silver. The object, whose name a sept bears, is regarded among Dravidian tribes as sacred, is treated with reverence and is even worshipped in some places.

If it is an animal, it will not be killed or injured, if it is a tree or plant, it will not be injured; if it is a flower, it will not be worn by the sept which bears its name. It is believed that there is a mysterious kinship between the species of the object and the sept. The idea of this kinship is so deep-rooted among the people, that a member of a higher caste will treat with some special regard a member of a lower caste, who belongs to the same sept, as if they were brother and sisters. In Kanara, the exogamous sept is called "balli" or "barri". In South Kanara, ballis are traced through females among castes following both the 'Alyasantana,' and the ordinary law of inheritance; while in North Kanara, no cast follows the 'alyasantana' law, but among a few of them the descent of ballis is traced through females, for example to Halepaika, Nadore and Magers. The more advanced of the Shudra castes seem inclined to substitute the Brahman *gotras* in place of the totems. But essentially there is not much to choose between the two. In the latter, it is the fictitious animal or other natural ancestor, in the former, it is the less remote human fictitious ancestor, after whom a sept is named.

Exogamy, whatever it was in its inception, is not at present based on consanguinity. Being or having become an artificial barrier in the way of marriages, it deserves to be swept away as an useless archaic impediment of barbarous ages.

Exogamy of a totemistic *matriarchal* type, which was originally traced, through females, combined with the *patriarchal* relationship, has given rise in South India as among American and Australian aborigines to what is called the "classificatory system" of relationship; according to which brothers and sisters are divided among Dravidian tribes into elder (*anna, akka*), and younger (*tamma, tangy*), and further a sharp distinction is drawn between uncles and aunts, according as they are brothers or sisters on the one hand, and on the other brother and sister to each other.

So that children of two brothers or two sisters are sons and daughters to either uncle or to either aunt, but the children of a brother and sister are not sons but nephews and nieces to either of them. Therefore a male would call my brother's children my sons or daughters, but my sister's children, nephews or nieces; and the former would call me their father, *doddappa* or *chikkappa*, according as I am elder or younger brother of the children's father. Two brothers' or sisters' children are styled *anna, akka*, or *tamma, tangy*, (that is elder brother or sister or younger brother or sister) in relation to one another.

The same classificatory system prevails among the Iroquois of North America alongside a highly organized totemism and exogamy. It explains the restrictions and liberties as to cousin marriages that exist among the Brahmans and other castes in the Dravida country.

Two sisters subject to totemistic *matriarchal* exogamy continue in their old sept without passing into the balli or gotra of their husbands. Their children are therefore like brothers and sisters and cannot marry one another. So also the children of two brothers under the *patriarchal* exogamy, which the Aryans adopted and probably introduced among the Dravidians. But the children of a brother and sister would under either system belong to different gotras or ballis, and being not brothers or sisters, were permitted to marry one another. This explanation accounts, I think, for the prevalence of such cousin marriages among Brahmans as well as other castes in the S. M. Country, Kanara and other Dravida districts. Among them, marriage of an uncle with his sister's daughter is also common, because the girl is treated not as a daughter but as a niece of the uncle according to the classificatory system.

The distinction, though easily explainable and according to a custom, is indulgent to certain cousin marriages and marriage with a niece opposed to hygienic prohibitions of consanguineous marriages, adopted by the Smritis and modern advanced civilized nations. It is the fruit of patriarchal and matriarchal systems of exogamy in vogue in India. The only remedy for those who, while sticking to the essentials of Hinduism, wish to fall in with the more scientific system, lies in legislation.

J. A. S.

HINDU WIDOWS' HOME ASSOCIATION, POONA.

MONTHLY REPORT FOR SEPTEMBER.

Prof. Karve is still working in Bombay.

2. Mrs. Parvatibai Athavle is collecting funds at Khamgaon.

3. After finishing his work at Manmad and Malegaon, Mr. K. M. Phadke came to Hingane for rest.

A Meeting was held at Malegaon on the 3rd at 6 p. m. under the presidentship of Shrinant Rajebahadur. The audience was composed of leading men from all communities. Mr. Phadke explained to the audience the beginning of the institution and its growth, the work it has in view and its immediate needs, for one hour, after which Mr. Kashikar Vakil appealed to the audience for help.

4. The following are the gifts other than money received during the month:—

Mrs. Avantikabai Gokhale of Bombay presented the Home with four iron coats. Mr. J. V. Oke of Talegaon has sent 'संस्कृत प्रवेश'.

5. The number of visitors during the month was 87. Of these 47 were gentlemen, 24 women and 16 students. Among the visitors 9 were from Guzarath, 3 from Kathiawar, 5 from the Konkan, 3 from Sindh, 6 from Berars, 4 from the Karnatic, 2 from S. M. States, 24 from Poona, 22 from Bombay, and 9 from Maharashtra.

6. The number of subscribers during the month was 230 and the amount subscribed was Rs. 921 and 12.

Hingne Budruk,
Poona City.
11th Oct. 1911.

KASHIBAI DEODHAR,
VENUBAI NAMJOSHI,
Secretaries.

COCHIN NOTES.

(FROM OUR OWN CORRESPONDENT.)

THE MORALE OF NAUTCH.

The question of the encouragement of nautch has of late been engaging the attention of educated men in South India and the matter assumed some importance a short time ago. It was condemned and tabooed from public entertainments. The sympathy with the anti-nautch movement became so demonstrative that Collectors of Districts began to issue *ukase* to the effect that there should be no nautch in any entertainment that may be got up in their honor. These marks of disapproval do not seem to have influenced the Cochinites at all. For in this State there is a particular class of dancing girls who belong to the Konkana Community. They follow the profession of prostitution as well as nautch in temples and other places where they are wanted. Their character has become so offensive to morality that they have been shunned and relegated to a particular place. The manner which they conduct themselves in society has been so demoralising that prominent attention of the authorities has been drawn, not with much success. The practice is for an infant girl to be declared a *Devadasi* being dedicated to a temple. A piece of gold called *Tali* is tried to a thread and presented to the deity with some flowers. The little mite of a girl is admitted into the society of dancing girls and a license is thus given for open prostitution. A young Brahmin gentleman, Mr. Dora Rama Iyer, Vadakal Madam, Cochin, has been engaged in an open fight with the authorities for putting a stop to this pernicious evil. Having been convinced of the immoral and demoralizing effects of the practice by which a girl is set apart for a prostitute's life by undergoing a farce of a religious ceremony in a temple, Mr. Dora Rama Iyer addressed a letter to the Sub-Magistrate pointing out the mischievous results of such an absurd custom on Hindu society in general and the high caste Hindus in particular, the Konkans, from among whom the women of this disreputable class is recruited, being high class Hindus and there are supposed to be among them Brahmans, Sudras, Venias &c. In view of the spread of education among them, the other members of the community have come to regard the practice of dedicating girls for a prostitute's life as utterly unjustifiable and highly demoralizing. He emphatically submitted that what was being done in the guise of Hindu religion was most objectionable and highly un-Hindu. He therefore appealed to the local Magistracy to put it down with a strong hand and added that the offence he was complaining about was punishable under the ordinary law in Cochin. The Sub-Magistrate said that the allegations of Mr. Dora Rama Iyer could not be brought under the ordinary law and he therefore dismissed the complainant's petition. Mr. Dora Rama Iyer was persistent and moved the District Magistrate. This officer inquired into the matter and his decision has been encouraging. For, in the course of his order he said:—

"If the facts are as stated in the petition and in the Police report, the Tali-tying ceremony, may well be, in effect, a disposal of a minor for purposes of prostitution. The revisional powers of this Court, however, are very limited and I fail to see, under what Section of the Criminal Procedure Code, I can interfere with the order of the lower Court. If necessary the petitioner may move the Chief Court. The petition is under the circumstances recorded."

Our friend is not to be discouraged. He has moved the Chief Court of Cochin. The Judges thought it a matter for enquiry and summons has been sent to the parties concerned. The result of the trial is anxiously awaited.

MYSORE AFFAIRS.

(FROM OUR OWN CORRESPONDENT.)

THE INFANT MARRIAGE REGULATION.

I promised in my last letter to say some thing about this year's session of the Representative Assembly. As the general and political subjects discussed at the Assembly do not fall under the purview of the *Indian Social Reformer*, I shall content myself with a few remarks on the proposal made for amending the Infant Marriage Prevention Regulation, i. e., IX of 1894. This law was passed on the 5th October 1894 during the reign of His Highness the late Maharajah and the Dewan of Sir K. Seshadri Iyer both of whom were real statesmen of far political insight and progressive ideas. It is therefore 17 years since that became law. During this pretty long time a good deal of water has flowed under the bridge, and it is certainly high time that some effective action was taken to carry out the intentions of the framers of the law. Moreover, the law, then framed, had necessarily to be narrow. The object was to prevent the marriage of infant girls among Hindus. According to this Regulation "Infant girl" means one who has not completed 8 years of age. Section 4 says that, if any man having completed fifty years of age marries a girl who has not completed fourteen years of age, he shall be punished with imprisonment of either description for a term which may extend to two years or a fine or with both. According to section 5, any person who causes the marriage of a girl who has not completed 14 with a man who has completed 50 will be liable to be sent to jail for six months. The minimum marriageable age of a boy is 18. These, then, are the main features of Regulation IX of 1894. From the above it will be seen that the law passed more than 17 years ago is extremely insufficient today. Education even in Mysore has made rapid progress and is still making giant strides. The ideas of people have changed. The crust of meaningless superstition and narrow prejudices which in every country has been considered serious obstacles to acceptable social reforms and material progress is steadily disappearing. The educated members of Hindu community are beginning to feel that they have not made adequate efforts to bring the effects of social reform to the notice of their less educated brethren.

A general awakening has made itself visible everywhere for progress in all lines. A band of young men has come forward to help the cause of social reform by starting work which will elevate society. In the midst of such favourable circumstances, it was no wonder that some members thought that a change of law was necessary. The proposal was, therefore, made that the age limit should be raised. In making this representation at the Assembly, the member explained that the present opportunity ought to be fully availed of by the official authorities to take a bold and decisive step to advance the cause of social reform and thus promote the interests of the Hindu Community. The member also forcibly explained to the Dewan that the necessity for raising the present minimum of age limit, viz. 8, was generally felt, though there may be difference of views in fixing it high. The suggestion made was a perfectly reasonable one and commands the sympathy of all thinking men. But the reply elicited was not very encouraging. Perhaps an extremely orthodox Madhva like Mr. T. Ananda Rao could not see eye to eye with others in this as in several other matters of importance. Mysore has led British India in some important matters affecting the well-being of the people in general. In respect of social reform, the rulers of Native States are placed on a peculiarly advantageous position and can legitimately steal a march over their competitors in British India. No ground of religious neutrality need deter them. The feelings, sentiments and prejudices of the sovereign and

those of his subjects are one and the same. The ideals of social and religious life are common. These are no small factors for consideration by those who want to initiate some important social reforms. To these is added the wish of the people in articulate and unambiguous representations for legislating on such matters as marriage on lines of least resistance. I hope that these undoubted facilities will be taken advantage of by His Highness the Maharaja for amending the Infant Marriage Prevention Regulation. His Highness is a lover of progress all round and has shown unmistakable signs of it. There will be absolutely no harm in getting the law amended as prayed for at the Assembly. We look to His Highness for lead, and sincerely trust that some substantial measure of legislative action will be taken in the manner and on the lines indicated.

THE WIDOWS' HOME.

Friends of the social reform movement may be expected to know of this institution in Mysore where it was started by Mr. A. Narasimha Iyengar, R. B., who is still its life and soul. Much useful work has been done in the past to bring the unfortunate Hindu widows under healthy and wholesome influences, to elevate them and to create better surroundings for them. In some cases, poor widows have been found, under a severe course of discipline and training, means of livelihood. The working of the Home has been such as to infuse public confidence. When I had occasion to visit it during my sojourn in Mysore. I was taken round the institution by Madam S. Rangamma, an English educated and cultured Brahman lady, who is the Lady Superintendent. The prayer meeting which was led by this young lady was well gone through with music and I was immensely pleased to see that everything was so well arranged and systematized. Certainly the Home should be better encouraged and the public ought to come forward and help it in all ways. I shall review the work done here in my next letter.

THE PARSIS AND MR. BASU'S BILL.

The Editor, *Indian Social Reformer*.

Dear Sir,

My last letter to you is, I believe, a satisfactory reply, in anticipation, to that portion of the letter of 'Critic' in last Saturday's *Indu Prakash* which professes to meet my first letter. However, I have to supplement my last letter by a few lines. In the first place "Critic" seems to be unconscious that whilst he himself writes "under the convenient veil of anonymity" he takes exception to my anonymity. I need not press further this illogical position beyond pointing it out to your readers. "Critic's" admission "that the statement of the *Indu* has probably a bit of rhetorical flourish" means that the facts of the *Indu* are to be taken *cum grano salis*. This is a very convenient device, when a writer realises that his statements cannot hold water. In trying to contradict me as regards my statement that a large section representing the social and intellectual progress and advancement of the Parsi community is strongly in favour of Mr. Basu's Bill, "Critic" makes a hopeless attempt at keeping *Indu* in good countenance by taking shelter under the *Jame*, the *Sanj* and the *Akbar*. If not the "Critic," at least the responsible conductor of the *Indu*, is expected to be familiar with certain conditions and features of Parsi journalism especially when that esteemed gentleman has the privilege of being in close touch with prominent leading Parsi citizens and publicists. What is more amusing is the closing part. "Critic" writes about the Parsi Association's representation, the pretensions of which body have been exposed in public prints as stated in my previous letters, but much more amusing is "Critic's" reference to Mr. Ratan Tata's marriage and the opposition to it by the Parsis. In fairness, the Editor of the *Indu* ought to have refreshed his memory about this and kindred matters in the Parsi community by turning over to his file (16, 17, 21, 24 & 25 Feb. 1911). Now, could an Editor who writes articles of this character in his paper, allow them to be contradicted by a writer like "Critic" under the convenient veil of anonymity?

The Editor ought to have pulled up "Critic" by giving a short summary of the views and opinions which he editorially published in his paper, which are in complete opposition to the complexion which the "Critic" wants to put upon events in the Parsi community. We are human, so is the responsible conductor of the *Indu* who has unconsciously, no doubt, allowed himself to be swayed by partisan passion about Mr. Basu's Bill, by allowing "Critic's" statement to go unchallenged.

CONTRADICTION.

REMARRIAGE OF HINDU WIDOWS.

TO THE EDITOR, THE *Indian Social Reformer*.

Dear Sir,

The agitation on the subject of the remarriage of Hindu widows commenced 50 years ago and it is still kept up, and recently revived in the shape of the anniversary of the day on which the Widow Marriage Act was passed, and Karsondas Muljee was born. I consider that, instead of the above day, the memory of Vishnu Parashram Shastri should have been kept green as he did in this presidency more than anybody else to advance the cause of Hindu widows, but that is a personal matter.

The present state is that few people care for the Shastras. It is claimed for the Hindus that they have always been tolerant. Persecution of reformers is said to be non-existent. Due to plague, the number of widows has multiplied but the number of widow marriages in the Marathi speaking area is about one in six months! What is the value of our sympathy and our pity!! Are we living men and women or are we inanimate beings made of stocks and stones, same as the gods we worship?

There is scope for much work for active reformers. In the present state of our Society, the marrying men require to be persuaded and personal influence used with them to induce them to marry widows. Then however educated, learned and enlightened, the father of a widowed girl may be, he not only requires to be persuaded to allow his daughter to marry but he should have opportunity of washing his hands off, of the matter. Others should remove the widow from his house with his connivance it may be, but against his open protestation. And then a home should be provided for her till her marriage. Not a costly central home is desired, but in every district a sympathetic father and mother should be sought out and means provided them for the support of the widows they receive in their house. Much active work and some money is required and the effort should be continued for many years. I recommend to the office bearers of the Bombay Presidency Social Reform Association to pay a visit to Rao Bahadur Veereshlingam Pantulu at Rajahmundry in his mango grove and get inspiration from him.

Before concluding, I wish to allude to one platitude which is unconsciously but invariably uttered in every speech advocating widow marriage. Remaining single and devoting to the cause of humanity is held up as higher ideal and marriage allowed for the hardness of heart. I consider this proverb most inappropriate particularly in India, where more than in any other country marriage is the rule. Celibacy is not imposed on the life members of the Deccan Education Society and Servants of India and families do not stand in the way of useful service they are doing. And there are married women, although at present few in number, who with the assistance and sympathy of their husbands, are doing much philanthropic work for the uplift of their sisters and the depressed classes. At the present day, until widow marriage becomes as common here as in other countries, widow marriage itself is a meritorious action for the two contracting parties and those who bring about the marriage. It is not a fact that widows who do not remarry are engaged in humanitarian work.

Yours faithfully,

X.

LADY CHANDAVARKAR AND MR. BASU'S BILL.

The Bombay meeting in support of Mr. Basu's Bill was in one respect more significant than similar meetings at other centres; * The value of the meeting at Bombay was greatly enhanced by the presence of over fifty ladies some of whom took prominent part in the proceedings. It is a circumstance which shows that the obstacle to social reform in India is not always woman and her conservatism, as is so often pleaded as an excuse for the apathy and the reactionary tendencies of the educated classes in the matter. We do not say that the plea is totally unfounded. But so long as we deny women the light of knowledge and feel jealous of their competition with men in life's struggles, we have no good excuse to say that but for their conservatism the progress of social reform would be more rapid. When the educated classes realise more fully the evils that are eating the very vitals of society and give up their supineness and tackle the evils firmly and with consistent courage, it will be time then for them to accuse women of being an obstacle to social progress. Lady Chandavarkar's speech at the Bombay meeting must disabuse the dawdlers of the idea that women stand in the way of reform. She was, in fact, more emphatic in support of Mr. Basu's Bill than most other speakers at the meeting. Especially her defence against the criticism that Mr. Basu's Bill would encourage divorce, must make the critics search their consciences in a way which they may not be accustomed to. Lady Chandavarkar exposed in a telling manner the selfishness of the contention. She observed 'men may marry a second time when the first wife is living and thus have the privilege very akin to divorce and it seems that our brethren are afraid that the same privilege of theirs may be usurped by women if this Bill is passed. I am compelled to say frankly that this only shows their selfishness'. It is the bare truth and those who oppose the Bill with this fear lurking in them must wince under the lash so vigorously administered by Lady Chandavarkar. Selfishness apart, there is really no ground to suppose that the evil of divorce will at once spring up and spread over the land the moment Mr. Basu's Bill becomes law. I cannot desist from saying plainly, remarked Mrs. Chandavarkar 'that these men do not really recognise the inborn devotion to the husband, the patience and the natural love for the family which we Hindu women show. It may be said that there are no instances where marriage after divorce in the case of Hindu ladies married under the Act of 1872 has taken place. We do not find their regard for their husbands lessened in any way.' Here is an instance of a piece of liberty given to women not abused till now and it is certainly uncharitable to think that the women of India will prove false to their high traditions directly a little more freedom is given them, a freedom which we have no right to deny them. Lady Chandavarkar explained the real secret of the opposition to the Bill when she said 'the real state of things is, that if this Bill passes, then our women will be able to exercise some control on the liberty of our men. Our men at present have full liberty to discard one wife even for a trifling cause and marry another as also to live a life of uncontrolled liberty and the women put up with all this without a murmur for the sake of their honour. What can they, poor things, do? If they just open their lips, men have the right to drive them out of the house, and if they no longer wish to be troubled by them they can do it by paying them a scanty maintenance. No sort of check can thus be exercised. You all know that though this Bill gives right of divorce to both the parties to the marriage, yet the wife cannot exercise it without bringing home a special guilt to the husband. So instead of saying that our brethren are afraid of Hindu women going in for divorce, it will be no exaggera-

tion to say that they are more afraid of losing their own uncontrolled authority over their women.' It may not be that every critic who opposes the Bill is possessed of this fear. But as the predominant partner, man is generally opposed to any legislation or change in social custom which gives equal chance to woman and enforces mutual obligation. The Indian is no exception to that rule. We have been so long accustomed to uncontrolled sway in the orderings of our household and social system that we are naturally loath to part with any prerogative even for the sake of human justice. We are afraid that too much is made of the bogey of divorce. It is said that an Act of Parliament cannot make men and women more moral and more virtuous than they are and can be. The converse is equally true. Even granting that Mr. Basu's Bill will open a way for divorce, it is not to be thought that men and women in India will all at once scramble for the privilege of divorcing each other on the slightest pretext. Such a state of social chaos is too wild a fear to be seriously entertained. Human society is slow to move and does not love revolutions either in the sphere of politics or morals. Mr. Basu's little Bill even if it be looked upon in the worst light, can never bring about such social cataclysms as are predicated of it. We are glad Lady Chandavarkar has shown how groundless are the fears of the opponents of the Bill, at any rate so far as the divorce bogey is concerned and social reformers all over the country will feel grateful to her for her timely support of the Civil Marriage Bill.—*The Wednesday Review.*

The opposition to Mr. Basu's Bill has at last taken a form which is a clear index to its success. It has gone down from arguments and dissertations to abuse and deprecation of men and women who are advocating the Bill. This, as is well known, is the last Ditch' of opponents to all the measures of Reform which may mean a veritable revolution in the life and destinies of a nation. We are told by some papers which do not appear to believe in 'honest Journalism' that the Bombay Meeting to support the Bill was sparsely crowded and that several gentlemen walked off as soon as the first resolution was proposed. This is all a rant nonsense. The meeting was well crowded and there was enthusiasm manifested, from beginning to end. As to the persons who convened and organised the meeting, we wonder that there should be people found to jeer at their position for they comprised some of the foremost of our leaders and also men both of the orthodox and reformed schools. Our contemporary of the *Gujarati* which as usual shows a glaring inconsistency between its English and Gujarati columns has thought it fit to run down individual reformers and to conveniently forget that it is not the stereotyped reformers only who support the Bill, but men like Mr. Kelkar, Editor of the *Kesari*, Justices Shankaran Nair and Chatterjee; the Hon'ble the Rajah of Dighapatia, Babu Surendra Nath Bannerji, Hon'ble Mr. Gokhale and Hon'ble Sir Vithaldas who cannot be classed amongst them. We may be allowed to mention here that we cannot believe what Mr. Basu is reported to have said, viz. that his Bill is meant for those who are outside the pale of castes. Such a rumour places entirely a wrong construction upon the objects of the Bill and needs to be contradicted.—*The Oriental Review.*

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APPLY TO—**Manager.**

SOCIAL REFORM IN RAJPUTANA.

THE EDITOR, *Indian Social Reformer*, Bombay.

SIR,

I believe your readers are aware that, for the last 25 years there exists in Rajputana a social reform association locally known as the Walter Krit Rajputra Hit Karni Sabha. Its proceedings have been reviewed in the columns of your esteemed paper from time to time, and therefore do not require any comment from a casual correspondent like me. Suffice it to say that at one time excesses and extortionate demands of the Raos, Charans and Bhats had reached such a pitch that an official interference was asked for. Col. O. K. M. Walter, the then A.G.G. Rajputana, a very popular and sympathetic administrator, advised the Rajput community of Rajputana to have an association of their own members to organize social reforms. At his suggestion, Social Sabhas were started in all the Rajput States, the Rajputra Hit Karni Sabha only meeting once a year at Ajmer in the months of February or March to discuss matters and Reports received from the Local Sabhas, each State being represented by one or more delegates, presided over by the Agent to the Governor General, Rajputana, and the Commissioner acting as Vice-President, with a paid Secretary. Of the various social reforms advocated by this meeting the following are the more important:—

- (1) Prohibition of taking 'tika dastur' under certain restrictions.
- (2) The Raising of the marriagable age of the bridegroom.
- (3) The fixing of the scale of 'tyag' present.
- (4) The fixing of the expenditure to be incurred on the occasion of marriage of sons and daughters.
- (5) The fixing of the scale of presents to be given to Charans, Raos, Bhats, etc., on the occasion of marriage.
- (6) The fixing of the scale of expenditure incurred on Funeral Feasts.
- (7) The fixing of number of persons or attendants allowed on marriage parties.
- (8) Penalties to be levied in case of the breach of Rules.

Before the Sabha came into existence, there were money stipulations settled before the marriage or at the time the engagement was settled. The fixing of the 'tika dastur' was meant to put a stop to this kind of money stipulations. Now the question is, how far this reform has been successful after a quarter of a century. These bridal stipulations which were at one time made partly in cash and partly in kind are now changed into purely monetary stipulations. By payment in kind, I mean the equivalent of money in the shape of horses, elephants, cloths, ornaments, dowry and the like. The marriage which before the existence of this meeting could have been settled for Rs. 5,000, in lieu of Rs. 1,000 in cash and Rs. 4,000 in kind, is now settled for Rs. 5,000 hard cash, quite secretly. This money stipulation instead of decreasing to any extent has assumed a very corrupt shape of taking cash secretly, and as far as my knowledge goes, not a single marriage among the Rajputs goes without taking hard cash. Very few cases have come to light of the breach of this rule, and yet it is a fact that no Rajput marriage goes without a money stipulation, being paid in hard cash. Notwithstanding the fact that the informer gets half the amount of fine inflicted in cases of breach of this rule, hardly any case has been proved. The fact is that the negotiations are carried on very quietly, sometimes without a middle man. But those who move in the inner circles of this community know fully well that the Reform under this head instead of mitigating the abuses of money stipulations has developed into a more corrupt and unhealthy system.

This will at any rate show you, Mr. Editor, how the Social Reform is worked where the community is for the most part illiterate, and consequently deprived of the means of taking

advantage of a contemporary civilization to be found in the advanced classes of the East and West. Education of the Kshatriyas, both literary and moral, is the only means which can put an effectual check on these degenerating practices of accepting money stipulation contrary to the Rules of the Sabha. Many other ingenious ways have been manufactured by those who break these Rules. Some take money in the name of *raniha kharch*, dowry and thus legalize things which were inadmissible at the time of betrothal. The horses and elephants were meant not to be taken at all at the time of 'tika dastur,' become admissible if offered at the time of marriage in dowry.

Surely, there must be curious ways of interpretation. Why a man who is solvent and offers horses, etc., at the time of 'tika' should be disallowed, while the same if offered after the marriage as dowry presents should be considered as valid gifts.

The one that is valid after the marriage is illegal before the marriage, while the parties are the same, and the marriage the same and the circumstances the same. This passes my apprehension and I should like very much if any of your correspondents would kindly enlighten me on the subject. I stop here for the present before dilating on the rest of the reforms enumerated in the letter.

Ajmer.

AN OBSERVER.

THE HINDU UNIVERSITY.

The following correspondence has passed between the Maharaja of Durbunga and the Hon. Member for Education:—

From the Maharaja to the Hon. Mr. Butler:—My dear Mr. Butler,—You are aware that there is a widespread feeling amongst the Hindu public to establish a Hindu University on such lines as may be approved, and sanctioned by the Government of India. More than one project has been put forward in this connection, but I think it very necessary before any further action is taken in the direction of producing a scheme which will be generally acceptable to the Hindu public that we should try to obtain from you a clear indication of the lines on which the Government will be prepared to support the idea of a Hindu University. I am quite convinced that Hindu will be only too happy loyally to carry out any directions that the Government may be pleased to give them and will thankfully accept any suggestions that you may be pleased to make. I hope that you will very kindly place this letter for the favourable consideration of His Excellency the Viceroy.

The Hon. Mr. Butler replied:—My dear Maharaja Bahadur,—I have received your letter of the 10th instant in which you refer to the widespread movement amongst the Hindu public to establish the Hindu University on such lines as may be approved, and sanctioned by the Government of India. To the different schemes put forward and to the desirability of my making a pronouncement as to the lines on which the Government will be prepared to support the idea of a Hindu University you add that you are quite convinced that Hindus will be only too happy to carry out loyally any directions that the Government may be prepared to give them and will thankfully accept any suggestions that I may be pleased to make. You will understand that in the absence of definite and detailed schemes it is not possible for me at present to do more than indicate certain conditions on which the Government of India must insist as antecedent to the recognition by the Government of a movement for the establishment of a Hindu University. These are:—(1) The Hindus should approach the Government in a body as the Mahomedans did; (2) a strong, efficient and financially sound College with an adequate European staff should be the basis of the scheme; (3) the University should be a modern university differing

from the existing universities mainly in being a teaching and residential University and offering religious instruction; (4) the movement should be entirely educational; (5) there should be some measure of Government supervision and opportunity to give advice as in the case of the proposed University at Aligarh.

I need scarcely add that it would be necessary hereafter to satisfy the Government of India and the Secretary of State as to the adequacy of the funds collected and the suitability in all particulars of the constitution of the University. The Government of India must, of course, reserve to itself full power in regard to all details of any scheme which they may, hereafter, place before the Secretary of State whose discretion, in regard to the movement, and any proposals that may arise from it, they cannot in any way prejudice. I may add that the Government of India appreciate the spirit of the concluding passage of your letter, and that you can count on the ungrudging co-operation of myself, and the department in furthering any scheme that may commend itself to the Government of India and the Secretary of State.

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needless to expatiate upon the magical qualities of this so invaluable medicine. We would not like to blow the French horn as is the fashion of the day, but suffice it to say that the use of this medicine is recommended to those who have any faith in the efficacy of Ayurvedic and Unani medicines. We recommend it also to those persons who desire to tone up the nervous system to strengthen the body, refresh the memory, and to guard against debility. It is enough to say that much is not that which a perfumer admires it is that which diffuses fragrance of its own accord. Price per tin containing 40 pills, Rupees ten only. Postage extra. No PARKS necessary.

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PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII. BOMBAY—SUNDAY, OCTOBER 29, 1911. No. 9.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse I will not retreat a single inch—And I will be heard." WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

It is a mistake to suppose that the violence of Italy in Tripoli has aroused the indignation only of Indian Mahomedans, though naturally they have been forward in giving expression to their feelings against Italy's aggression. Few events in recent times have tended to lower the character of the comity of Europe for moral principles in the eyes of Asia than this war—an act of Italian spoliation with the acquiescence, if not the connivance, of European and Christian nations. One cannot but contrast the peaceful way in which Portugal has been allowed to carry out her revolution with the ungenerous manner in which Russia and Austria and Italy have seen fit to take advantage of the efforts of Turkey and Persia to establish a constitutional Government. The revolution in progress in China, we have little doubt, will be similarly taken advantage of. Can it be that European sympathy with the movement in Asiatic countries towards constitutional Government is simply due to a desire to create confusion from which some territory or privilege may be gleaned for themselves?

Differences of opinion as to the election of the Congress President, seem to be becoming chronic. The Bengal Committee and the other provincial Committees having differed, an All-India Committee meeting has been called to settle the question. The *Bengalee* claims in a recent issue that as the success of each Congress depends on the enthusiasm of the province in which it is held, preference should be given to the man who is supported by the Reception Committee. In that case, it would be wise to let the Reception Committee elect the President without consulting other provinces. In the present case, Bengal would seem to have informally offered the honour to Mr. Gandhi, and he has expressed his willingness to accept it. We believe, however, that he would not like to be nominated unless there is substantial unanimity. We have given our reasons in a previous issue why it is desirable to elect Mr. Gandhi this year.

It is inconceivable that disputes of this kind could occur if the Congress movement itself was not in low waters. Northern India is captivated by the sectarian ideal and the *Bengalee* has elaborated a philosophy of it in a leading article which we reprint. In Bombay, Mr. Gokhale has his hands full of his Education Bill, and Sir Pherozshah Mehta has entered that stage of life when the affairs of one's own little community or caste, seem more important than the affairs of an impalpable nation. In Madras, those who were or might have been Congress leaders have taken or expect to be called upon to take office. When the two or three leaders who have not as yet had the honour of presiding over

the Congress, have had their turn, it almost seems as if there would be no further need for the Congress.

The *Khalsa Advocate* states that a Sikh member of the Military Police in Burma having married a Burmese woman according to Sikh rites, applied to the Commandant for quarters in the married persons' lines. The Commandant referred the application to five Sikh Sirdars who decided that she should not be admitted. The matter has been taken up by the Committee of the Khalsa Diwan in Malaya, which has passed the following resolution: "That this Diwan is of opinion that there is no difference between a Sikh converted from other religions and one born a Sikh and that the Military Police authorities, Burma, may therefore be begged to grant quarters in the lines to a Burmese convert wife of a Sikh on the same conditions as they do to the born Sikh wives." Sardar Fateh Singh, Secretary, Khalsa Diwan in Malaya in submitting the resolution added that the general feelings of the Sikhs in those States and the Colony was represented in the above resolution which has been forwarded by Colonel E. R. B. Murray, Commandant, Malay States Guides, Taiping, to the Commandant, Rangoon Battalion, Military Police, Rangoon. The Sardar Sahib has also attached to his letter a list with full particulars of 13 women converted to Sikhism and married to Sikhs in Malaya many of whom are still living in regimental lines. These formerly belonged to various castes and religions, including among them Eurasians, Chinese, Japanese and Bhil women.

We are requested to call public attention to the existence of the Bombay Provincial Advisory Committee whose chief function is to give advice and information to Indian students going to England to study at the Universities, or for the liberal and technical professions. We print elsewhere a press note which has been issued by the Committee.

The Bill introduced by the Hon. Mr. Jenkins at the Simla session of the Viceroy's Legislative Council last month to provide for the delegation of executive powers and duties in certain cases, is published. All persons and bodies who have any criticism or opinion to offer on the provisions of the Bill are requested to forward their representations to the Secretary to the Government of Bombay, General Department, by the 10th November at the latest.

The *Observer* of Lahore, an organ of Mahomedan opinion, has an analysis of the attitude of Indian Moslem leaders towards Mr. Gokhale's Elementary Education Bill. "In his speech at the Mymensing Muhammadan Educational Conference," says our contemporary, "the Nawab of Dacca accorded approval to Mr. Gokhale's Bill, including the principle of

compulsion. All he wanted was that education should be made free at the time it is made compulsory. With the exception of the Hon'ble Khan Bahadur Mian Muhammad Shafi, the Hon'ble Maulvi Rafi-ud-Din of Poona and the Right Hon'ble Mr. Amir Ali, all the leading members of the Muslim League as well as its Council, have supported the measure." We think that the Nawab of Dacca is right in asking that elementary education should be made free before, or at the same time as, it is made compulsory.

The *Statesman* has the following on the late Miss Margaret Noble, better known as Sister Nivedita. "This idealising faculty and the knowledge that come from living their own life, as far as was possible, with Hindu women enabled Sister Nivedita to write a book which, with all its exaggerations and wild flights of the imagination, does give an insight into Hinduism which cannot be obtained elsewhere. In *The Web of Indian Life* she justifies every Hindu custom, child marriage, perpetual widowhood, the subservience of the wife to the husband, the caste system, and all the evils which Indian social reformers have denounced. The reader of this wonderful book cannot but admire the literary skill and daring sophistry with which usages that are notoriously barbarous and cruel are softened by artistic touches until they lose half their grossness. How far she convinced herself by her own art is a matter of some doubt, but it is certain that she found long periods of absence from Calcutta necessary to her well being and one can only surmise that a woman of her keen intellect and wide reading must have felt herself stifled, after a time, in the narrow little world in which she chose to play at Hinduism. For it was play. A Hindu she could never become, and notwithstanding all her eager seeking after knowledge and all her desire to be within the fold she was kept outside by the iron barriers of the caste which she sought to vindicate. This being the inevitable result, one can only deplore the sacrifice of a personality so strong and attractive to a mere craze. The only compensation for the loss is *The Web of Indian Life*."

Mr. D. N. Chaudhry writes a highly appreciative letter in the *Indian Messenger* about the excellent work of the Bombay Depressed Classes Mission at Parel. He says: "Being invited by Mr. Shinde one day we went to see the School at Parel. I had sympathy with the movement in a general way as other people have. I never thought for a moment that I would be so peculiarly impressed by the institution. I found the organisation throbbing with the pulse of a new life. It is a new dispensation of God for India, especially for the Hindus. I left Parel possessed of high ideas and nobler thoughts and felt I had not made the pilgrimage in vain."

The *Indian Patriot* does not expect that denominational universities will do more than the existing universities. "The greatest satisfaction," says our contemporary, "of those who are promoting the schemes and contributing funds will be that two new Universities, one Hindu and the other Muhamedan, will have come into existence, to evidence the successful efforts of the rival communities. It is not likely that they will lead to any other result which is not secured by the existing Universities; and it is not likely that University education will be rendered more popular or more extensive by means of denominational Universities. The causes which have kept away people from Universities hitherto will continue. It has been said that absence of religious education in existing Universities has prevented an increasing number of youths from availing themselves of University education. This is purely an excuse for backwardness which there is no other

way of justifying. The religious fervour in the country is not after all so great as to induce more young men to resort to the new Universities, because religion is taught there. But they will serve as additional institutions, and may by their proximity to certain places enable more pupils to attend."

The *Hindu* of Madras has reviewed in two articles extending over fourteen columns the career of Sir Arthur Lawley as Governor of Madras. His Excellency before coming to India was Lieutenant Governor of the Transvaal and, in that capacity, wrote to Lord Milner that the pledges and promises repeatedly given to the Indians by the British Government "must be numbered among promises which it is a greater crime to keep than to break" and that "they would be held by English statesmen to be no more sacred than a promise which inadvertently committed a man to suicide." The Unionist Government apparently thought that this was an admirable preparation for the Governorship of an Indian province. The *Hindu* sums up the effect of the Lawley regime on public life thus: "In our opinion, Sir Arthur Lawley's policy has had a most blighting effect on Indian public life in this Presidency. Honest but timid men have generally ceased to take part in public affairs. Disaffected and active spirits are seeking subterranean channels to find scope for their energy. The prevailing political atmosphere has largely become uncongenial to men of genuine worth and independence of character. Hypocrites, spies, sycophants and self-seekers have an easy time of it. No man who is imbued with the national spirit can view this state of things otherwise than with feelings of deep misgiving. It is only within recent years that so-called political services and political considerations have determined the conferment, in some cases, of offices of public trust and responsibility, high and small. Judicial appointments have been so conferred, which is to the last degree subversive of principle and detrimental to the pure administration of justice. The result is that a debilitating influence has crept in, which is sapping the moral stamina of men engaged in honorary public work—from the Members of the Legislative Councils downwards, affecting all who may be in a position to devote their time and energy to public service."

The *Christian College Magazine* observes: "Bombay has spoken on the question now dividing the educated classes in India and spoken with emphasis. If anything can show how deeply stirred the community is on the subject of the Hon'ble Mr. Basu's Bill, it is the great meeting held a few days ago in the Framji Cowasji Hall. The meeting was called by men of the highest social position in the Bombay community. It was not finally arranged for until at least five hundred signatures had been obtained, and signatures were solicited only from those over twenty years of age. The meeting placed on record its emphatic opinion "that the negative declaration of religious belief required from parties marrying under Act III of 1872 operates as a great hardship, and that it should therefore be removed in the interests of religious sincerity and social freedom." It is around this point that the conflicting views converge, and there can be no doubt that the reform party has in this matter the support of many of the most enlightened and respected citizens of Bombay. Whether the Bill will pass into law we do not know, though we have our opinion on the point, but in any case the discussion that the Bill has provoked has been most educative and has given a tremendous lift to the reformers. It has led thoughtful men in the Hindu community to ask what after all are the essentials of Hinduism, and an earnest inquiry into this subject, not by outsiders, but by professing followers of that faith, will be exceptionally enlightening."

CONTENTS.

Editorial Notes.
Communal Universities.
Depressed Classes in South India.
Degradation of the Muhammadan Woman.
The Bombay Provincial Advisory Committee.

The Bengalee on Sectarian Universities.
The Gifts I Ask.
The Pioneer on Communal Universities.
Industrial Work of the American Marathi Mission.

THE INDIAN SOCIAL REFORMER.
BOMBAY, OCTOBER 29th, 1911.

COMMUNAL UNIVERSITIES.

We reprint to-day two articles on Communal Universities, one from the *Bengalee* and the other from the *Pioneer*. The *Bengalee* in its opening paragraph endeavours to make out that there is no inconsistency between the national ideal as hitherto advocated by the National Congress and the national ideal as embodied in sectarian universities. But this position is virtually abandoned in the latter portion of the article, where it is admitted that the National Congress ideal has been found to be inadequate. So far as we are concerned, we welcome this frank admission, though we do not see, as the *Bengalee* does, that it points directly to the establishment of a Hindu University. The *Bengalee*, for once, takes the Government under its wings and assures the public that in sanctioning the establishment of sectarian Universities, it is not departing from its principle of strict religious neutrality. This is true, but there is another and equally vital principle which it is departing from. The policy of Government has hitherto been to recognise no body between itself and individual subjects. The ryotwari system of land assessment was typical of its general policy towards Indian social and religious organisations. This is the principle which was departed from when communal electorates were introduced for the legislative councils and which is being departed from in sanctioning communal universities. Nobody who has followed the events which culminated in Lord Morley's wholesale acceptance of the principle of communal electorates, could have failed to notice that the subject was not discussed or considered except in its aspect of a way out of a present inconvenience. Its full significance was not grasped, and Lord Minto, with all his admirable qualities, was not the Viceroy who could have grasped it. Even he, however, would seem to have realised latterly that his pledges and promises should be given effect to with circumspection, but the matter had passed out of his hands and was settled over his head in London as between the Secretary of State and the gentlemen who call themselves the London Committee of the Moslem League. We cannot enlarge upon this subject here, but the thoughtful observer of events will notice in the invocation of Japan for the defence of India in the Anglo-Japanese alliance, in the sudden renunciation of all control over Native States, and the willingness to interpose between itself and its subjects communal electorates and communal universities, the working of a new tendency for British rule in India to surround itself with props hitherto deemed superfluous, if not incompatible with its

sovereign power. Until recently British rule has stood forward as the one great fact in India and sought in every way to impress itself as such on the mind and imagination of the people. And it succeeded, too, beyond expectation in doing so. The tendency of late is rather to put forward Native States and communal organizations, as co-equal, if not more important, facts. A slight knowledge of the operations of the mass-mind, is all that is necessary to show that the last thing that can be imputed to this tendency is self-interest. Government's judgment in the matter may be open to doubt, but there can be none as to its motives.

What we are immediately concerned with, however, is not the policy of Government but the policy of Indian leaders, Hindu and Mahomedan. The *Bengalee* by implication admits that the National Congress was wrong and the late Sir Syed Ahmed was right in their respective aims. But is the aim of the Hindu University the same as the aim of Sir Syed Ahmed? Rather, is it not the reverse? Sir Syed's aim was to infuse the modern spirit by means of modern culture into the medieval mind of Islam. In his own life and writings, he set the example of a wide social and religious outlook. His co-religionists did not look upon him as a pillar of orthodoxy and there was not the least fear that any institution with which he was associated would be swayed by a narrow view of social and religious freedom. We wish it were possible to feel the same security in these respects as regards the proposed Hindu University from a contemplation of the personalities of Pandit Madan Mohan Malaviya and the Maharaja of Durbunga. Personalities, no doubt, count for much less now than in the days when Sir Syed Ahmed laid down the law at Aligarh, but at the same time it has to be remembered that both the promoters of the Hindu scheme belong to types of orthodoxy—differing as the poles as between themselves—which is more of an anachronism now than Sir Syed's progressive instincts were in advance of his times. From this point of view, the news that Mrs. Besant has joined the scheme is somewhat reassuring, though we are not wholly sure that Mrs. Besant has not had to make a virtue of necessity. We are alive to the fact that the creation of institutions bearing the Hindu name and obliged by the very conditions of their existence to give the largest interpretation to the word, Hindu, such as the All-India Hindu Association and the Hindu University, is calculated to serve the useful purpose of inducing among Hindus an outlook wider than the current restricted ones of caste and sub-caste and that, to that extent, it must make for liberalism. But it is not necessary to start for this purpose a Hindu University nine-tenths of whose teaching and purpose will have nothing distinctively religious or communal about it, and which, as the *Pioneer* rightly observes, is apt to be deflected from the right lines in an atmosphere of sectarianism. The existing Universities do not and cannot make sufficient provision for the study of the important work done in the departments of psychology, philosophy and ethics, that is, in the mental and moral sciences, in ancient India and a Hindu College or even University for the purpose is a necessity. Hindu

Medicine, too, and Hindu Music require special provision in such a scheme. Science and Technology, Commerce and Agriculture, however know no denomination and can not be taught as well in denominational as in undenominational institutions. But, we are told, this is going to be a residential and teaching University. What the Hindu University is really going to be is a group of residential and teaching colleges, just like existing Universities. The attacks of the Maharaja of Darbanga and the critical quotations of the Pandit, against the present system are entirely misconceived. The only valid excuse for the Hindu University is that many people will pay when it is called by a sectarian name, who do not and cannot understand what a University means. We do not think that the criticisms of the *Pioneer* are all of them unanswerable, but they contain much which the promoters of the Hindu and Mahomedan schemes, if they are wise, would profit by.

THE DEPRESSED CLASSES IN SOUTH INDIA.

A LECTURE BY MR. PANDIAN.

A lecture was delivered by Mr. Pandian of Palamcottah in the Victoria Public Hall, Madras, on Saturday evening last at 5-30, when the Hon'ble Mr. Justice P. R. Sudara Aiyar presided.

INTRODUCTION.

The Chairman in introducing the lecture said that they had all assembled to listen to the Address to be delivered by their patriotic and energetic countryman, Mr. Pandian who had devoted himself with singular earnestness to the task of improving the condition of the depressed classes (the Panchamas) All classes of the community were equally entitled to the fullest rights of citizenship and to equal opportunities and chances in life. There was nobody who was not convinced that the conduct of the higher classes towards the Panchamas in the past was not only a sin and a crime but a grave blunder fraught with evil consequences to the sinner and the sufferer. It was admitted that it was their duty to exert themselves in all possible ways to better the condition of their Panchama brethren. But intellectual conviction would not do. What was now required was to rouse the sympathy of all so that no one's conscience would allow him to rest or to sleep until the fullest measure of Justice had been done to Panchamas. He was sure that there was hardly any one who did not fully sympathise with the lecturer in his work and who would not give him encouragement both pecuniarily and otherwise. With those words he would call upon Mr. Pandian to deliver his lecture.

MR. PANDIAN.

Mr. Pandian in the course of his lecture said that he was glad to see before him some of the gentlemen distinguished for their public spirit, charity and humanity. It was a matter of joy to them to have in the chair one of their most zealous, prominent and efficient countryman whose heart was filled with the spirit of charity. Under the benign British rule they all enjoyed the sweet savour of education and received polished culture. They must rise up and do something for their own benefit and for the benefit of the poor and the needy. There were 50 millions of depressed classes in India of whom 9 millions were in the Madras Presidency alone. The depressed classes in India and western countries had, he thought, a common origin. But the sufferings of the depressed classes in India were in no way to be compared to their sufferings in Western countries. Their sufferings here were quite unique.

The most crying difficulties of the Panchamas in India were of three kinds—the educational difficulty, the land difficulty and the water difficulty. They should be given free compulsory primary education along with industrial knowledge. The labourers, if ignorant, would not follow new methods of cultivation on scientific basis. Education was necessary for the social efficiency of a nation.

Four acres of land and a cow were sufficient for a French labourer to live quite happily. For a Panchama in India two acres of land and a cow were quite sufficient. It was difficult for the Panchama in India to get even that.

The water difficulty of the Panchama women in villages was very great. They had to go for a pot of water, long distances. Sometimes they had to engage caste men to get water from a public well. Sometimes they had to wait and wait near a public well till a charitably disposed caste lady pitied their condition and gave them water. Sometimes they were obliged to use the dirty, muddy, stinking greenish and injurious water of small ponds in summer season.

He would therefore appeal to them to give the Panchamas the liberty due to every man. At least they should not be allowed to suffer for water, the free gift of God. He, the lecturer, organised two Committees one in Philadelphia and other at Chicago to collect sinking well fund. There were now 24 American supplied wells in Tinnevely District. There were also four wells to which Englishmen contributed, notably the Hon'ble Mr. Justice Spencer and the Hon'ble Mr. L. M. Wynch. There were also a few Indians like Mr. A. Ramakrishna Aiyar and Mr. Subramania Aiyar. He hoped that many more would come forward with liberal donations. Each well would cost from Rs. 150 to Rs. 250. It was their duty to be grateful to the Panchamas who were the labouring class and a useful class of people and who were the cause of the comforts and convenience of the higher classes.

CHAIRMAN'S REMARKS.

The Chairman in the course of a short and interesting speech said that their hearts must have been touched by the woeful story of the depressed classes told by the lecturer. Many of those present might not have anything like full knowledge of the troubles that the Panchamas had to suffer. He for one did not realise at all the immense difficulties of the Panchamas in the way of getting water. He knew for the first time from the reports published by Mr. Pandian himself that a large number of wells had been constructed with the help of Americans. His first feeling was one of anger with Mr. Pandian. He considered it something like an insult that for mere water he should have gone first to Americans and Englishmen for help. He had yet to know why he did not go to Indians first. Mr. Pandian gave the Indians a very bad conscience in not doing this. He, the speaker would ask them to prove that he was wrong in supposing that he would not meet with a ready response if he had gone to them first. One of the commonest forms of charity in this country was the gift of water in the shape of water pandals, wells and ponds. It was sad to hear that charity had not extended to quarters where the Panchamas lived. The Panchamas were the back-bone of agriculture in South India. He hoped that many people would come forward to construct wells. The scope of Mr. Pandian's operations would not be limited to his own districts but to other Districts which required relief. He would therefore conclude by saying that they should all try to alleviate the sufferings of those for whom Mr. Pandian had pleaded that day.

A RESOLUTION.

Dewan Bahadur L. A. Govindaraghava Aiyar moved the following Resolution—

"That this meeting place on record its sympathy with the work of Mr. Pandian and appeals to the public of Madras to help him as much as possible with funds to enable him to sink wells in Tinnevely, Chingleput and other districts in this Presidency."

In doing so he said that if the solidarity of the Indian nation was to be achieved, they could not fail to take notice of the condition of the depressed classes and to realise that they formed an integral and by no means the least important portion of the Indian population. They should all help Mr. Pandian with funds to enable him to carry out his object.

Mr. C. P. Ramasamy Aiyar seconded and Mr. V. Masilamony Pillai supported the Resolution which was put to the meeting and carried.

It was announced that the Chairman promised to contribute for the sinking of one well and Mr. C. P. Ramasamy Aiyar for the construction of another well.

The Chairman also read a letter from the Hon'ble Mr. Justice Spencer expressing his sympathy with the movement and regretting his inability to attend the meeting on account of a prior engagement.

With a vote of thanks to the chair proposed by Mr. C. K. Mahadeva Aiyar the meeting terminated. The *Hindu*.

DEGRADATION OF THE MUHAMMADAN WOMAN.

The condition of women in all Muhammadan countries offers a curious contrast to the position held by their sisters in most non-Muslim lands. The Muhammadan woman is, as a rule,

ILLITERATE, UNEDUCATED, IGNORANT

of the outside world and her proper functions in life. Cooped up in the four walls of the *Zenana*, her only knowledge of her duties consists in resigning her intellect, her feelings, her energy, her body and her property, in short everything she possesses in this world or the next, to the sweet pleasure of her husband. Under the Muhammadan law, she possesses privileges which compare very favourably with those enjoyed by her sex in other climes. An unmarried Muhammadan woman, until she is of age, is appropriately under parental control. But after that, she is entitled to similar property rights with men. She shares with her brothers in the inheritance of her parents' property, she cannot be married without her consent, a marriage settlement by the husband upon the wife is demanded and enforced by the law, the husband is compelled to support his wife, he has no right to her goods or property, nor may he appropriate her earnings, or ill-treat her. If

THE LEGAL CONDITION OF MUHAMMADAN WOMEN

be considered in conjunction with that of their sex in several European lands, it will readily be seen, to quote Lady Blomfield in the current number of the *Nineteenth Century and After*, that technically it need not fear scrutiny. In France, for example, a woman is always a minor in the eyes of the law. A married woman there cannot undertake any employment or appear before a court of Justice without the previous consent of her husband. It is only since 1907 that she has been legally entitled to dispose of her own earnings. In Germany a husband can, if he wish, forbid his wife to engage in any business. In Italy, a married woman cannot sign or draw a cheque on her own account for her own money, her testimony alone is not accepted in a court of law, she cannot engage in trade or dispose of her own property without her husband's consent, he has full power over her earnings, and she cannot plead in a court of law without his permission. Even in England, the legal position of women has only recently been brought to the level of that of Muhammadan women. But think of the difference in

THE POSITION OF THE WOMAN IN MUSLIM LANDS

and in most of the European and American countries! In the former she is regarded, and regards herself, as mere chattel, as one who has nothing higher in life to do except bring forth children and rear them in the old inauspicious way of a hundred years ago; to cook food, or have it cooked, according to antediluvian methods, to do everything to please her lord and master, and to perform what she regards as religious duties, some of which, so far from being enjoined by Islam, are opposed to the spirit and the letter of it. Her birth is generally a cause of woe to her parents, some of whom would perhaps like to bury her alive after the manner of the pre-Islamic Arabs or the Indian Rajputs,

HAN DEATH IS A GOOD RIDDANCE,

her predeceasing her husband a meritorious act. European women, on the other hand, even though labouring under some legal disabilities, are the equals of European men from the social standpoint. They are treated with reverence. They engage actively in works of usefulness and charity. They are educated and conscious of their rights. They intelligently perform the functions assigned to them by nature and satisfactorily discharge the duties laid upon them by law. Though the spheres of man and woman are inherently different, yet no European would dare call woman inferior to man.

Some people are apt to ascribe the present day degradation of Muslim woman to Islam and the elevation of European women to Christianity. Only lately a *Times* correspondent had the audacity to repeat

THE CALUMNY

that, according to *Mujtahid* in the Persian Majlis, WOMEN HAD NO SOULS.

One has, however, to turn over the pages of the Christian Fathers to discover the low position assigned to women by early Christians. Islam, on the contrary, not only assigned a high legal and social position to the female sex thirteen hundred years ago, but has produced women as reigning sovereigns, as preachers, as directors of religious bodies and as professors of theology. The Quran clearly says that

WOMEN HAVE SOULS JUST LIKE MEN,

that both men and women will be dealt with in the Hereafter according to their deserts. The search after knowledge, says the Prophet, is a duty for every Muslim man and woman. Islam inculcates reverence for woman, protects her interests and allows her the right to take part in theological and legal debates. Neither in theory nor in practice did the prophet enjoin strict seclusion upon the female sex. His own womenfolk were permitted great

FREEDOM FROM UNNECESSARY RESTRAINT.

Fatima, his daughter, took part in political debate. Ayesha, his wife, was not only a distinguished theologian, but also took an active and prominent part in some battles. Zainab, his grand-daughter, was a lady noted for intrepidity both in public and private life. Her speech before Yezid, the ruthless and usurping tyrant, moved to tears the whole court of the murderous prince and cannot fail to appeal to the hearts of men even at the present day. Thus under early Islam, women neither regarded themselves nor were treated as inferior to men. Islam is not responsible for their degradation.

In another article we shall deal briefly with the causes of the deterioration of Muslim women and discuss the remedies suggested by an intelligent and religious princess of Turkey.

—The Observer, Lahore.

THE BOMBAY PROVINCIAL ADVISORY COMMITTEE.

The Bombay Provincial Advisory Committee has been formed by Government to give to Indian Students going to England to study at the British Universities or for the liberal and technical professions, advice and information as to the conditions of admission, cost of living and education, courses of study, etc. In all the districts of the Presidency Government have appointed Corresponding Members of the Committee through whom students can obtain whatever advice or information they may require.

In the office of the Secretary to the Committee a reference may be made to the prospectuses of the various Educational Institutions of Great Britain and to the rules and regulations, governing admission of students thereto.

Students are requested to apply for every kind of information as to these Institutions to the Local Secretary in Bombay directly or through the Corresponding Members in the districts and not to the Educational Adviser in England. All enquiries addressed directly to the latter officer are returned by him to the Local Secretary for disposal; so that considerable delay would be saved by an application for information, in the first instance, to the Local Secretary, who is provided with prospectuses, rules and regulations of all the chief Educational Institutions in England. Whenever the Local Secretary is not in a position to answer an enquiry addressed to him by a student, he applies to the Educational Adviser in England for necessary information and communicates his answer, when received, to the student.

THE BENGALI ON SECTARIAN UNIVERSITIES.

THE SCHEMES OF HINDU AND Mahomedan Universities have now reached a stage when their establishment in the no very distant future may be regarded as practically certain. The present, therefore, is not an inopportune moment for enquiring somewhat closely into the principle or principles underlying the schemes and the causes which have been at work in maturing them and bringing them within the range of practical politics. It may be taken for granted that at no period since the famous controversy between the Orientalists and the advocates of Western learning, which culminated in the introduction of English education, have there been wanting men in this country, whether among Hindus or Mahomedans, who would not have delighted in the prospect of the establishment of what have been called, though perhaps inappropriately, sectarian Universities. It is equally certain that

NEITHER THE GOVERNMENT NOR THE ADVANCED SCHOOL OF POLITICIANS

have, until very recently, been willing to lend their support to the idea. With one solitary exception, that of the late Sir Syed Ahmed, no Indian of really first rate abilities ever thought that the salvation of the country was to be sought in and through the establishment of distinct educational institutions for the several Indian communities. It may be doubted whether even the distinguished founder of the Aligarh College had all the reasons before him which during the last decade or so have been steadily pushing the question of education, based upon religious distinction, into the fore-front of national questions.

WHAT ARE THESE REASONS?

They must be very powerful reasons, or they would not have converted a Government committed to absolute religious neutrality into an active supporter of Universities which will make the imparting of religious instruction one of the main planks in their platform; or politicians of the Congress school, some of whom have devoted the best part of their lives to the effacement of all distinctions in secular matters between one community and another, into ardent advocates of institutions the distinctive feature of which would be the recognition of racial and religious distinction. Are both the Government and Congressmen, then, convinced that they have hitherto been living in a fool's paradise, that the ideals they have been pursuing are

VISIONARY AND IMPRACTICABLE?

There is no evidence of such conviction on the part of either. On the other hand both, while lending their powerful support to the new movement, still profess their old faith. The Government would not for a moment admit that in supporting the schemes of Hindu and Mahomedan Universities they are deviating a jot from the principle of strict religious neutrality which they have always professed. Pandit Madan Mohan Malaviya and many of his associates would allow their right hands to be cut off rather than recant their faith in the principles of the Congress school, which place the formation of a nationality in India on modern lines before all other considerations. Obviously neither find, and neither would admit, that there is any incongruity between the old and the new. May it then be that the new is only a development of the old? Are we here face to face with a fresh instance of the working of

THE LAW OF ANTITHESIS

evolving, by a natural process, out of the thesis and preparing the way for the final synthesis? So far as the popular side of the question, at any rate, is concerned, only a moment's reflection will show that this is so.

The idea of nationality which burst upon the minds of India's educated youths during the latter half of the nineteenth century was at the outset, as it was bound to be,

A SOMEWHAT INADEQUATE IDEA.

It was the product of English education and contact with the West, and it required time for its incorporation into the system of our life. When the idea first dawned upon Indian minds, it appealed to them mainly in one aspect, namely the political, and as was natural for a people who had no voice in the Government of the country, what the political aspect of nationality implied in most minds was a common endeavour on the part of the representatives of all sections of the community to acquire common political rights and to secure a recognition of their common political status. This, therefore, was the work to which

THE INDIAN NATIONAL CONGRESS IN ITS EARLY DAYS mainly devoted its energies. But as time rolled on and Indian life began to develop under the new conditions which the Congress and its activities were largely instrumental in bringing into being, men began to feel that the old idea of nationality was an imperfect idea at its best and that the aspiration after national life could not be satisfied merely by a certain common attitude towards the Government, or the concession by the Government of certain common rights to the people, but required for its realisation

THE TRANSFORMATION OF THE WHOLE RANGE OF THE PEOPLE'S ACTIVITIES

and the whole of its outlook upon life. It was this feeling which during the last years of the nineteenth century and the first years of the twentieth led to such a loud demand on the part of a section of the educated community for the reconstruction of our activities and of the institutions which had come to be regarded as national. It is this feeling which underlies the movement in favour of universal primary education and of the elevation of the depressed classes, and generally of setting our houses in order. It is also at the bottom of the movement which is about to culminate in the establishment of the Hindu and Mahomedan Universities.

So long as the conception of nationality implied merely a certain order of political activities and a certain attitude towards the Government, it clearly did not touch life at many points, and men could isolate their activities in furtherance of the "national" movement from the rest of their life, without discovering

THE ESSENTIAL INCONGRUITY OF THE PROCESS.

It became different with the discovery of the inter-dependence of all kinds of activities and of the truth that political activities are only an integral part of the rest. The new national life, it now became clear, must be adjusted to such life as the people had so long lived and as they must largely continue to live. The essentially patriotic doctrine "We are Indians first, everything else afterwards" came

TO BE RE-INTERPRETED IN HARMONY WITH THE NEW DISCOVERY.

The 'we' in the saying, it was seen, was no merely formal, logical subject of a proposition, but a real entity, with rich and varied attributes, having their origin in centuries of historic and prehistoric culture and civilisation, and hence the saying implied not the effacement of Hinduism, Mahomedanism or other isms but their adaptation to the national ideal. Properly put the saying would be "We Hindus and Mahomedans are Indians first, everything else afterwards." We cannot efface our past if we would; we would not efface it if we could. The past, especially in the case of such highly developed communities as Hindus and Muselmans, has left its ineffaceable stamp upon us and has made us what we are. If our future is to be built upon a solid foundation, it must be

based upon the life we have lived in the past, the rich heritage of culture and civilisation which has been bequeathed to us by our ancestors, through the centuries of our greatness and even the centuries of our decadence. It is therefore that

THE NEW MOVEMENT

is anxious to re-discover the past as well as to re-interpret it in sympathy with the requirements of the future. Neither the one nor the other element can indeed be ignored without prejudice to the national cause. A barren, rootless, nerveless nationalism, like a barren rootless, nerveless universalism would be an unreal abstraction, a chimera. The nation in India must, indeed, be a composite nationality, not ignoring, nor vainly seeking to efface, the past of the several highly developed races and religions, but seeking to fulfil them in a higher life. But the higher life itself is equally essential. If the Hindu and Mahomedan Universities were so organised as not to help, but to obstruct the growth of a common nationality, many of us would oppose their up-building with all the force at their command. The Government itself, and for its own special reasons, would soon find that such Universities would only foster a spirit of fanaticism and exclusiveness which was not only inimical to the idea of a common nationality, but also to a civilised, well-ordered administration run on modern lines. But there is nothing to show that our Universities have any such

NARROW, SUICIDAL END

in view. The strong emphasis on the modern side would for one thing make sectarianism out of the question. The force of public opinion and the developing conditions of modern life may likewise be regarded as guarantees in the same direction. Much has been said about the extra-territorial patriotism of our Mahomedan brethren. Even if such patriotism existed in an objectionable degree in the past, Indian Mahomedans are too intelligent not to see that except through national life and the institutions of a self-governing member of the Empire, all their sympathies and antipathies in international affairs are bound to be ineffective and inoperative. In matters international and human, it is only the "nation" which counts in modern times and under modern conditions.--The *Bengalee*.

THE GIFTS I ASK.

These are the gifts I ask
Of thee, Spirit serene:
Strength for the daily task,
Courage to face the road,

Good cheer to help me bear the traveller's load,
And, for the hours of rest that come between,
An inward joy in all things heard and seen.

These are the sins I fain,
Would have thee take away:
Malice and cold disdain,
Hot anger, sullen hate,

Scorn of the lowly, envy of the great,
And discontent that casts a shadow gray
On all the brightness of the common day.

These are the things I prize
And hold of dearest worth:
Light of the sapphire skies,
Peace of the silent hills,

Shelter of forests, comfort of the grass,
Music of birds, murmur of little rills,
Shadow of clouds that swiftly pass,

And, after showers,
The smell of flowers
And of the good brown earth—

And, best of all, along the way friendship and mirth.

—Henry van Dyke.

THE PIONEER ON COMMUNAL
UNIVERSITIES.

IN the ingenious pamphlet, published as an apology for the institution of one of the projected communal universities, the Government of India is quoted—in justification of the enterprise—as having recently made some severe strictures on the system of higher education in India and on provincial universities in particular. The passage, referred to, occurs in the famous resolution on Indian Educational Policy, issued in Lord Curzon's viceroyalty. So far from condemning provincial universities as mere examining bodies, as the writer of the pamphlet alleges, the resolution continues—"Powers will be conferred on all the universities to make suitable provision for university teaching. The teaching given in colleges will, instead of being tested mainly or wholly by external examinations, be liable to systematic inspection under the authority of the Syndicate, and the duty of the University, not only to demand a higher educational standard from any new college that desires to be recommended to Government for affiliation but also gradually to enforce a similar standard in colleges now affiliated, will be carefully defined." The Government of India, after such a pronouncement, cannot fairly be cited as a witness against provincial universities for resting content with the work of external examination. The Allahabad University, even before the Universities Act, exercised more functions than this, and since the passing of the Act all provincial universities are very far from being mere examining bodies.

But the intention to found new universities carries with it, in other respects also, an implied criticism of existing ones, and in so far as it suggests shortcomings, it is important at this juncture to enquire in what ways advocates of communal universities propose to avoid similar defects in their own institutions. In the first place, the promoters of both schemes—at present there are only two in the field, though others have been mentioned—claim that they will provide something which does not at present exist in India, namely,

A RESIDENTIAL AND TEACHING UNIVERSITY.

The idea of establishing in India a university with its colleges clustered round it on the model of Oxford or Cambridge is one which has proved attractive to most educationists, but the difficulties in the way of its realization have on examination always proved insuperable, and indeed the claim, made on behalf of these new universities, will not bear examination, for those, responsible for launching them, have found it necessary to include in their draft schemes provision for affiliating colleges at a distance. Since the communal universities will not restrict their operations within the confines of their university towns—or even within the provinces in which they are situated—will they be able to go further than existing universities in checking and guiding their affiliated institutions, indeed will they be able to go even so far in respect of those institutions which are in distant provinces? There seems to be

A GOOD DEAL OF LOOSE THINKING

abroad as to what a teaching university really is. The transformation of a central college into a university by giving it power to examine students and confer degrees will not much alter its nature and certainly will not constitute it a teaching university in the true acceptance of the term. "You may build second-grade colleges," observed Sir Theodore Morison at a Mahomedan Conference some years ago, "and call them by big names, and you may petition the Government to give them charters, but not one of them will ever become a focus of learning for all the high-sounding titles you may coin for them." How it is proposed to incorporate into the scheme of a residential and teaching university widely scattered secondary schools, "passes

the wit of man," as Mr. Gladstone would have said; nevertheless powers will, it appears, be taken in the statutes of both universities to effect this object also. The truth is, deceive themselves how they may, the promoters of communal universities are not, in so far as teaching and residence are concerned, about to establish anything very different from what we already possess in India. "Things are what they are", said Bishop Butler, "and the consequences of them will be what they will be; why then should we desire to be deceived?"

THE PROMOTERS DELUDE THEMSELVES WITH FALSE HOPES

if they imagine that they are going to establish genuine teaching universities on such lines as they have laid down. If either of the new universities were likely to do for India what, for instance, the Tokio University is doing for Japan, no one surely would grudge them any success which they gained at the expense of provincial universities; but, unfortunately, the promoters do not propose to confine their universities to higher studies and thus give to professors and advanced students leisure and opportunities for learning and teaching "the best that is known and thought in the world" and for advancing the confines of knowledge still further into the unknown. They propose on the contrary to compete with existing universities in the training of under-graduates and to gather as many as possible into a common centre. Such a scheme, if realized,

WOULD SWAMP THE UNIVERSITIES WITH LOW GRADE WORK and make teaching and research well nigh impossible. The experience gained in more than one American University should be a warning against making any such attempt.

In considering this aspect of the matter a distinction should be drawn between university teaching and the teaching given in colleges. College education is mainly concerned with a disciplinary stage in education, which, to quote a distinguished American writer on educational subjects, "is the requisite introduction to the higher and freer work of the university." In India University teaching must be

ESSENTIALLY POST GRADUATE WORK,

owing to the way in which the system of secondary and collegiate education is organized, and probably most thoughtful persons would be glad if it could have been concentrated at the headquarters of provincial universities, so that the professors in the various branches of knowledge might have been brought into closer touch with one another and the studies inter-related on something like the German plan. But hitherto insurmountable obstacles have rendered such a consummation impracticable. In this respect the new universities might have made a distinct and notable advance; for they would have had no vested interests to hamper their development on such lines. But their promoters, it seems, have other aims in view, and they consider those other aims more important, having regard to the peculiar needs of the communities for which they propose specially to cater. It is true that with generous disregard of financial considerations they propose that their universities shall "take all knowledge to be their province but in the forefront of the scheme of each stand two branches of knowledge,

THEOLOGY AND ORIENTAL LEARNING.

The inclusion of these subjects is indeed the real ground upon which they rest their case for separate existence and seek to justify it. With a laudable desire to be tolerant it is proposed to establish more than one theological faculty at each university so as to enable the several denominations to teach their peculiar religious tenets dogmatically. In dealing with so delicate a question as sectarianism one must tread very gently so as not to stir *suppositos cineres* into a blaze, but what in actual practice would be the effect of such an arrangement? The professor in one department may be ignoring or even denying that which his colleague over the way is declaring

to be an eternal truth or a practice necessary to salvation. Apart from the constant risk of embarrassing manifestations of the *odium theologicum*, what attitude will the University itself adopt towards its theological faculties? It cannot well enact the part of the soul in the Palace of Art and say:

"I care not what the sects may brawl.

I sit as God holding no form of creed

But contemplating all."

A university, if it is true to university ideals, will be unable to take under its protection

DOCTRINES INCOMPATIBLE WITH ONE ANOTHER

and allow both to be taught as belonging to divine truth. One or the other must assuredly contain a vitiating element of error. Such an attitude would be cynical. It will, at any rate, not be by such means that the waning influence of religion can be restored. But if the new universities fail to justify their existence on this side of their work, *solvantur risu tabulae*.

Unlike existing universities which include oriental classics in the courses on the Arts' side, the communal universities are to be provided with

ORIENTAL FACULTIES.

It is not quite clear what is meant by "oriental learning," but it appears to mean something much wider than is usually connoted by the term and to include a revival of ancient culture, it being the object of the projectors to restore ancient history, arts and sciences "now rendered obsolete" and to preserve from oblivion early customs and beliefs now half-forgotten. The two subjects of theology and oriental learning must inevitably be closely related to one another in a communal university, and because of this relationship the latter cannot be studied in a truly catholic spirit. If dispassionately examined what a strange phenomenon does this demand present in the twentieth century! While universities all over the rest of the civilized world are seeking the advancement of pure knowledge and asserting their right to independent and unshackled search for truth, in India it is proposed to found universities with

FACULTIES CONSTITUTED ON A MEDÆVAL BASIS

where the pursuit of science shall be backwards and dominated by tradition and a strong religious bias. Oriental studies approached in such a spirit are hardly likely to produce broad-minded and enlightened scholars able to apply their knowledge to present-day conditions. Non-sectarian universities, such as those already established, are better able to utilize the literature of the past for the advancement of learning, because they can approach the study of them with open-mindedness and a complete absence of prejudice. In this connection may appropriately be quoted some wise words which the Hon. Mr. Justice Anantosh Mukerjee let fall in his last Convocation address to the Calcutta University: "Fanciful estimates of the greatness and happiness of old times are to be strongly deprecated for the indiscriminate admirer of the past is apt to become a very unfair critic of the present. What we require are investigators of our past..... who stand by historical facts even if they should be highly unpalatable. Great is the strength of truth and it will prevail." It will be no easy task in a communal university, established to support communal views and aims, to pursue truth unwaveringly along the straight and stony track without foundering into

THE MORASS OF SUPERSTITION ON EITHER HAND,

hampered as the seeker will be at every step by his load of authority and tradition. Let it not be supposed that we belong to those who would banish religious teaching altogether from the educational system, but we hold that a university should be a place of free and open enquiry untrammelled by dogmatic teaching of any sort. It is the duty

rather of colleges and hostels to look to the spiritual needs of students; and either of the colleges which it is now proposed to convert into universities can perform this important function as well, if not better, under its present constitution. --The Pioneer.

INDUSTRIAL WORK OF THE AMERICAN MARATHI MISSION.

By THE REV. R. A. HUME, D. D., OF AHMEDNAGAR.

Like other Missions, the American Marathi Mission long felt that teaching industries was not an important part of the work of Christian Missions. Some thought it not even a legitimate part of missionary effort. Gradually this Mission has entirely changed its attitude on this subject. Now--a-days in every Station of the Mission, the industrial training of young people is made a prominent feature of policy and effort. The reasons are these. It is seen (1) that in India efforts for the development of sound character need as one element, the teaching by precept and practice of the dignity and value of labor, even of manual labor, and the developing of steady, industrious habits. (2) The training of the hand and eye and whole body is recognized to be an important means of mental, as well as moral, development. (3) Because a large section of the community, connected with the Mission, is drawn from classes which have not had a good economic position. It is necessary that many youth in this community should receive a training which will fit and enable them to earn a competent support, and will make them worthy members of society. Otherwise they will be a discontented drag on themselves and on the churches. (4) Few things will more commend the Christian religion to every class in the land than an industrious and prosperous community helpful in economic, as well as in other matters. (5) The self-support and self-propagation of our Christian faith can be steadily promoted only by a well-to-do Indian Christian community, and unless Missions make the industrial and economic training of youth a cardinal feature of effort, such an Indian Christian community will not soon be developed. (6) Some European and American Christians, and even some broad-minded non-Christian Indians, who will not give money for other branches of Mission work, are ready to help Missions in the industrial training of the youth. (7) Trained industrial missionaries can give young people an industrial training better than any other agency; and they have exceptional facilities for combining spiritual training with industrial training.

The American Marathi Mission has a few specially qualified industrial experts, and many ordinary missionaries who conduct industrial training in the following lines:--For boys, carpentry, weaving plain cloth, rug-making, tailoring, the use of sewing machines, blacksmithing, fitting, agriculture, gardening, common and repousse metal work, stone-cutting, masonry, laundrying, cane work, draughting, book-binding, typing, shorthand. For girls, cooking, plain sewing embroidery, tailoring, lace making, silkworm raising and silk spinning. The Mission plans to add gardening and dairying to industries for girls. Also it is our desire that every village pastor and every village school teacher should know enough of some trades to help people to improve the work of those occupations.

The time allotted to this statement does not permit detailed information about the various institutions of the American Marathi Mission in which industrial training is carried on. But the following are the names and postal addresses of missionaries conducting industrial work, in order that any one who wishes may get into communication with them. On Byculla, Bombay, Miss A. L. Millard, Miss

E. A. Reeye, Rev. W. Hazen, Rev. R. E. Hume, Ph. D., Ahmednagar, Rev. H. Fairbank, D. C. Churchill Esq., Prof. C. H. Burr, Rev. A. H. Clark, Miss E. Gates, Miss C. H. Bruce, Sirur, Poona District Mrs. M. C. Winsor assisted by D. W. Winsor, Esq. though not a member of the Mission; Rahni, Rev. W. O. Ballantine, M. D. Vadala via Vambori, Rev. E. Fairbank; Sholapur, Rev. L. S. Gates, Rev. A. A. Mc Brade, Miss E. Fowler; Wai, Satara District, Mrs. M. L. Sibley.

As to the result of industrial training in this Mission, there have been some fine successes, some moderate successes, some failures. Most of the unsatisfactory results have been due to trying to teach some young people who had not enough physical, mental or moral stamina. The moral result has been satisfactory. Judged by strict commercial tests, entire pecuniary self-support has not been reached in any industrial school, because the time, strength and capital expended by missionaries should be considered an item of cost, but there are many scores of young men who will support themselves and their families, and some youngwomen who are supporting themselves by the industries which they were taught in the American Marathi Mission.

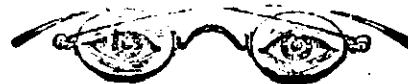
At the present time about 600 boys and about 500 girls are being taught by the Mission most of the industries specified above. In some schools every pupil is required to do some industrial work.

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Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII. BOMBAY—SUNDAY, NOVEMBER 5, 1911. No. 10.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

The news of the indiscriminate shooting of men, women and children by the Italians in Tripoli, has evoked an indignant protest in the European press as well as in India. The Italians do not seem to remember that the example they set will be faithfully copied by their opponents should they ever get the chance, as it is not improbable that they may. The news from China is more reassuring though slightly comic. The Emperor has humbly apologised to the nation for past mistakes, and there seems to be a probability that the revolutionaries may be persuaded to accept constitutional reforms without insisting on their impracticable idea of a Republic in China. Those who wish to study these questions at length may be referred to the account of the conquest of Tripoli in Professor Stanley Lane Poole's volume on "The Barbary Corsairs" and to Professor R. K. Douglas' "Story of China" both in Mr. Fisher Unwin's "Story of Nations" Series.

The new Governor of Madras, His Excellency Sir Thomas Davis Gibson Carmichael, landed in Madras on Wednesday and assumed office on Friday. Sir Arthur Lawley left the same evening for Ootacamund where he will stay for a few days before proceeding to Delhi for the Durbar. We anticipate for Sir Thomas Carmichael a highly successful term of office. His Parliamentary experience will stand him in good stead in guiding the public life of the Presidency along the path of constitutional Government in the new conditions introduced by the recent reforms, while his administrative career is a guarantee that efficiency will be adequately maintained. With the best desire to see the good achieved in Sir Arthur Lawley's regime, no one who has been in touch with Madras affairs can help feeling that the change of Governors would have caused something like a feeling of relief among many men by no means ill disposed to Government, even if the new Governor had been a less distinguished administrator than Sir Thomas Carmichael. The simple truth is that Sir Arthur Lawley had few qualities needed and some qualities which are out of place in the head of a great Indian administration. The keen conscience which the Liberal Government has brought to bear on its Indian appointments in the last few years, is in marked contrast to the cynical ingenuity which the late Unionist Government displayed in finding round pegs to fill square holes in and about this country.

We have seldom seen a more convincing testimony to a public movement than the following quoted in *Indian Opinion*, from the Prime Minister of the South African Union, to the passive resistance movement of British Indians: "Speaking at Reitzfontein on Tuesday, General Botha (says the *Transvaal Leader*) said he had received a petition

asking that all Asiatics be deported, but that was a "tall" order. He gave the history of the question, and said that though he had previously advocated deportation and compensation, it now appeared that a fearfully big amount was involved. It was difficult to suggest a remedy, though he would like Asiatics sent away. General Smuts had wasted away to a shadow—(laughter)—when, as the result of his incessant efforts to settle the question, the gaols were filled. The difficulty was that under the British flag they had to act according to British principles." Thanks to God for the British flag!

The occasion of the Coronation Durbar at Delhi will, we hope, be availed of to remove a grave anomaly connected with the premier Indian Order of the Star of India. According to the statutes of this Order, the Sovereign can confer the dignity of Knight Grand Commander upon such Princes and Chiefs of India as shall have entitled themselves to His Majesty's favour, and upon such of His Majesty's "British subjects" as have, by important and loyal services rendered by them to the Indian Empire, merited the Royal favour. The second and third classes of the Order are open to all. It needs no argument at this day to show that the exclusion of Indian subjects of His Majesty from the first class of the Order is invidious and unjustifiable to a degree. We can well understand a special Order being reserved for ruling chiefs, though the category of ruling chiefs in India is so miscellaneous that there may not be much meaning in such a reservation. But to make a distinction between Indian and British subjects of His Majesty in respect of their loyal services to the Empire, is no longer in accord with the tendency of things, whatever might have been the case when the Order was first instituted fifty years ago.

The *Leader* comments on the absence of Sir Bhalchandra Krishna's name from the list of invited guests in the Bombay Camp at the forthcoming Delhi Durbar. The omission has been freely criticised in private conversation, particularly in view of the fact that some others are said to have been invited whose claims to the distinction would seem to require for elucidation more powers of research than we possess. Even those who, like ourselves, are constrained to feel the need of some degree of discrimination in appreciating Sir Bhalchandra, recognise that he occupies an acknowledged position in the Hindu community, which is partly at any rate due to the circumstance of his having been singled out for a high honour by a previous Government. The omission to invite Sir Bhalchandra has distressed persons who are as a rule indisposed to interest themselves in the intricacies of ceremonial politics. A question of principle seems to be clearly involved here and it should not surprise Government if the Hindu community felt that it had been rather slighted in the person of one of its men of recognised prominence.

Pandit Bishan Narayan Dhar of the United Provinces has been elected by the All-India Congress Committee which met on the 28th October at Allahabad, to preside over the forthcoming National Congress. The proceedings resulting in the election are an open secret, though it would be hardly proper to publish them. But we think that it is not improper to suggest that it would obviate many inconveniences including an enforced trip for several busy men to Allahabad in October, if the President of the next Congress be nominated at the close of the previous Congress by the members of the All-India Committee before they disperse to their homes. A second name may be indicated to provide against emergencies. Among the advantages of such a procedure, would be the longer time given to the President-elect to arrange and condense his ideas with reference to the events of the year. That the constitution of the Congress, so far as this question goes, has proved unsatisfactory, is evident. If Pandit Bishan Narain had been elected last December, he would probably have made his survey of Indian politics at the Provincial Conference over which he presided recently, less exhaustive than it was. He would, we suspect, find it rather embarrassing to have to clothe his ideas in a new garb. While on the subject, we may say that an ideal Presidential address should not exceed half-an-hour. Sir William Wedderburn set an admirable example at the Allahabad Congress last year which may well be regarded as a precedent for future Congresses.

Our Allahabad contemporary has the following appreciation of the President-elect. "He joined the Congress twenty-four years ago at Madras and has kept his faith amid all the vicissitudes of our public life. He at once became a favourite of Congress audiences who early learnt to admire the elegance of his diction, the vigour of his style, the sobriety of his views, the sanity of his judgment, and the animated moderation of the tone of his public utterances. An eloquent speaker, Pandit Bishan Narayan is a better writer. He has drunk deep at the fountain of Mill and Spencer and Bentham and has an almost unerring capacity to take the correct decision on the most difficult questions. He has hardly a superior in India in his knowledge of political philosophy. He has what Mr. Frederic Harrison has called 'the political instinct.' Pandit Bishan Narayan is an ardent advocate of social reform.

The current number of the *Dawn Magazine* comments on the significant absence of any real effort to raise funds for the proposed Moslem University since 27th September last when the Conference, between the Hon. Mr. Butler and the members of the University deputation, closed at Simla, and on the fact that, both at Calcutta and at Mymensingh, at the Bengal and East Bengal Educational Conferences, held on the 5th and 15th October last under the presidency of the Hon. Mr. Aitab Khan and the Hon. the Nawab of Dacca, respectively, the main question discussed was the need for the establishment of first grade provincial Moslem Colleges and schools at Calcutta and Dacca, and "the need also for the raising of funds for the same." If the Mahomedan leaders have come round to the view that Moslem Colleges are likely to be of more advantage to the community than a Moslem University, both they and the Government may be congratulated on the circumstance. We may, perhaps, then expect the Hindu leaders of Upper India to follow suit.

We have pointed out on previous occasions that Co-operative Credit Societies, the movement in favour of which was initiated in Lord Curzon's time,

have great possibilities of a social character. It is, therefore, with satisfaction that we note the successful starting a few days ago of the Central Agricultural Bank in Bombay to help in financing these societies. The scheme owes its existence to the strenuous endeavours of Sir Vithaldas Thackersey and Mr. Lalubhai Samaldas, assisted by the powerful backing of His Excellency Sir George Clarke. The establishment of the Bank removes the one great obstacle to the extension of the movement in this Presidency, and we may expect a striking development of Co-operative Credit Societies within the next few years.

We have received a copy of a paper giving the history of the excise administration in the Poona District of Western India prepared by the Poona Temperance Association, for the Imperial Temperance Conference held in London. The Association complains that the annual figures of cases of drunkenness, have been withheld though they have been asked for in the local Legislative Council. "Yet we know," they observe, "that the city of Poona, which in 1822 produced not even half a dozen quarrels of drunken men which came to the notice of the authorities in a year, produced about 750 of them in 1887-88, 1,200 in 1904-05, and more than 1,500 or 1,600 in 1908-09." They further urge: "One of the standing orders of Government published for fifty years was that shops should be closed at sunset, or under special conditions, at 8 p. m. But for fifty years the Poona shops were allowed to be closed at 9-30 p. m. No satisfactory explanation was forthcoming or has been forthcoming to this day." Surely, the Government owe the public an explanation for this neglect to enforce their own orders, as well as the orders of the Government of India regarding the situation of and distance between shops. The Association acknowledge that some reforms have been introduced within the last three years. They recommend a further reduction of the number of shops, the provision of a more influential voice for public opinion in matters of liquor-selling, a further limitation of the hours of sale and a more effective supervision of shops by independent and disinterested men.

In consequence of the failure of the last monsoon, urgent measures are needed to relieve the distress of cattle in a large portion of Gujarat to the north of the Nerbudda and in Kathiawar and Kachha, and it is anticipated that later on it will be necessary to supplement the relief measures of Government for the alleviation of human distress. It was, therefore, proposed to form a Central Committee at Bombay for collecting adequate funds, and starting and carrying out such relief operations as may be needed. A preliminary meeting was held on Monday in the rooms of the Presidency Association. The Hon. Sir Pherozeshah Mehta presided and it was resolved to form a committee with branches in the affected districts. We print at another page Mr. Devdhar's report of the state of things in Gujarat.

We have received a copy of a memorial addressed to the Hon. Sir Pherozeshah Mehta, President of the Municipal Corporation, protesting against the recommendation of that body recently made to make re-vaccination compulsory by law in the city. We have also received from the Secretary, National Anti-Vaccination League, London, a copy of a representation which he has sent to His Excellency the Governor against the proposal.

His Majesty the King-Emperor has graciously consented to give his Patronage to the Exhibition of Old Bombay.

CONTENTS.

Editorial Notes.	Famine in Gujarat.
Traffic in Minor Girls.	A Story and a Moral.
Dr. Harold Mann's Letter.	The Punjab Government
H. H. The Late Nizam.	and Temperance.
The Zoroastrian Conference.	New Conception of the
Mysore Affairs.	Moral Life.
Mr. Edison.	

THE INDIAN SOCIAL REFORMER.
BOMBAY, NOVEMBER 5th, 1911.

TRAFFIC IN MINOR GIRLS.

We referred in a leading article in an issue of July 1910, to the painful case to which Dr. Harold Mann refers in his letter which we print to-day. He had brought it forward in his speech at the annual meeting of the Society for the Protection of Children held about that time with His Excellency the Governor as Chairman. His Excellency had held out a qualified promise to consider the question of amending the law relating to the protection of minor girls if experience proved that the present law was inadequate for the purpose. It appears from Dr. Mann's letter that Government consulted leading members of every community to know whether any objection could be raised against the suggestion to make it illegal to obtain possession of a little girl below the age of sixteen for concubinage or any other purpose except legal marriage. Dr. Mann goes on to say that the conclusion to which Government have come, after receiving the opinions of these gentlemen, is that, while all communities view with horror a series of events such as those which culminated in the Poona Case, yet to make concubinage illegal for young girls in all cases would interfere with a number of recognised customs and might lead to resentment and opposition from perfectly respectable classes. This is so entirely at variance with what we have known for years to be the sentiments of many men of light and leading in the Indian communities, that we cannot, without a more precise statement of the names and opinions of the gentlemen consulted, profess to be much impressed by the conclusion at which Government have arrived. We join with the *Times of India* in asking for the publication of the opinions which Government have received, and we think with our contemporary that any opinions that they might have received to the effect indicated above, are not the opinions of men whose views should count in considering a question affecting the honour and happiness of young girls. On a previous occasion, when Government consulted Indian gentlemen on the subject of the dedication of minor girls to temple deities, their replies were issued to the press for criticism and comment. We hope that the same procedure will be followed on the present occasion and that men who pose as leaders will not be allowed to hoodwink Government by conveying to them under cover of secrecy views which are derogatory and insulting to the moral sense of the community.

What does the opinion indicated above, stripped of euphemisms, come to? It comes to this, that it is a custom among 'perfectly respectable classes' in this country to keep girls below the age of sixteen in concubinage and that to pre-

vent them from doing so might lead to resentment and opposition. We unhesitatingly deny that this is a true representation of facts. It may be that the marriage rite in some of the working castes is too simple and sensible to satisfy the conditions of a sacrament in the eyes of present-day sacerdotalists but it is absurd to stigmatise it as concubinage. Moreover, marriages among these castes, except where they have become contaminated by priestly influences, take place generally at mature ages. These castes, therefore, are not likely to be prejudicially affected in the least by the proposed improvement in the law. Even if we insist with the sacerdotalists on treating some connections as concubinage, it should still not be difficult to distinguish between concubinage which is a recognised custom and concubinage which is a violation pure and simple of a woman's chastity. There can be no recognised custom which allows Pathan to buy a Christian girl as in the Poona case. To three-fourths of the population of India, among whom girls are not married in their infancy, it is of vital importance that the present extremely low limit of age for the protection of minor girls against seduction by unscrupulous scoundrels, should be raised as proposed by Dr. Mann. As regards the other twenty-five per cent, the castes which proclaim themselves as "respectable" chiefly by marrying their girls at immature ages, the status of a married woman confers legal protection on females even before the present limit, low as it is, is passed. But young widows, of whom there are large numbers, in these castes, have no protection under the present state of the law. Not long ago an eminent member of the Bombay Judicial Service spoke to us feelingly about the powerlessness of the courts at present in such cases.

How does it become a great Government to quibble about the comparative immorality of concubinage and prostitution where the well-being and honour of helpless young girls are concerned! In England, where the age of consent is already higher than in India, there is a growing demand for still further raising it. Young persons at the period of adolescence are exposed to especial perils, and require exceptional protection. In England it has been found that most of the girls who had gone to the bad took to the streets at the period between sixteen and eighteen years of age. Very few women were found to have started on a life of prostitution after that age. Similarly, in India it will be found that girls who are not broken to the life from the ages between twelve and sixteen, seldom become public prostitutes. The fact is that at this period the mental development of a young girl does not keep pace with her physical development. The extension of protection to minors at this period, would mean a very effective check to the growth of the social evil at its very source. We earnestly trust that Government will not be deterred by timid and unworthy counsel from extending the protection of the law to those who need it even more than girls under twelve years of age. The masses of the Indian people, unlike the sophisticated higher castes, are sound at heart, and are quite incapable of twisting a measure intended to protect the honour of female minors into an infringe-

ment of their religious or civil liberty. And Government may rest assured that, where their own conscience is clear, they need apprehend no untoward results from adopting a measure of the kind proposed by the Society for the Protection of Children.

DR. HAROLD MANN'S LETTER.

Dr. Mann writes to us :

I have to approach you as Secretary of the Society for the Protection of Children in Poona, with reference to a matter in which it seems to me the best feeling of all Indian communities must be interested, and when the present position of the question is placed before them, it cannot be long before an altogether irresistible public feeling will be roused to remove the existing danger to the morals of many of the young girls in our Indian cities.

The facts of the case which have led my Society to raise the question are as follows. Some time ago, in Poona City, I received word that a girl of about fourteen years old, the daughter of nominal Christian parents, had been sold to a Pathan in Poona City, in payment of a debt of a few rupees. A member of my Committee immediately went to the spot, and found that this was truly the case. The girl had just been sent into the rooms occupied by the purchaser, and there she was found, in the evening, sitting crying. We were able, after a good deal of trouble, to take away the girl immediately, and a case was almost at once instituted against the Pathan for procuring a girl for immoral purposes. The Poona City Magistrate who originally tried the case, held that she was taken by the Pathan for the purpose of concubinage, that concubinage is illegal, and that the Pathan obtained her well-knowing that this concubinage is likely to lead to prostitution. The offender was therefore sentenced to a substantial penalty.

If this were a correct interpretation of the law, we should rejoice, but the higher courts, on appeal, held that this was not the case, and that any man might have a concubine, even if she was a little girl below the age of sixteen, and even though there was every probability of its leading to a permanently evil life. Thus the present condition of things is this,—that a man can get hold of a young girl, say, thirteen or fourteen years old, can treat her as he pleases, can turn her off when he likes having ruined her, if only he calls her his concubine while he is keeping her. And this all with a girl of thirteen years old!

This seemed to my Committee so horrible a condition of things that an appeal to Government was framed and it was suggested that an attempt should be made to alter the law. It seems evident that it ought to be illegal to obtain possession of a little girl below the age of sixteen for concubinage or any other purpose except legal marriage. And we were convinced that the vast majority of thoughtful members of all communities would agree on this point.

The sympathy of Government, thus appealed to, has been very marked. On receiving our representation they consulted leading members of every community, to know whether any objection could be raised against the change proposed. The conclusion to which they have come, after receiving these, however, is that while all communities view with horror a series of events such as those which gave rise to our application—yet to make concubinage illegal for young girls in all cases would interfere with a number of recognised customs and might lead to resentment and opposition from perfectly respectable classes. What seems evident however is this,—that when the authorities are satisfied that there is a general public demand for greater protection of young girls, then they will certainly undertake it

either on the lines we have proposed or on some other lines which will achieve the same result.

In the meantime, it seems that our duty is to try and make the public voice heard,—and to rouse all communities to the danger in which young girls stand at the present moment. Even to-day in Poona, and to a much greater extent, I am told, in Bombay, there is a regular traffic in such girls: children (girls) are bought when babies by women of bad character, are raised purely as a commercial speculation, are sold when thirteen or fourteen years old or thereabouts at prices ranging from Rs. 9 to Rs. 2,000 to men who have only to call them concubines to escape any possibility of being prosecuted. For every statement here made, we have evidence in Poona.

The traffic is a more widely extended one than people imagine. The case which led to the raising of the question was that of a loafing Pathan,—but it is not one which is restricted to one small body of men. It is not, I know from personal acquaintances, the wish of any community that this should go on. That girls should be capable of being sold, body and soul, to designing men when quite of tender age, and that simply by the use of the term concubinage, these men should be incapable of being punished seems hardly conceivable. The remedy we suggest may not be the best. But there must be some remedy. And it would seem that, in these days, we ought to be able to gather a body of public opinion which shall be irresistible, which shall ask and obtain that our girls shall have protection at least until they are more capable of protecting themselves.

H. H. THE LATE NIZAM.

The October number of the *Baptist Missionary Review* contains an appreciation of His Highness the late Nizam from the pen of Mrs. J. S. Timpany who has resided for many years in Hyderabad. Mrs. Timpany tells us something about the cause of His Highness' sudden death which is as new as it is interesting. She writes: "Various rumours as to the cause of his sudden death were current. That one which seems to be correct in itself exemplifies one of his chief characteristics—his love for his people. For many years, at great expense, he had succeeded in keeping plague out of his capital, and, in fact, the greater part of his vast dominions has, through the efficiency of his plague department, enjoyed immunity from this scourge. August 28th, news was brought to His Highness of an outbreak of plague in a thickly populated part of the town outside the city walls. On receiving the information he exclaimed "Oh, my poor city!" then silently brooded over the calamity that threatened his capital. He summoned and conferred with the head of the plague department, but the news had given him a shock from which he was not able to rally. He steadily refused food and all efforts to rouse him were in vain. Gradually he sank into unconsciousness." Mrs. Timpany recalls the incident three years ago, when the Musi river was in flood, of the late Nizam standing by its banks weeping over the havoc and distress which that disaster brought to his capital. No wonder that his subjects, according to report, are in the way of converting his tomb into a shrine. The late Nizam was endowed with all the characteristics which invest a character with a halo in the minds of the Indian masses. The very extravagance of some of his impulses, made his subjects think of him as a sort of superman. His love for his land and his people was genuine, he stuck to his capital at all seasons, and he shared the joys and sorrows of his subjects as one of them. These are the qualities which make a ruler the father of his people.

THE ZOROASTRIAN CONFERENCE.

(BY PARSİ REFORMER.)

The Parsis are deeply grateful to you for the services your paper has rendered to them in the past in discussing with judicial impartiality their questions of social, religious and moral progress. This naturally encourages me as it would encourage any other Parsi of the progressive school to address this letter to you with a view to confute the gross misrepresentations bordering on distorting and twisting of the real matters connected with, and immediately bearing on, the Conference movement. A couple of years ago, Dr. Dhala a young energetic Parsi divine, fresh from his long and arduous studies of the Parsi Religion at the University of Columbia, as elucidated by scholars and savants of English, European and American reputation whose labours and researches in the field of Avesta literature have thrown a flood of light on the philosophical teachings and speculations of our revered prophet, conceived the idea of having a Conference on some such lines as the Indian Social Conference held every year by our sister community, the Hindus. The *raison de etre* of the Conference was to inaugurate a liberal movement for the purpose of restoring Zoroastrian religion to its pristine sublimity and simplicity, in other words, to weed out all practices, beliefs, creeds, rituals, ceremonies and dogmas that have clustered round the true original religion, and to instruct and guide the community accordingly. Properly speaking, there was no originality in this movement—a thing which Dr. Dhala and his co-workers admit. A movement of this character was inaugurated and carried on with no small success against heavy odds, and fighting against all the forces of blind bigotry and fanaticism, by our venerable countryman Mr. Dadabhai Naoroji with the late Mr. Nowroji Furdunji, S. S. Bengalee, Khursetji R. Kama and other Parsi youths of the day fresh from the Elphinstonian Institution. This was something like 60 years ago. These early pioneers, precursors of the religious reform movement, established a body called the 'Rahnumai Mazdyniasm Sabha' i. e., an assembly for the purpose of reforming the Mazdian religion. These early reformers were very cautious, discreet, sagacious and tactful in their movement. They rallied round them as many Parsi leading priests of the day as they could and submitted to them in a well-formulated form specific questions under specific heads, asking their opinion if such and such practice, dogma, creed, ceremony, &c., were in strict conformity with the teachings of the religion of Zoroaster, or contravened those teachings. Fortified by these opinions, the reformers carried on their propaganda in the way of lectures, public meetings, pamphlets and articles in the *Rast Gofar*. One cannot rise from a perusal of these articles without being thoroughly impressed with a sense of candour, thorough independence and an unmixed desire to extricate their co-religionists from the thralldom of all those practices, rituals and creed for which there was no warrant within the four corners of the authentic Zoroastrian scriptures. The present generation of Parsis owe an immense gratitude to these early reformers for their services. Were it not for these services, Parsis today would have been sunk in religious practices and observances entirely at variance with our pure religion.

In the course of these reform movements, Mr. K. R. Kama, then a youth full of vigour, travelled in England and on the Continent and imbibed the teachings of the great Avesta scholars who had devoted their very lives to the elucidation of the teachings of Zoroaster according to the latest European researches and scholarship. Mr. K. R. Kama on his return to Bombay literally took under his wings a few select young Parsi priests and at his own expense in

various respects conducted classes at his bungalow, Malabar Hill, imparting to them a correct knowledge of Zoroaster's teachings. Mr. Kama's labours bore ample fruit, in that he turned out really educated priests like Mr. Sheriarji Bharucha, Mr. Temuras Anklesaria and many others. Latterly, there have been an accretion to this rank of educated Parsi priests well-equipped in European ways of studying and interpreting the Parsi scriptures in the persons of Mr. Jivanji Modi, Mr. Darab Dastur, Mr. Beramgore Anklesaria, Mr. Dhanjibhoy M. Madan and many others. I have, I fear, gone into these details at great length, in giving an idea of the religious reform movement in the past, but it is necessary that all this be recapitulated here so that the movement of the present Zoroastrian Conference be properly appreciated. In short, Dr. Dhala and those who have latterly associated with him have simply followed in the footsteps of our venerable countryman, Mr. Dadabhai Naoroji, and his late colleagues and co-workers. Some time after the Zoroastrian Conference was launched, a most reckless and thoughtless cry was raised that the Conference should not in any way touch the Parsi religious questions of the day. The cry of "religion in danger" is always a conveniently useful tool in the hands of those who want to work up and foment religious bigotry and fanaticism. All the reform Parsi papers stoutly urged that the Conference should address itself to the task of religious reform. As against these reform papers, papers which have their clientele among the masses of the people, indiscriminately wrote against the religious reform question. It was over and over publicly and most unequivocally announced that nothing was farther from the mind of the reformers than to take liberties with or make any innovation in the Zoroastrian religion as propounded by Zoroaster 5,000 years ago.

The real motive of the advocates of bigotry and fanaticism is to remain in touch with the masses by allowing them to drift into practices and performances which (as pointed out above) are in complete opposition to the fundamental principles of Zoroaster. The reformers and their organs assured the community that in their reform movement they will avail themselves of the great researches and wide laborious studies of Avesta scholars like Max Muller, Bleek, Westergard, Spiegel, Haugh, Mills, Jackson and many others of European reputation in the wide field of the study of the religions of Asia. It must be confessed that the partisans of bigotry and fanaticism have succeeded in their game of infuriating the religious passions of people. A campaign of vilification and misrepresentation of the aims and objects of the promoters of the Conference was carried on from day to day; but the Conference movement succeeded as appears from the proceedings of the three days sittings. One feature of the Conference and a very marked one, too is that Mr. Pheroze Hoshang Dastur (Chairman of the Reception Committee), Sir Dinsbaw Manekji Petit (President of the Conference), Dr. Dhala, the father of the Conference and, last not least, Sir Pheroze Shah M. Mehta, characterised in strong and emphatic terms the conduct of a section of Parsi journalism as regards the way in which they misrepresented the aims and objects and the scope of the Conference so far as religious reform was concerned. What the Brahmo Hindus are to the orthodox Hindus, the Parsi reformers on the Conference platform are to the mass of the people. One deplorable feature should not be left unnoticed, *viz.*, that in the year of Grace 1911 there were arrayed against the Zoroastrian Conference reform movement, Parsis of the present generation, graduates in law, graduates in medicine and others holding University Degrees, who have cast in their lot with blind orthodoxy. Mr. Editor, what a commentary on the bonafide orthodoxy of a class of Parsi opponents to the reform movement when they are known to have thrown overboard the essen-

tial and principal indica of orthodoxy by smoking, and thus desecrating sacred fire, going bare-headed, and in their everyday life completely disregarding all orthodox rituals! I am prepared to admit that in the rank of the opponents there may be men whose orthodoxy may be genuine and unquestionable.

The opponents of the Conference who have raised a hue and cry seem to be completely oblivious of the fact that English education, Western literature, philosophy, history, arts, sciences, have revolutionized the mind of educated Indians notably in this sphere of religion. This disintegrating influence of Western thought and culture has had no small share in producing in the community a spirit of honest heterodoxy. What else could be the result of the teachings of thinkers and writers like Huxley, Herbert Spencer, Tyndall, Darwin, and of other equally gifted thinkers and writers in different departments of knowledge on the minds of the Parsis who have come under the influence of the teaching of these great evolutionists of the West? Are the opponents of the Conference going seriously to address themselves to the task of preventing Parsi students from reading those works most of which are accessible to the means of a student of the humblest resources? Surely, the Conference is not going on these extreme lines. Could there be a more eloquent testimony to the tolerance on the part of the Conference movement than its resolve to keep those teachings at arm's length? The opponents of the Conference have, for their war cry, "the feeling of the people must be absolutely respected." These ill-informed publicists seem to be quite unaware that in all reform movements the morbid feeling or sensibility of the people is not the test or standard of a reformer or his work and mission. Without going into European examples we have before us the immortal name and fame of religious reformers like Raja Rammohan Roy, Mr. Kesub Chunder Sen, Mr. Pratap Chunder Mazumdar, and others. What does the history of the Brahmo Samaj and the Hindu theistic movement teach? It teaches and enforces one lesson, viz., the reformer should go unswerving in his mission without the shadow of suspicion that he is courting vulgar applause and vulgar popularity of the world. The reformer is the last man who should palter with truth or serve the hour for power, position or applause. This is the goal which Mr. Dadabhai Naorji and his co-workers put before them and it is the selfsame goal which Dr. Dhalla and his co-workers have put before them.

It is a gratifying sign of the times that Sir Dinshaw M. Petit, Bart., grandson of the first Sir D. M. Petit, the head and front of Parsi orthodoxy in his day, should identify himself with such a liberal progressive religious movement in the teeth of the opposition, persecution and vituperation we have witnessed. Those who have the privilege of having come in close contact with Sir Dinshaw M. Petit say that he has strength of will and tenacity of purpose that nothing will make him bend his knees to Mrs. Grundy. Sir Dinshaw, by his whole attitude and notably in his Presidential address, has virtually told the opponents that they are unsuccessfully playing the game of Mrs. Partington stemming the waves of the Atlantic. Sir Dinshaw knows very well who are genuine orthodox and who are simulated orthodox in the community.

As the *Benjoles* has given out that Bengal and Behar voted solid for Sir Henry Cotton at the meeting of the All-India Congress Committee, we may as well say that all the other provinces which were represented at the meeting—Bombay, Madras, the United Provinces, the Punjab and Feroz—voted solid for Pandit Bishan Narayan Das.—*The Leader*.

MYSORE AFFAIRS.

(From our own correspondent.)

THE WIDOWS' HOME.

Last week I promised to give you some particulars of this institution which I had occasion to visit some time ago.

OBJECT.

This institution was started with the object of giving free boarding, lodging and suitable education to helpless women, chiefly widows of tender age. Instruction is imparted up to the Kanarese Lower Secondary, making it practical, as far as may be, by teaching the inmates some branches of reproductive industry, such as needle-work, knitting, embroidery, cane-work, basket-work, etc. Generally, young women of the age of 17 to 20 seek admission, feeling that they can make better progress in their study here than in any other institution. For, elsewhere, they will have to study with young girls and get promotion once a year. In this Asylum, on the other hand, they are able to come up to the Lower Secondary Standard much sooner than in the Maharani's College. After passing the Lower Secondary, they join the Maharani's College in the English classes, or Pandita course, or learn midwifery and nursing in one of the hospitals. The classes in the Home are also open to day-scholars, who live in their own houses and attend the Home. The chief merit of this Institution is that it is suited for grown-up women, as well as helpless widows, who have only to begin their education.

WORK DONE.

In the past 4 years, 87 pupils have received instruction in the Home, and 20 have remained therein as inmates from time to time. In the very first year, one of the pupils passed the Mysore Lower Secondary, and has been employed therein as an Assistant Mistress. In the year 1909, five passed the Lower Secondary, all of whom joined the Maharani's College, three being trained as teachers, one to study Sanskrit for the Pandita course, and the last, but not the least of the three, is now fully qualified for a teacher's post and is waiting for a vacancy. In the current year, 1911, six pupils have passed the Lower Secondary, two of whom have joined the Maharani's College to be trained as teachers, and four have joined the English Lower Secondary course. One widow pupil from the Fifth Standard of the Home is now learning nursing and midwifery in the Wesleyan Mission Hospital, Mysore.

FINANCIAL.

The Institution has cost from 1907 to 1910, Rs. 14,908. This outlay has been met from the following sources:—

- (1) H. H. the Maharaja's Donation, at the rate of Rs. 1,200 per year, Rs. 2,400-0-0
- (2) Contribution from the Devaraj Bahadur Charity Fund, for Scholarships to pupils 3,687-8-7
- (3) Contributed by the Friends of the Home. ... 400-0-0
- (4) Contributed by Mr. Rai Bahadur A. Narasimha Iyengar 8,415 7 8

The following gifts have been received by the Institution:—

- (1) A Sewing Machine, from Narotham Shet, Morarji Goculdas.
- (2) A Knitting Machine, from Colonel Jones.
- (3) A Harmonium, from Rao Bahadur Maigandadeva Moodelias.
- (4) A Clock, from Miss Palethorpe, M. A.

MANAGEMENT.

The management of the Institution is now vested, by order of Government, in a Committee consisting of the following members:—

- (1) Mr. V. N. Narasim Iyengar, President.
- (2) " A. Narasimha Iyengar, R. B., } Honorary
- (3) " M. Venkatakrisnaia, } Joint Secretaries.
- (4) " R. H. Campbell, I. C. S.
- (5) Mrs. Denham.
- (6) Mr. A. Mahadeva Sastri, B. A.

- (7) Miss A. Park.
- (8) Mr. M. C. Rangieugar.
- (9) Sau. K. D. Rukminamma, B. A.
- (10) Mr. G. Subbuswamy Iyer, B. A., L. T.
- (11) „ D. Veukataramaiya, B. A. L. T.

AN APPEAL FOR HELP.

The Committee think that the time has now arrived, when, in order that the Institution may be placed on a permanent and staple basis, an appeal should be made to all Indians of light and leading, both within and outside the Mysore State, to contribute their quota for the support of the Institution. It is needless to point out that the education and enlightenment of India's daughters is a *sine qua non* for India's advancement in all directions.

The Committee have, therefore, made an earnest appeal to the general public for help. It is an admitted fact that the condition of several widows requires substantial help being given and I fully hope that the appeal of the Committee will be readily responded to.

A VISIT.

When I went over to the institution, there was the Lady Superintendent, Madame S. Rangamma, who has picked up sufficient English to speak and write in that language with ease. Her small library of select books impressed me favourably as to her ideas and the degree of culture to which she had attained. I was taken to all the classes and to the kitchen and dining hall of the hostel attached to the school. Everything appeared tidy and neat, and the lessons of personal hygiene which the Lady Superintendent instils into the minds of the widow pupils are productive of good results. On the whole, the management is excellent, and reflects credit on the Lady Superintendent. It is intended for Brahmin widows for whom the institution is essential. Their miserable life is rendered endurable, while their ideas of existence in this mundane sphere undergo a desirable change for the better. As stated in the last annual report, the Home has been the means of bringing light into the dark life of many an unfortunate widow, while in regard to some an avenue of spending the rest of their material existence has been found. In whatever light we may view the institution, it is deserving of the unstinted support of the public.

MR. EDISON. WHAT HE IS.

Mr. Edison has taken a holiday and is seeing Europe with his family. His remarks on the various phenomena are extremely interesting. Black cigars are his favourite smoke and incidentally he abhors cigarette. "It is the cigarette," he says, "that causes degeneracy everywhere in France. It is not the tobacco; it is the paper wrapping. The curse of alcohol is nothing to that of the cigarette, which are more than poison. The Latins are the greatest cigarette smokers and they are the most degenerate of the European nations."

As to war, he says, Germany will never face again what it cost her to march up, but not through the Arcade Triomphe in Paris. The education of the last ten years has caused the individual common sense to revolt against war. He thinks Americans have the quickest brains and are natural inventors. He does not think much of the English, but admits they have the best practical brains. Their institutions are all right, and he admires how the country is run; but the trouble is the English are lazy. They talk of loving sport but the real reason they take so much exercise is that "overeating compels them to work off the beef and porter, they consume". And this after all our dieting.

It has been demonstrated, he says, that an American can guard sixteen looms while an Englishman can look after only twelve, a German ten, an Italian eight and a Chinaman only three. He says this test is scientifically accurate and describes well the mentality of these races.

We are glad to note that Mr. Edison expects to live to 100, and he is not dyspeptic. There is no need of exercising the body, if one is spare in one's diet. He eats little just enough to oil the machinery of the body and his system is never clogged with superfluous fuel. Any one, he adds, can live to 100 if he takes proper care of himself.

FAMINE IN GUJRAT.

On Monday evening several gentlemen assembled in the rooms of the Bombay Presidency Association, Apollo Bunder, to hear the report of Mr. G. K. Devdhar of the Servants of India Society, who had been sent out by the trustees of N. M. Wadia charities to visit some of the famine-stricken areas in the Bombay Presidency. The meeting had also to concert measures for the supplementing of Government relief. On the proposition of the Hon. Mr. G. K. Parakh, Sir P. M. Mehta was voted to the chair. The following passages are quoted from Mr. Devdhar's report:—

During the time at our disposal (5 days) the following places were visited with a view to study the famine conditions and to gather as much reliable information as possible on certain important heads of inquiry which have been mentioned below. The places visited are:—(1) Ahmedabad, (2) Viramgaon, (3) Sanand, (4) Dholka (5) Dakore, (6) Godhra, (7) Ratlam and (8) Ujjain. Mr. Tiwary was sent alone to Sanand in Ahmedabad district and to Ratlam and Ujjain in Central India specially for the purpose of ascertaining if there were jungles available for the grazing of cattle and knowing the extent of fodder supply from that part of the country, together with its uses.

The first thing we did at each place was to meet the prominent men and discuss with them the situation. Some of them were able to give us full information as to how their district was affected. At Ahmedabad where we met about a dozen friends we were told that so far as human suffering was considered there was not much of that then. But they all thought that the poor cultivators, the field-labourers and the lower classes would soon begin to feel the pinch of the famine. The little savings of the poor people due to the past two prosperous years would be soon spent. Besides, the employment which the labourers got into villages in digging wells would be over in about a month's time; and the scrapings of grass in the fields which proved a source of income for some time past would not go on for a long time. It was these three things which helped the poor people, thrown out of employment on their fields, to hold out so long. But by the beginning of January next, they would be in a bad condition. So far, however, the condition of the cattle went, their distress was severe even now. Owing to a complete failure of rains over a large portion of the areas affected not a blade of grass could be seen on fields for hundreds of acres. Thus the scarcity of grass was very much felt, and the poor cultivators who would ordinarily take as much care of the cattle as they would do of their children felt compelled to sell them at very low prices. We saw this at the Friday cattle bazar at Ahmedabad and found that good cattle were being sold for nearly $\frac{1}{3}$ or $\frac{1}{2}$ of their normal price. To relieve the cattle distress some suggestions were received; such as (a) the removal of cattle to jungle, (b) selling grass at low prices, (c) supplying fodder to the cultivators in their homes gratis and (d) starting cattle camps on modest scales. Local people welcomed our co-operation and promised us their co-operation and support.

EXTENT OF DISTRESS.

The distress extends over a major portion of Kathiawar and Gujrat, though it is very acute in Panchmahals, Kathiawar, and three talukas of Ahmedabad and two of Kaira. There are 8,500 people on relief works in the district of Panchmahals just now. As regards measures of relief adopted by Government, we are told that money tagai was distributed in several talukas of Ahmedabad to enable people to sink wells with a view to raise fodder by well irrigation and to purchase seed. So also fodder was being advanced on the system of tagai to poor cultivators to enable them to feed

plough cattle. Thus on an average 5 maunds of fodder were given for one pair of bullocks only. This enabled the cultivators to keep the cattle necessary for agricultural operations in his village. Some of the additional cattle of the cultivator such as his spare bullocks, cows and buffaloes were also sent as mentioned above to the Dangs in Surat district. Besides the local Panjrapola, which formed a prominent feature of Gujarat were straining their resources to the utmost to save as much cattle as possible. In most places the number of cattle in these institutions has been doubled or trebled. But one great flaw in their work is that the Jains who manage them to take all manure of cattle, the motive that guides them in this noble endeavour of theirs being purely religious, i.e., to save life irrespective of its condition. That naturally involves much waste of money. But it is almost useless to persuade them to change their method of work, though it is possible to induce them to hand over to us healthy and useful cattle. Ordinarily their resources are adequate so as to enable them to make both ends meet. In such abnormal times like the present one, they could, if they would, find the money, though with much difficulty. Government are prepared to adopt adequate measures for the relief of distressed human beings when the need for it arises by starting famine relief works on the lines of and within the limits laid down by the Famine Code. But they would not be able to help the respectable but poor people, who would neither go to the relief works nor take gratuitous relief. Besides, the people on the relief camps need a few necessary "luxuries" and clothing which the Government officials are unable to supply. As regards orphans and waifs and those who are completely destitute, they are ready to help them by opening orphanages, poor houses and kitchens. In the matter of the additional relief to cattle, however, they do not see their way clearly.

NON-OFFICIAL AGENCY.

Next then comes the need for charitable relief organised by a non-official agency. In fact there is thus a clearly defined sphere for private charity as shown in the last paragraph. This is the point at which the non-official agency can begin its operations. The measures of relief that will have to be taken in hand immediately are those which are primarily concerned with the saving of cattle. At the lowest computation the number of cattle in the District of Ahmedabad is about 3,00,000. According to Mr. Painter, one lakh of these are useless cattle, which must sooner or later die. One lakh Government might try to save and the remaining one lakh will have to be provided for by private charitable agency. Moreover, the number of cattle in the Panch Mahals is much larger, and there must be a larger number in Kaira District. It will be impossible to hope to take charge of this large number. Very careful selection, therefore, will have to be made in admission of cattle, which may be received either on condition that they would be returned to the owner or which may be taken in our absolute possession. There are two ways in which the cattle could be relieved and in this the Collectors and other officials entirely agree. First is the starting of small cattle-camps in each district on spots in whose neighbourhood there would be a good supply of water and which would be free from malaria. There are such places in these districts and the Collectors have offered to put them at our disposal free of charge.

FOR SALE.

A few volumes of the Indian Social Reformer leather half bound at Rs. 6-8 per volume, postage extra.

APPLY TO—Manager.

A STORY AND A MORAL.

To THE EDITOR, THE Indian Social Reformer.

DEAR SIR,

The Maratha readers are well acquainted with the inimitable pen-pictures of Hindu home life which appears weekly in the columns of the *Karmamuk* newspaper. In one of its recent issues, the following story appears.

There is a B.A. L.L.B., in good practice, aged 25, whose wife had recently died. He loved her tenderly, his widowed mother, a child widow sister aged 15 and a little daughter 5 years old. The pleader was "inclined" towards reform, and if he had the nerve, he would have postponed his own marriage for a year, would have re-married his widowed sister, educated and postponed his daughter's marriage, and lived a happy and peaceful life; but his orthodox mother was in the house, and his one idea was to obey her in social matters, although in the sequel, it brought no peace or happiness to the old woman.

By direction of the mother he married again within a very short time of his first wife's death. Fortune always favoured him. His second wife 15 years old was well educated and full of virtue, she of course loved her husband, was obedient to her mother-in-law, and loved her step-daughter, as if she was her own, so much so that the child loved her in return. This was not expected by the old woman. To her it was a disappointment. So she became jealous of her daughter-in-law, and made her life miserable for the next ten years. The reconciliation came, when the little girl was married, and on the return journey, in a bullock-cart accidentally the old woman's arm was broken, and during the illness, which lasted a considerable time, the daughter-in-law nursed her tenderly; but the household had suffered misery, for ten years, which was in my humble opinion preventable. It could have been prevented in two ways.

If a man is sure of the learning and virtue of his wife, he should engineer a very early accident ensuring the breakage of his mother's arm so that in the process of nursing the wife may obtain forgiveness from her mother-in-law. Frankly I do not recommend this cruel method. I recommend those "inclined" to social reform to incline further in that direction by assigning a house and an allowance to the dear mother where she will be quite happy, making much out of the allowance and taking the name of God undisturbed by home cares and the B.A. L.L.B. can allow a decent interval between his first wife's death and his second marriage, give his widowed sister in marriage as if she had never married and become a widow, and give high education to his daughter, as it was given to himself by his father.

Yours faithfully,

X.

THE PUNJAB GOVERNMENT AND TEMPERANCE.

THE EDITOR, THE Indian Social Reformer, Bombay.

SIR,

To well-wishers of the country in general and to Temperance people in particular, it must be a source of deep and abiding gratification to learn that at the Badshahi Mela (People's Fete) at Delhi, where people of all creeds, classes and communities will assemble in their thousands and hundreds of thousands, there will not be a single liquor shop nor will there be any sautches by dancing girls. All this is due to the keen personal interest in the people's welfare taken by His Honour Sir Louis Dane, Lieutenant-Governor of the Punjab, to whom our grateful thanks are due.

Another fact which will prove no less gratifying to those interested in the social and moral regeneration of the country is that the Amritsar Temperance Society has been granted facilities for Temperance work on the unique and memorable occasion. His Honour the Lieutenant-Governor of the Punjab whose notable pronouncements on the Drink problems in the Punjab have been read with genuine and widespread satisfaction all over the Province, has not only asked the Secretary of the Badshahi Mela to arrange for the allotment of site for the erection of a Theatre for the performance of Temperance Dramas and other Temperance purposes, but has also been pleased to accede to the Society's request to grace the occasion with his august presence and to express his sympathy and good wishes for the success of the Society's work.

It now behoves the friends and supporters of the cause of Temperance and Sobriety to rise to the occasion and do their duty in the matter to make it possible for us to avail of the facilities so generously placed at our disposal. The expense of erecting a Theatre and staging our Dramas at Delhi must be enormous and has been estimated at Rs. 11,000. At the same time it will be recognized that the opportunity is a unique one and the good resulting will be well worth the cost. This is the first occasion that the Amritsar Temperance Society make a public appeal, and I confidently trust that the friends and well-wishers of the cause will put their hands in their pockets and lose no time in sending in their contributions. The amount to be raised is not a small one, but must be forthcoming and without any loss of time. Help rendered must be generous and substantial, but all contributions large or small will be welcome.

Anxiously awaiting for a prompt and generous response.

I beg to remain,
Sir,
Your Humble Servant,
NAND LAL,
Honorary Secretary.

A NEW CONCEPTION OF THE MORAL LIFE.

A meeting of the Society for Promoting Scientific Knowledge, Lahore, was held on Wednesday evening last in the hall of the Forman Christian College. Sir P. C. Chatterji took the chair.

The subject of the lecture was "A New Conception of the Moral Life." The lecturer began a reference to the general spirit of the Indian and European philosophies. He admired the spirit of free inquiry and research among European thinkers, and named the leading philosophers of Germany, France and Italy. A short account of the ethical philosophy from Kant to Hegel was given, and the nature of the moral problem was discussed in the light of German Idealism. The *autonomy of morality* was emphasized, especially in its bearing on human freedom. After that with the help of some suitable quotations in Sanskrit and German, an idea was given as to what the general old conception of the moral life was. The lecturer then gave a succinct criticism of the fundamental positions of Caird, T. H. Green, Spencer, etc., in the light of modern theory of *Creative Evolution*, propounded by M. Bergson of Paris. He then developed Bergson's philosophy in contrast with that of T. H. Green, and emphasised the point that the process of evolution was not reproducing or repeating or realising a fixed and definite *ideal*, but that the *ideal* was being created at every moment by the whole process itself. Each moment of our life was a fresh creation and a new start. The past was constantly creating the present and both these were creating future. The Doctrine of Karma

was then explained in the light of Bergson's philosophy, with which it seemed to fit in very well.

In summing up the lecture, the lecturer said that our intellect was not adequate to know the nature of reality. It would only reduce our life to a *mechanism*. Hence we must take shelter in our *Institution*, as the Upanishads declare, and as Bergson also says.—The *Tribune*.

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PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, PORT.

Editor:—K. NATARAJAN.

Vol. XXII. BOMBAY—SUNDAY, NOVEMBER 19, 1911. No. 12.

*"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
ex. me I will not retreat a single inch—And I will be heard."* WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

Their Majesties left England on Saturday the 11th instant on their voyage to India. The occasion was marked by a great demonstration of loyalty and affection on the part of the public. The *Medina* with the royal party on board sailed out of Portsmouth harbour amid drenching rain and thunderous salutes. The vessel was met at Spithead by the First Division of the Home Fleet, and the First Cruiser Squadron, which escorted the *Medina* part of the way down the Channel. The naval procession was unrivalled in impressiveness, including as it did ten of the finest battleships and cruisers in the world. All newspapers published articles on the King's departure. They are full of good wishes for India, and for the success of the unprecedented tour of the Sovereign. During the passage of Their Majesties through the Red Sea the Turkish Government is ordering the special relighting of the lights which have been extinguished owing to the war.

There is a lull in the news of the war between Italy and Turkey over Tripoli. Nothing seems to be going on except torrential rains in the seat of war. The latest news from China is perplexing: "Yuan-Shih-Kai's Cabinet has been formed. It includes a few Manchus but no nobles. At the invitation of Li-Yuan-Heng, representatives of the provinces met at Shanghai, yesterday. Subsequently Li-Yuan-Heng notified the Consuls that the republican States had elected representatives to a central Government which, he says, is being established at Wuchang. Li-Yuan-Heng urged the recognition of this Government. Mr. Knox, Secretary of State, announces that all the Powers signatory to the Boxer protocol have agreed as to the necessity for the landing of troops in order to protect the Peking and Tientsin Railway."

The Bank of Burma, which had a branch in Bombay suspended payment last week. The latest news as to the position of the depositors is contained in the following message dated the 16th instant from Rangoon. "Much anxiety prevails among the depositors in the Bank of Burma here. It is practically impossible to ascertain the exact financial position of the Bank. From a general survey of the Bank's accounts, the prospects of the shareholders do not appear to be very bright. It appears that the greater portion of the deposits was made in India, not less than fifty lakhs of rupees in Bombay, and the remainder in Madras and Calcutta. It is not known exactly what is the amount of money deposited in Calcutta, but it appears that a large portion of the total deposits represent money placed in the Bank in India. There is very little or only a fractional amount of deposits from Burma itself. As regards the transactions of

the Bank of Burma with the Bank of Bengal, the latter bank is in no way a loser. A sum of Rs. 4,50,000 is due to the Bank of Bengal and is covered by Rs. 5,10,000 in 3-1-2 per cent Government securities, which the Bank of Bengal holds at market value. Yesterday the securities amounted to Rs. 4,97,500."

We print in another column the letter which Mr. Justice Sankaran Nair has written to Mrs. Besant in reply to an invitation to co-operate with her in the movement to establish a Hindu University. Mr. Justice Nair says frankly that he is not satisfied that there is any need for a separate Hindu or separate Mahomedan University. He points out, as others have done, that the objects aimed at so far as they are desirable can be attained under the present university system and by the existing universities, and that a sectarian university is bound to widen the gulf between the different communities. In addition to these general considerations he urges certain special considerations against a Hindu University based on the Varna Ashram Dharmas as these are understood at the present day and practised by gentlemen like the Maharaja of Darbunga and Pandit Madan Mohan Malaviya. No candid person can deny that the results of teaching the Varna Ashrama Dharma of this type under the auspices of a University must inevitably be those foreshadowed by Mr. Justice Nair. Many of his critics are angry at the introduction of the question of allegiance to the civil government in the letter. But if we are honest in believing and avowing that the British connection is for the good of India, we are bound to protest when any project is started which, we believe, is likely to prove inimical to that connection. Mr. Justice Nair does not say that orthodox Hindus are less loyal than any other section of the community but only that the tendencies of orthodoxy—the remark applies as much to Mahomedan as to Hindu orthodoxy—are antagonistic to Western civilization and may easily become antagonistic to the representatives of that civilization. There are numerous circumstances which in practice counteract and override these tendencies but a sectarian university would organise and nourish these tendencies into active and predominant influence. And that certainly is not for the good of the country or of Government.

What Mr. Justice Nair says is in effect this. If the multiplication of points of sympathetic contact between the British and the Indian people, is to be desired in the interests of the two countries, the establishment of sectarian universities promoting orthodox and reactionary tendencies is not such a point of contact, and that it is likely rather to prove a point of revulsion. Where Mr. Justice Nair errs in his letter is in his failure to indicate clearly that, his remarks apply to the orthodoxy of the present day.

It is easy to see that this is so from the criticisms that he passes on Hinduism, but it would have been wiser if he had been quite explicit on the point. He knows doubtless that there have been many Hindus, since at any rate the days of Ram Mohan Roy, who do not believe that the Varna Ashram Dharma of the present day is a true version of the highest teachings of Hinduism. He might have also given some weight in his letter to the fact that the priestly class is only so in name at present and that most of our religious and social protestants have sprung from that class. The objection to sectarian universities is that they are calculated to emphasise the "priestliness" which is now a vanishing factor above the manifold influences which are operating to make conscience and reason the ruling principles of life among the "priestly" as among the other classes.

The Chancellor of the Allahabad University made some weighty observations on the proposed sectarian universities at the last annual Convocation. "An eloquent advocate of one of these schemes," said His Honour, "has put forward the argument that another University is needed because the standard of the Allahabad University is too high and a number of bright young lives are being sacrificed because they cannot obtain a university degree. I believe that argument is based on an entire misapprehension of the functions of a university. A mere degree in itself means nothing. All that is desired is the right to put certain letters to one's name. There are places where the right can be obtained for a pecuniary consideration. The real value of a degree is the training and scholarship which the possession of a high class university degree assures. It has always been the aim of the Allahabad University to maintain that high standard. If then other universities with other aims came into existence, the duty of the Allahabad University is clear—it must hold by its traditions and I have no doubt the Allahabad University will acquit itself of that duty as worthily in the future as it has in the past."

Congressmen in India may console themselves that they are in no worse case than the Unionists in England. We cannot help noticing some similarity between the election of Mr. Bishan Narayan Dhar to preside over the next Congress and that of Mr. Bonar Law to lead the Unionist party in place of Mr. Balfour. The parallelism would be complete if we could imagine Sir Henry Cotton proposing and Rao Bahadur Mudholkar seconding Mr. Dhar's nomination, but even the most ardent Congressman must acknowledge that public life in India is in some respects somewhat behind public life in England. There is still an opportunity when the similarity between the two events can be carried one step farther. We notice a statement that Sir Henry Cotton is to be specially invited to be present at the forthcoming Congress. Rao Bahadur Mudholkar will, of course, be present, and what more easy than to request these two ex-candidates to propose Mr. Dhar to the presidential chair!

The Hon. Sir Narayan Chandavarkar is re-appointed as Vice-Chancellor of the Bombay University with effect from the 27th November, 1911. He has had an exceptionally strenuous term of office, and the renewal will enable him to give the finishing touches to the great reforms which will commemorate his Vice-Chancellorship in the history of the Bombay University.

Mr. Paramasiva Iyer whose book on "the Riks" we noticed in the last issue writes to correct our statement that Krishna was the alluvium brought down by rivers. He says that Krishna is dark-blue basaltic lava. He also calls attention to the fact

that the graphic description, quoted in his chapters on Vishnu from the great American Geologist, Dana, of the Hawaiian volcanoes, embody most of the characteristics which are associated with Vishnu in the Vedas and Puranas. These volcanoes occupy the edge of a great ocean-trough whence the moon is supposed to have been thrown off our molten globe. The Pacific ocean is, as we read in books of geography, supposed to be the depression caused by the parting of her substance by the Earth to form the lunar orb.

We have received a copy of a Marathi poem entitled "Brittannia" by the Rev. N. V. Tilak. Mr. Tilak is one of our foremost Marathi poets. Lieut. Col. K. R. Kirtikar, no mean judge of Marathi verse, speaks in enthusiastic terms of the melody of Mr. Tilak's smooth-flowing verse and its lyric tones full of dignity. "Among the modern poets of Maharashtra," he says "for years past, I have accorded the first place to the Rev. Narayan Vaman Tilak." British rule is too close to us now for us, perhaps, to appreciate the poetic side of it at its proper worth, and writers like Mr. Tilak who help us to look beyond the incidents of everyday life to the essential elements which are the basis and foundation of that rule, do a real service to the Indian people as well as to our British rulers. Mr. Tilak has handled his theme in a highly meritorious manner. A word must be said about the dainty style in which the little book is got up.

In a recent issue we noticed the increasing attention which is paid by enlightened Mahomedans to the subject of the education and elevation of the position of women. The *Observer* of Lahore makes prominent mention of the laying of the foundation stone of the first hostel of the Muslim Girls' Normal School at Aligarh, as the beginning of a new movement. Mrs. Porter, the wife of the officiating Lieutenant Governor of the United Provinces, performed the ceremony and was supported by a very large and distinguished gathering of European and Indian ladies, many of whom had come especially for the occasion from Hyderabad (Deccan), Karachi and other distant places. Mrs. Porter having taken her seat on the dais, Mrs. Mahmud read the address which showed considerable progress in the school and the urgency of attaching hostels to it. In reply Mrs. Porter heartily congratulated the members and Secretary of the Muhammadan Female Education Association on the success of their efforts and dropped many hints of kind advice. With the assistance of ladies, she then laid the foundation stone and wished the movement every success, promising also to take interest in the hostel. Mrs. Abdullah then in an impressive speech thanked Mrs. Porter for the trouble she had taken.

The *Punjabee* comments thus on the statement that to make the keeping of minor girls in concubinage penal would interfere with the "customs" of certain people: "This is a libel on the Indians and unless we hear more of the so-called custom we would not credit it. Female prostitution in India is certainly not so largely prevalent as in Western countries. We are not inclined to believe that traffic in girls is so largely prevalent as to require stirring up organised opposition. The scruples of the Government to interfere with the alleged custom are the strangest. They have interfered with more serious matters as *sati* and at the present day no one will dare oppose legislation against traffic in minor girls. The support of the public must be taken for granted in a matter like this and no custom is legal or truly religious which sanctions immorality or trade in minor girls."

CONTENTS.

Editorial Notes.	President Eliot's Visit to
The Sanitary Conference.	India.
Ramanuja's Place in Indian	The Hindu University at
Religious Thought.	Benares.
The Zoroastrian Conference.	Reformation of Criminals.
The Protection of Girls.	

THE INDIAN SOCIAL REFORMER.

BOMBAY, NOVEMBER 19th, 1911.

THE SANITARY CONFERENCE.

There have been a Sanitary Conference and a Malarial Committee for all India, holding their sittings in Bombay last week. Why two such Conferences should be held together at a time when the public attention is absorbed by the Coronation Durbar preparations, is not quite clear. No one who desires to have public attention called to any subject, will think of holding a meeting in these crowded days. We must suppose that there were some special reasons for convening these two Conferences in Bombay last week. The Hon. Mr. S. H. Butler had come down from Simla to preside at the Sanitary Conference. He made a thoughtful speech in opening the proceedings, in the course of which he pointed out that the utility of conferences of the kind lay not only in any conclusions to which they may lead, but also and especially for the opportunities which they present to zealous workers in different parts of India for comparing experience, exchanging ideas, and "above all for setting up that energising friction of mind with mind the want of which most men toiling in isolation feel at times as a burden well nigh intolerable." Mr. Butler indicated that problems of urban sanitation, town planning, water-supply, drainage and conservancy, rural sanitation, and special sanitation, more particularly epidemic diseases and food supplies, were within the scope of the Conference. Vital statistics and their improved registration, were also subjects which claimed attention. Mr. Butler laid down that "the basis of all sanitary achievement in India must be a knowledge of the people and the conditions under which they live, their prejudices, their ways of life, their social customs, their habits, surroundings and financial means." This is a principle which requires no proof. But how is this knowledge of the people and the conditions in which they live, to be ensured in the Sanitary Department? Which is the more effective and economical method—to import men whose minds are a blank so far as such knowledge is concerned, however much they may know of sanitary theories, or by employing men who are born in the country and live and move among the people, and who can acquire the necessary theoretical knowledge, if the same opportunities are given them, as readily as the imported men? We put this question not as a phase of the watchword "India for the Indians" but as a practical issue of administrative policy. We heard some years ago of an Indian Sanitary Service to be recruited in India, but apparently the proposal has split as usual

on the rock of vested interests. Mere paper knowledge of Indian ways of life is a very poor substitute for the living knowledge which alone can form a satisfactory basis of all sanitary achievement in India or elsewhere. But paper knowledge is all that our Surgeons-General and other members of the Indian Medical Service have of Indian life. This, of course, was not a subject which the Sanitary Conference would or could discuss. But unless this question is boldly faced and solved, we at any rate do not expect anything very enduring or substantial to be achieved in respect of sanitation which is intimately bound up with the life and habits of the people.

There is another point which is important but of which we find no mention in Mr. Butler's speech. On the contrary, the Hon. member's remark about the ignorance and even hostility of the masses being fundamental obstacles, is rather calculated to obscure it. All the habits and customs of the people are not insanitary by any means. On the contrary, the problems of personal cleanliness and rural sanitation have engaged the attention of Indian lawgivers from early times, and wholesome rules have been laid down which involve little expense. As Sir Frederic Lely has pointed out in his remarkable little book on Indian Administration, the problems of Indian village sanitation have not to be solved hereafter. The most successful Sanitary Officers in India have been the few men who have brought an open mind to bear on the traditional practices of the people and on the precepts of their ancient writers. We want "ardent spirits" in sanitation as elsewhere but their enthusiasm must be of an informed kind. The statement that "the ignorance of the masses" is a fundamental obstacle is even more true of the ignorance of the Sanitary Officer of the ways of the masses than of the ignorance of the masses of the ways of the Sanitary Officer. Then, again, we think that more and better results are to be achieved by taking up one or two of the more urgent problems for consideration than by aiming at a theoretically comprehensive treatment of sanitary problems. The urban population of India is under ten per cent.; five per cent. is probably nearer the mark. Many of the towns, moreover, are but large villages. The efforts and resources of Government should, therefore, be largely directed to rural than to urban problems which may be left to each local and municipal authority to deal with according to its special needs. Town-planning, for instance, is a subject which may be left to be discussed by a Conference thirty or fifty years hence. The subject is, no doubt, of considerable importance in the vicinity of Bombay and, perhaps, of Calcutta. It would be difficult to name a third city of which the same can be said. Mr. Turner, we note, thought that the main point in town-planning was the adoption of the principle embodied in some German Code. We have heard Mr. Gokhale snubbed in the Viceroy's Legislative Council for venturing to adduce the example of a very much nearer State, Baroda, in support of compulsory education!

"We cannot do without the assistance and co-operation of Indians themselves," observed Mr. Butler.

The remark, no doubt, was justified by the composition of the Conference which probably consisted mostly of non-Indians. It is Indians, however, that must work out their sanitary as well as other salvation. And it is Englishmen whose assistance and co-operation Indians cannot do without. There is not a more enlightened and sympathetic Englishman in India than Mr. Butler, and that he should make this remarkable transposition shows the imperative need that there is of a change in the official perspective. We are glad that the Government of India is evincing great interest in the work of medical research. An India Research Fund has been recently constituted, with a sum of five lakhs of rupees granted by the Government of India for its nucleus. It is to be devoted entirely to the prosecution of investigations in connection with sanitation. We trust Indian medical men will freely avail themselves of the benefits of this fund, and that facilities will be afforded to them to do so. Mr. Butler, we are glad, was not afraid to make use of the word "education" in a sanitary context. "I believe with all my heart," he said "in the slow but sure results of education, the forerunner of sanitation." A wide diffusion of education is the best preparation for sanitation. The surest way of improving men's surroundings is through their mind. The other method is mechanical and with it the Sanitary Officer is only a highly paid and glorified *mali*. We have gone on too long in this country treating ignorance as the one irremediable evil, while all others must yield to science and organization. This is a tremendously costly policy, to say nothing of its graver disadvantages. The most effective way of raising a people is to help them to help themselves: and it is also by far the cheapest.

RAMANUJA'S PLACE IN INDIAN RELIGIOUS THOUGHT.*

The addresses, delivered at the two last celebrations of the anniversary of the Srinivasa Mandiram and Charities at Bangalore, are learned and suggestive contributions to the history and principles of the Vaishnavism of the South of which Ramanuja was the founder and expounder. Last year Professor Ranga Charya delivered a thoughtful address on the historical side of Ramanuja's philosophy, and this year Professor K. Sundara Rama Iyer delivered a lecture on "The place of Ramanuja in the Story of India." A noteworthy feature of both these addresses, the first by a follower of Ramanuja and the second by a thorough-going upholder of Sankara's doctrines, is the belief which both evince that Sankara and Ramanuja are by no means irreconcilably opposed to each other. Professor Rangachariar's acknowledgment of the greatness of Sankara's contribution to the religious thought of India did not exceed in warmth Professor Sundara Rama Iyer's reverent tribute to the great place which Ramanuja occupies in the spiritual evolution of India. The educated mind of Southern India is gradually evolving a synthesis of the two great systems which owed their origin to two of the most illustrious Hindu teachers.

Professor Sundara Raman starts with Buddhism. He points out that the original teaching of Sakya Muni,

ignoring the existence of an eternal soul and God, which is preserved to a great extent in the Hinayana or Southern School of Buddhism, was modified by Asvagosha, a gifted Brahman, who became a convert to Buddhism at the close of the first century after Christ, and who founded the Mahayana school which, says the Professor "was practically indistinguishable from the deistic religion of the Vedas." The Mahayana Buddhism thus paved the way for the revivals inaugurated by Sri Sankaracharya and after him by Sri Ramanujacharya. Each represented a great and immemorial Vedic tradition. Neither founded a new school of religious thought in India. We are accustomed, he observes, to dwell on the differences between the two a good deal. But the points of agreement are many and valuable. He writes: "The Saguna-Vada which is for the Advaitin the means for the attainment and realisation of the Absolute Self is substantially the doctrine of Ramanuja known as qualified Monism. In fact, the Advaitic teacher, Appayya Dikshita, has declared in one of his works that the interpretation of the Sariraka Mimamsa Sastra as establishing and defining the personalities of Siva and Vishnu and the means of attaining to their realisation as the Supreme God is fully acceptable to him. Both the Pasupata and Pancharatra Schools have had an extensive share in the reconquest of India for the Vedic religion. Sri Ramanuja has always shone forth as the brightest star of the Pancharatra system and of the religion of *bhakti* which has had an abiding influence all over India throughout the ages that have passed away."

Professor Sundararaman's remarks on "what has been, happily or otherwise, termed Protestant Hinduism" are extremely critical. He regards it as the response of the Hindu mind to the religious and political unrest caused by the Mahomedan invasion and conquest in Maharashtra, in Bengal, and in the Panjab. He describes it as a movement inspired by various holy saints and insisting on the importance of "the emotional aspect of *bhakti*" in its various forms or stages towards the personality of Isvara and ignoring or undervaluing the contemplative aspect of it as well as the ritualistic aspect of the Vedic religion. Though he would attach due importance to the religion of "emotional *bhakti* or *prema*", he could not assign to it the importance that belongs to the *karma*, the *upasana*, and the *Jnana* aspects of the Vedic religion. He doubts if the *bhakti* idea in the emotional religion of Maharashtra and elsewhere, is so pure or elevated as it should be, and says that it bears on the face of it the mark of compromise or struggle with the aggressive forces of Islam. He does not agree with those who hold that the Upanishads and the Gita are the outcome of an earlier movement of Protestantism. He maintains that Ramanuja's mission was no more one of Protestant Hinduism than Sankara's, because both agree that the Upanishads cannot be utilised for conveying spiritual instruction to Sudras. "At the same time," he goes on to observe, "we cannot help feeling that these Protestant movements—whether initiated by the Bhaktas and Gurus of the past or by the leaders of Samajes in Modern India—are the means by which the Aryan religion protects itself from encroachment by alien faiths. They seem to serve as a temporary cave of Adullam or as a moral dyke or barrier erected to protect the Holy Faith and People for the time being from the rising flood of materialistic and unspiritual beliefs threatening to overwhelm them in desolation and ruin. In the course of time and the progress of circumstance, the unfading vitality and incorporating power of the Arya-Dharma unfailingly assert themselves through divine grace, and the hope springs eternally in our breast that we, as the elect of God, are to remain the heirs of all the ages." He continues: "The rebels of today, the heretics of tomorrow, the brethren in the faith the day after,—

* The Srinivasa Mandiram, Bangalore. Price 8 Annas.

such are the steps in the adaptation of the Arya Dharma to the changing needs of the environment; and so we who remain the eternal guardians of the citadel of holiness and truth in the domain of the spirit have to pursue our way in calmness and strength of conviction, as we have hitherto done and as the Roman Catholic Church has done throughout her history,—yielding to the stress of circumstance where we have to yield, resisting where we can, but firm in our obedience to our Master's commanding voice and his confiding message to us as his chosen people."

We must say that we are utterly unable to make anything out of this fervent passage—what "the confiding message" is from the "commanding voice" to us as "the chosen people." Perhaps, it is to preserve the caste system at all hazards. Whatever it may be, it is difficult to distinguish between a policy of drift and the policy of yielding when necessary and resisting where possible which the enthusiastic professor advocates. This can be profanely but correctly enough paraphrased as the policy of running with the hare and hunting with the hound. It is strange that the professor does not see the negation of all moral responsibility in the pursuit of this policy without a principle. As regards Protestant Hindu movements, while we are not concerned to maintain that "the emotional aspect of *bhakti*" is its sole aspect, the Professor is not right in saying that they are uniformly or exclusively committed to this particular aspect. It is largely a question of individual temperament and in the Samajes as in other churches, there are some peoples who are devoted to the emotional aspect of *bhakti* while there are others to whom its contemplative and dynamic aspects appeal most. The fundamental difference is as to the ritualistic elements in the old religion. According to the Professor's own admission these Samajes serve the very valuable purpose of ramparts to protect "the Holy Faith and People" from being overwhelmed in "desolation and ruin" and how stupid is the attitude of those—we trust Professor Sundara Raman is not one of them—who would compel the followers of these movements to declare themselves as being out of the pale of Hinduism! How inconsistent is such a passion of exclusion with the motto: "The rebels of to-day, the heretics of tomorrow, the brethren in the faith of the day after"!

The fact is there are many people—and Professor Sundara Raman is one of these—who require to gird against somebody or other in order to keep up their enthusiasms. The Protestant Hindu of the Samajes will find many things in the professor's lecture with which he can cordially agree. Professor Sundara Raman inveighs against the present caste system as "a shattered and deformed remnant" of the ancient system; the Protestant Hindu says no more. The Professor quotes from the English translation of what seems to be a remarkable book written in the German language by an Englishman, Mr. H. S. Chamberlain, entitled "The Foundations of the Nineteenth century," that "sincere harmony between Science and the Church we can never have in the way it prevailed in India," meaning ancient India, of course. The Protestant Hindu does not deny that it was so. We fully admit the excellences claimed for Hindu spiritual culture, and the difference between the Professor and the Protestant Hindu is that while the former assumes an attitude of unconscious hostility to the achievements of other branches of the human race, the latter is anxious to benefit as much by them as by the experiences of Indian thinkers.

Hinduism, says the learned professor, proclaims in the words used by Dr. Miller "the omnipenetrativeness of God and the solidarity of man." We ask Professor Sundara Raman: Who is the true guardian to-day of this doctrine, India's great con-

tribution to religious thought, this pearl of great price: the orthodox man with his sects and images or the Samajist with his faith in the One without a second?

Therefore, to whom turn I but to Thee, the ineffable Name?
Builder and maker, Thou, of houses not made with hands!

What, have fear of change from Thee who are ever the same?
Doubt that Thy power can fill the heart that Thy power

expands?
There shall never be one lost good! What was, shall
live as before;

The evil is null, is nought, is silence implying sound;
What was good shall be good, with, for evil, so much
good more;

On the earth the broken arc; in the heaven, a perfect round.

THE ZOROASTRIAN CONFERENCE.

(BY PARSI REFORMER.)

The opponents of the Conference indulge in thoughtless and indiscriminate use of expressions without a moment's thought as to their meaning and applicability. They make very assiduous efforts to make the mass understand that what "Extremism" is in the political sphere in India, what "extremists" are in the political agitation in India, the Zoroastrian religious reform movement is in the sphere of religion and that the leaders of the movement are "Extremists". Such statements have only to be put down in black and white to provoke ridicule. However, the opponents must be told once in a way the meaning and applicability of these cut and dried phrases. The Extremist in the political work and his extremism clearly and unmistakably indicate that his political creed is not rooted in constitutional legitimate activity founded on loyalty to British Rule and a keen solicitude for its stability and permanence. Now, these expressions can be applied to the Parsi religious reform movement if the leaders of the movement want to work on lines atheistic, agnostic, revolutionary or secular with a view to undermine the very foundations of the essential root principles of simple and pristine Zoroastrianism. The opponents of the religious reform movement have not lost their mental equilibrium so far, *i. e.*, they do not impute any such desire to the movement. That being so, how, in all conscience, can the opponents of the religious reform movement indulge in these mischievous expressions with impunity, except—(I hope I am not uncharitable)—with a desire to foment religious fanaticism or bigotry? There is not one single item in the programme of the Conference savouring of rank blasphemy.

Another equally thoughtless and meaningless expression similarly indulged in by the opponents of the Conference is the cry that the Anjooman—*i. e.*, the Parsis *en bloc*—all and sundry, Tom, Dick and Harry should assemble on the *Olla* of the Allbless Bag and that their voice should determine the question of religious reform! Mr. Editor, could irrationality and absurdity go further than this? The "Anjooman" to deliberate upon and to decide on great problems, theology, religion and morals of Zoroaster which has taxed the rare intellect and scholarship of Professor Max Muller and other eminent scholars, savants and thinkers in England on the Continent and in America! Those who talk of *Anjooman ad nauseum* as the final Court of appeal for such great problems as theology, religion and morals might in their foolhardiness go a step farther and ask that, questions of law, legislation, jurisprudence, science, arts, literature, besimilarly left to the final arbitrament of the Anjooman or a Hindu Mahajan or Moslem Jumat.

One very deplorable feature of movements of this kind amongst Parsis is that if there is one Sheriarji Bharoocha to work shoulder to shoulder with the

leaders of the reform movement, there are others equally well equipped and capable who keep themselves at arm's length from the movement out of mortal fear of wounding the morbid feelings and susceptibilities of the ignorant and the bigoted. To give academic discourses and lectures on historical and antiquarian matters is a matter of not much significance but to play the role of a genuine intrepid religious reformer argues backbone and grit so rarely to be witnessed in this country in the domain of social and religious reform activity. For a spiritual guide and reformer to wait until the masses follow him, means that he is quite oblivious of his sacred duties and obligations to his flock.

In private circles the position of Sir Jamsetji Jijibhoy, in connection with this Conference, is very keenly discussed. Sir Jamsetji according to previous three precedents is the elected "Permanent Chairman" of the Parsi Community of Bombay. The position of Sir Jamsetji—accordingly so far as the community as a whole is concerned, is purely formal and ceremonial. He is free to exercise his freedom in all public movements as a member of the Parsi community, like any other Parsi unit. Unfortunately, a very mischievous activity was to be broached against Sir Jamsetji Jijibhoy for the bold and independent way in which he proposed the Hon. Sir Pherooshah M. Mehta as a trustee for the Parsi Trust Charity Board, at the recent Trustee Election. The *Jama Jamshed* at first strongly supported Sir Pherooshah's claims as paramount but, under some inspiration, turned its back upon its original articles and made attacks upon Sir P. M. Mehta of a character about which the less said the better. The whole Parsi Press (except *Jama*) stood for Sir P. M. Mehta and thanking Sir Jamsetji for his manliness and independence against the *Jama* and the Petit Caucus of which it was the origin. The *Jama*, in league with some one or more, went the length of exciting the Parsis against Sir Jamsetji, telling them Sir Jamsetji Jijibhoy that he would jeopardise his position as head of the community if he behaved in future as he did then. The whole Parsi Press rallied round Sir Jamsetji Jijibhoy and hurled defiance at the *Jama* and those with whom it was in league. The matter ended here. Now Sir Jamsetji, when the last Conference was being organised, was in England whence he returned only by the Mail before last. Sir Jamsetji Jijibhoy is in high esteem amongst the educated and progressive section of our community for his liberal and Catholic views on all questions of public activity, Indian or communal. His memorable speech as Chairman of the Public Dinner to Sir W. Wedderburn last year is a strong testimony to this. Now, having regard to all the mischievous and misdirected activity in the past, friends of religious and social reform would have gladly offered him—no disrespect to Sir Dinshaw M. Petit—the Presidency of the Conference. Had Sir Jamsetji accepted the offer, the forces of bigotry, rancour and malignity would have come out with greater venom exciting the community against Sir Jamsetji. The Conference is a public body—like any similar social, religious and political bodies—it has no pretensions to represent the community or to do anything in the name of the community or to bias it by any of its acts. Accordingly, Sir Jamsetji Jijibhoy (had he been in Bombay) could well have and deservedly too, occupied the chair of President. This is my view shared in by many in our community. Now would such position mitigate against Sir Jamsetji's position as head or chairman of the community? Not at all. But would all this, plain as a pikestaff, prevent mischief-makers in the community from their well-known and well-exposed game? There lies the rub, because a situation of this character would provide mischief-makers with a convenient pretext to rouse partisan passions and feelings in the community. It is this predicament which would make Sir Jamsetji pause

before committing himself to such a liberal and progressive movement as the Conference, like Sir Dinshaw Petit. Sir Dinshaw being in no way handicapped like Sir Jamsetji, can wield a free hand. What do all these considerations point to? That Sir Jamsetji having so to say the mill stone round his neck of permanent chairmanship and headship of the community, ceases to be a free and independent Parsi unit and that for communal matters and questions he can have no will or volition of his own independent of the bugbear of the Anjooman. Future developments will show what turn this situation takes. A Parsi ever so humble in wealth, rank, intelligence or social position can have his personal freedoms a thing which Sir Jamsetji cannot have, because of his headship! Could there be a more anomalous situation for one in Sir Jamsetji's position than this? Those gentlemen of prominent position in the community who had a hand in determining Sir Jamsetji's position as head or chairman of the community on the death of his father, cannot do better than set at rest this controversy by telling the community unreservedly all about this question of headship or chairmanship so that any untoward situation in the future be prevented and peace and harmony be not jeopardised by the mischievous activities of designing people.

THE PROTECTION OF GIRLS.

I.

Dr. Harold Mann, Joint Honorary Secretary, Society for the Protection of Children in Western India, Poona, has written a letter to the *Times of India* on the protection of girls which should arrest immediate and wide attention. Some time ago the Committee in Poona were informed that a girl of about fourteen years old, the daughter of nominally Christian parents, had been 'sold' to a Pathan in payment of a debt of a few rupees. The same evening the girl was discovered weeping in the rooms of the Pathan and was rescued. The man was prosecuted and convicted on a charge of taking the girl to concubinage which might lead to prostitution. On appeal however the conviction was set aside on the ground that any man might have a concubine even if she happened to be a girl below the age of sixteen. The Society then appealed to the Government for the amendment of the law. The Government was very sympathetic and consulted leading members of every community. The conclusion at which the Government has arrived is that although people view with horror the practice of men taking concubines to drive them ultimately to prostitution, yet to make concubinage illegal for young girls in all cases would interfere with a number of recognised customs and might lead to resentment and opposition from perfectly respectable classes. Dr. Mann says there is a considerable traffic in girls in the Bombay Presidency. We showed in a recent leading article the extensive traffic in women that goes on in Europe and America. Concubinage among certain lower classes of people is recognised in India, but that is a very different thing from the use of concubinage as a mere cloak to cover prostitution. We think the Government should publish the opinions received so that the question may be publicly discussed and threshed out. It is horrible to think that the law cannot prevent young girls from being sold to concubinage which leads to prostitution.—*Tribune*, Lahore.

II.

"To make concubinage illegal for young girls in all cases would interfere with a number of recognised customs, and might lead to resentment and opposition from perfectly respectable class." This is what the Sage read in good Dr. Harold Mann's letter. No wonder the eyes of Panchendra were glowing red-hot. No, it was not due to over-eating red

chilly viands, nor to heat waves. It was the passage he had been brooding over. "Vested interests! Yes, the Thugs had such interests in murder. The dacoits have interests. Burglars and thieves have them. Gamblers on the Turf and the book-makers have vested interests. Cocaine vendors have them. So undoubtedly have rakes and traffickers in vice. But the law ignores their claims and restrains and punishes those who exercise and enforce these rights. That's so!" communed *Hindī Punch* Sage. "Who are these men who advise our rulers that concubinage, where maidens of tender age,—powerless to think and to protect themselves,—are victims, should not be intrefered with? Who avers that custom tolerates vested interests in this vile traffic? Who scares Government with the bogey—that suppression of this immortal practice will create discontent? Who, who are these counsellors and alarmists, and who are the men behind the *pardah* indulging in concubinage of this sort, whose discontent will throw this Presidency into disorder and crime? Out, out, with their names! Let me——" The Sage had better be left to himself and his thoughts for a while. His holy ire has been justly roused. That's enough for the present.

III.

It need scarcely be said that the above condition of affairs is far from satisfactory, inasmuch as it furnishes full latitude to a designing scoundrel to ruin and blast the future of an innocent girl. Under the circumstances Dr. Mann rightly drew the attention of the Bombay Government to this evil with a prayer that it should be remedied by altering the law in certain necessary particulars. The latter before adopting the suggestion thought it desirable to consult a few leading men of every community with a view to ascertain if there was any objection to the suggestion made by the Society being carried out. As a result of this Government state that while all communities view with horror a series of events such as those which gave rise to the application on behalf of the Society, yet 'to make concubinage illegal for young girls in all cases would interfere with a number of recognised customs and might lead to resentment and opposition from perfectly respectable classes'. We can well understand the desire of the Bombay Government to avoid the slightest risk of a charge of unnecessary interference with the social and religious sentiments of the general public being brought against them. At the same time it would be interesting to know the opinions in full of the leading men consulted in this connection by Government in order to gauge them at their proper value. The evil, however, is not confined to Poona, for the traffic in minor girls is reported to be going on to a greater or less extent in other places also. Under the circumstances steps cannot be devised too soon by the authorities with a view to put a stop to it.—*The Praja Bundhu*.

PRESIDENT ELIOT'S VISIT TO INDIA.

The President of the oldest and one of the most influential universities in America has for many years been a foremost authority of that country on the subject of higher education. It was he who introduced the elective system of studies, which is one of the features of the American University curriculum; the purpose of this is to offer courses of study which are not less strict in their requirements, but more inclusive and more adaptable in their privileges than is a strictly prescribed curriculum. His "Annual Reports of Harvard University" have taken their place as important documents on the general problems of higher education. Having more than passed the limit of three score years and ten ordinarily available for active work, and having been the President of Harvard University for over forty years, Dr. Eliot last year resigned

from his important administrative post. But his hale and hearty constitution, his personal character and his previous influence for national righteousness have brought him into connections of still wider influence. The venerable leader is now on a world tour, especially including India, China and Japan, in the interests of the Carnegie Peace Endowment, as well as for recreation and observation. Besides his private secretary, Mr. Roger Pierce, he is accompanied by Mrs. Eliot and by his grand-daughter Miss Ruth Eliot. His proposed itinerary brings him to Colombo on Dec. 3rd, to Madras on Dec. 16th, to Poona on Dec. 21st, to Bombay on Dec. 24th to Baroda on Dec. 29th, thence through Jaipur, Lahore, Delhi, Agra, Lucknow and Benares to Calcutta on January 15th, whence he sails for the Far East on January 16th.

The following is part of an article in a recent *Outlook* of New York City by this distinguished educationist and publicist of America who is soon to be in our midst on some religious elements in education.

In everything which a child learns or does or says, the element of truthfulness should be considered. In mathematics a child comes in contact with demonstrated truth which knows no variation, but which is absolute and uniform. The physical sciences, even in their elements, teach the indispensableness of accuracy and precision. To use successfully any instrument of precision is a lesson in truthfulness. Has this piece of board really been smoothed to a plane surface? Not if light shows between the board and a straight-edge placed across it in several different directions. Every child ought to learn at school, how hard it is to ascertain a fact, and how hard it is to learn any little bit of new truth. To get a vision of the way in which new truth is found, is much more important for a child than to gain a knowledge of many old truths; for in after life, if the individual knows the way to truth, he will safely gain much knowledge, and moreover he will avoid the paths of error.

Experimental psychology in recent years has developed many methods of training children and young people in telling exactly what they saw on the instant in a simple or a complex scene, and in repeating as accurately as possible what they heard in a short conversation; and it has developed many ways of teaching them how to guard against illusions as the senses and against vague or false descriptions or narrations concerning things seen or heard. All commercial and industrial departments of schools or universities have admirable opportunities for inculcating business honour, which is a combination of truth and justice in business. All mechanic arts schools are effectively teaching fidelity and loyalty in mechanical work, in which sentiments truth is a principal factor. A loose joint, or a rivet which does not fit, or a stitch set too near the edge, is a lie in work; and any considerable admixture of such lies will destroy both the fabric itself and its usefulness as school lesson in truthfulness.

In using history and literature as a means of developing the mental faculties and the moral preception of the child, the teacher ought to dwell on the presence or absence of truthfulness of representation in the book used and on the truth of the narration or fiction to external nature and human nature, and to make plain the difference between fact and fancy. There is an intimate connection, through all human history and through all each single human life, between truth and freedom. As Jesus said, "Ye shall know the truth, and the truth shall make you free"; and also "God is spirit, and they that worship Him must worship Him in spirit and in truth." These two sayings of Jesus are solid foundation for the doctrine that truth is one of the great elements of the religious ideals.

Another element in the religious ideal in education is goodness. This conception has been arrived at by the race, and is

being arrived at by every child, through observation and the experience of tenderness, sympathy and good-will. In the mind of a child it grows gradually under the influence of mother, father, brothers and sisters, and associates. It is developed by tell of human excellence and virtue, and by the child's admiration for teachers, discoverers and heroes. Some particular person or persons represent goodness to the child. By and bye literature enlarges the child's conception of human excellence and virtue by supplying numerous illustrations of personified goodness. Latter, when the child has come to possess some power to separate abstract ideas from the concrete and to make use of analogy and simile, he forms a picture of the infinite goodness called God; and this picture changes as the child's knowledge widens and its experience of life increases.

Thus very child passes in its own development through the several stages of the religious history of the race. The growth is most rapid during the period of school life; and it should be a principal object of every child to discern, admire and love goodness.

If his thoughts and studies are rightly directed, the child will early discover that the good human being never lives to himself that good-will regards other human beings, that gentleness and tenderness, mother-love, and the teacher's love and helpfulness flow forth from self unto others. He should learn from the books which he use in school and from the school's own discipline and necessary order, that we are all "members one of another. The school should teach every child the virtue of co-operation for good objects. By a larger sympathetic inclusion the school should teach love of country.

These teachings must come through the reading, history, geography and the elements of science and art which make up the studies of the school, and also and chiefly through the manners, speech and spiritual quality of the teachers. They themselves must reverence truth and goodness and must daily manifest that reverence before their pupil.—*The Dnyanodaya*.

THE HINDU UNIVERSITY AT BENARES.

The following letter of the Hon'ble Mr. Justice Sankaran Nair in reply to Mrs. Besant on the subject of the Hindu University has been placed at the disposal of the Press :—

My Dear Madam,—In reply to your letter of the 7th November, I have to say that I am unable to co-operate with you in the movement to establish a Hindu University, though I understand from your letter that the Hon. Mr. Butler has promised "the ungrudging co-operation of the Government," under certain conditions which have been already fulfilled.

I am not satisfied that there is any need for a separate Hindu or a separate Muhammadan University. The objects, aimed at, in so far as they are desirable, can be attained under the present University system and by the existing Universities.

A sectarian University in India is bound to widen the gulf between its own community and the other religious communities, including Christians; those who encourage this movement are therefore playing into the hands of those others who would intensify the bitter feelings that unfortunately already subsist among the religious communities of India.

A Hindu University for the teaching of the Varna Asram Dharma, &c., will tend to destroy such harmony as exists between caste and non-caste Hindus and intensify any surviving social bitterness between them. It may possibly lead to the ultimate secession of the non-caste Hindus—a step already contemplated by more than one important community among them. This no doubt to some persons may be a strong recommendation in favour of the proposed University.

Hinduism is opposed to liberty of thought and action which is essential to progress. Orthodox opposition has been uncon-

promising in regard to every step hitherto taken by Government in favour of such liberty. Such being the case, the progress of India is dependent upon the emancipation of its thought from spiritual bondage.

Hinduism is still in that low stage of civilization marked by the belief that divine right belongs to the priestly class, the sentiments of that class itself being the absolute standard of right. It teaches obedience to the King or State only when the State adopts the views of the Sastras, i. e., of the priestly class. It enforces subordination of the King to the priest. Progress, by the common consent of civilized mankind, is identified with, and in India in particular it is dependent upon, the unqualified recognition of the supremacy of the State: upon willing obedience rendered to the State, even where it has passed laws opposed to the dictates of any religion on to the recognized and declared interests of the priestly class. On the other hand, civil allegiance must be precarious when it is avowedly at the mercy of a religion of which the members of the priestly class are alone the authorized expounders.

India, with a bifurcating or a trifurcating civilization, is bound to be a scene of disorder. Our standards, political, social, economic, and ethical, must be set for various, by what I may call the Western civilization, by the dominant race. Only those who unreservedly accept those standards should have any voice in the making of the laws or any important part in their administration. Hindu religion, in many of its essentials, bars the way to the civilization of the West, and a degree in its reactionary theology will make not at all for the better fulfilment of the highest duty of an Indian, to help in the onward progress of India.

A sectarian University will foster a feeling of exclusiveness and of hostility to the Western civilization; and to the British race and Government, as the representatives of that civilization. It may even create an atmosphere of dislike and ill-will and may breed sedition.

I regret therefore I am unable to allow you to add my name to a request to his Excellency the Governor to permit a meeting of the citizens to be held at the Banqueting Hall in support of a prayer to Government to establish a University.

I pray you to understand that I desire to avoid any controversy, and I do not propose to say anything further on this question. It is to me a subject of great annoyance that I have to make the Hindu religion the subject of criticism and I do so only when silence would be open to misconstruction. It would have afforded very great pleasure to me to be associated with your honoured name in this undertaking, but in the circumstances that is impossible. I greatly regret my inability to comply with your suggestion.

(Signed) -O. SANKARAN NAIR.

P. S.—I fully recognize one great advantage which a Hindu University would have over a Muhammadan University. Pan-Islamism fosters a feeling of brotherhood among Muhammadans, whether within the British Empire or outside it; while the Hindus are within the British Empire and under British control.

REFORMATION OF CRIMINALS.

Those who take any interest either in the administration of criminal justice or in the treatment of criminals in this country, will do well to read the recently published Report of the Commissioners of Prisons and the Directors of Convict Prisons in England and Wales, as which shows how the reformation of criminals is being gradually developed into a science of immense well-doing to the community. Although the saying that a nation cannot be made moral by Act of Parliament is as true to-day as it was fifty or a hundred years ago, still experience has proved that, by a proper system

of classification and segregation, it is possible to cure and educate all but the class of offenders who are too hardened to be amenable to moral influence. The Indian public have heard of the Borstal system, but all are perhaps not acquainted with the manner in which it is worked. It may be described as a system of juvenile-adult reformation. It began in England in 1902 with the collection at Borstal prison near Rochester of prisoners between 16 and 21, known as juvenile-adults, who were under sentence of not less than twelve months. They were subjected to a special set of rules, designed to encourage reformation, and on discharge were assisted to obtain employment by a philanthropic body called the Borstal Association. The system proved so effective that it was extended to other English prisons; and in 1908, by a special enactment, called the Prevention of Crimes Act, provision was made for the establishment of special Borstal institutes for the industrial training and reclamation of juvenile-adult offenders, whom the Court might in certain cases sentence to detention under penal discipline for not less than one or more than three years. The Borstal system has been supplemented by some important prison reforms, the credit for which belongs to Mr. Winston Churchill whose recent translation from the Home Office to the Admiralty most people will regard as a loss to that branch of the administration which he has so long guided with sympathy and ability of an uncommon order.

In view of such wholesome influences, we do not read with surprise that the number of young prisoners has been steadily declining, and that the mass of crime is not due to the spread of criminal tendencies in the community. The figures show that the proportion of persons received in prison on conviction during 1910, was the lowest recorded for three decades. There has been also a considerable decrease in the number of offenders under 21 convicted on indictment of offences against property. Ten years ago 82 percent of offenders convicted on such indictment were first offenders, now that number is only 28 percent. As regards Borstal treatment, it is noticed that it has helped materially in the reclamation of young offenders. Of 212 lads committed to the care of the Borstal Association, after a course of training, no fewer than 174 were at the end of a year thoroughly reformed. This represents a reclamation of 82 percent.—a very remarkable result, in the opinion of the Commissioners, when the previous character and record of these young prisoners is considered. In some places the Borstal system has been introduced in a modified form, but even there the results have been satisfactory, the proportion of thorough reformation being 56 percent. In this connection, it is noteworthy that the Commissioners deprecate the passing of short sentences, as this makes the application of full reformatory treatment impossible.

Another important prison reform is the introduction of periodical entertainments in convict prisons. As a general rule, two lectures and two concerts are given at each convict prison. The authorities speak highly both of the character of the entertainments provided, and of their moral effect on the convict audience. Their conduct, has been good throughout, and both in conversation with the prison authorities and in their letters to friends, they express a grateful appreciation both of the interest and matter conveyed to them by the lectures and of the pleasure of well-rendered music, both sacred and secular. In addition to all that is being done by the State, consistent efforts are being made by philanthropic bodies, ministers and chaplains, and benevolent individuals, both men and women, to divert young offenders from their criminal courses. "Nothing," say the Commissioners, "can exceed the devotion of our chaplains and ministers, lady visitors and members of the Ladies' Borstal Committees," and they add confidently that the continuous fall in the number of youthful offenders is not a passing symptom but is due to a large extent to the strong moral effort that has been forthcoming during the last two years.

The facts which we have stated must be of great interest to those who are interested in the question of the reformation of criminals, and especially of juvenile criminals in this country. The subject has been receiving increasing attention from the Government, and considerable improvement has been effected. With all that, the system of criminal treatment in this country

will have to advance a long way before it can approximate to the system in England. The reform must depend on a great extent as it does in England upon philanthropic efforts of public bodies and private individuals. Society must give a helping to the fallen. That well-organised efforts are bound to be fruitful is evidenced in the case of the Salvation Army, who have been successful in reclaiming and reforming thousands among the criminal tribes in Upper India. The reformation of criminals is social service of the highest order and it is to be hoped that the subject will begin to receive more attention from charitable and educated people in this country than it has hitherto done. The Borstal system ought, in our opinion, to be given an extensive trial, but it is obvious that it cannot be done without the efforts of zealous and devoted workers like those who are engaged in the humanitarian work in England.—*The Indian Mirror.*

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needless to expatiate upon the magical qualities of this our invaluable medicine. We would not like to blow the French horn as is the fashion of the day, but suffice it to say that the use of this medicine is recommended to those who have any faith in the efficacy of Ayurvedic and Unani medicines. We recommend it also to those persons who desire to tone up the nervous system, to strengthen the body, refresh the memory, and to guard against debility. It is enough to say that musk is not that which a perfumer admires it is that which diffuses fragrance of its own accord. Price per tin containing 40 pills, Rupees ten only. Postage extra. No PAKHNE necessary.

Dr. KALIDAS MOTIRAM, RAJKOT, KATHIAWAR.

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII. BOMBAY—SUNDAY, NOVEMBER 26, 1911. No. 13.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard." WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

The communication which we print to-day from Mr. N. B. Divatia on the place of *bhakti* in the Brahma Samaj, will be read with interest. It is not only a complete answer to Professor Sundara Raman's strictures, but it is also a timely hint to some members of the Samajes who permit themselves to speak now and then as if the aspects of *bhakti* other than that which may be congenial to their own temperament were not only useless but mischievous. Mr. Divatia reminds us that the ideal of the Brahma Samaj is the complete man, the whole man who only is the holy man. The man without knowledge and without grace who merely acts, is little more than an animated automaton. The man who neither knows nor does but only sighs and sobs, makes religion pitiful, and pity, as the saying goes, is akin to contempt. The man who has no heart and does no work but only meditates, is a vain dreamer and is not infrequently an unprincipled vagabond. Head, heart and hand are all needed, and none of them can be dispensed with, in true religion. As a fact, all the great religious teachers were whole men. Sankaracharya who is sometimes spoken of as having plunged India into its present intellectual and moral lethargy, was himself one of the most active men who ever lived. Within the short span of thirty years, he mastered the voluminous Hindu sacred literature, wrote able commentaries on them besides original works of his own, conducted a vigorous missionary campaign from end to end of the continent, founded the four great monasteries in the North and West and East and South, and altogether crowded an extraordinary amount of sheer hard work into an incredibly short space of time. Either Sankara himself was immune from the consequence of his philosophy like the serpent from the effects of its own venom or those who interpret it to recommend quietism are in the wrong. Similarly it can be easily shown that every other great religious teacher had all sides of his nature well developed. Otherwise, indeed, he could have never risen to spiritual pre-eminence among his fellow men. We are glad, in this connection, that the Sringeri Mutt has established an Institute for the study of philosophy, an account of which is printed elsewhere.

We learn with deep regret from the *Leader* that Sroti Sankar Lal died at Bijnor on the 20th instant. The deceased gentleman was a most ardent social reformer and was able to bring about the marriages of no fewer than 150 Hindu widows, who in ordinary circumstances would have had to live lives of misery and trouble on account of the custom of enforced widowhood in their castes. Our contemporary truly says that the death of Sroti Sankar Lal is an irreparable loss to the cause to which he dedicated himself. We met the deceased gentleman in December last at Allahabad and he insisted on our attending a widow marriage "Kirtan" which he had organised and

which was to tour the country. We have never attended a social reform function of the kind which we witnessed there. In a small piece of open ground in a crowded corner of the city, a tent had been pitched and in the centre of it was a rickety camp chair and a table. All round sat men, women and children and people came in and went out all the time. When we entered with Mr. Sroti Sankar Lal, the Chairman was unceremoniously ordered to leave the chair but the guests preferred to squat on the carpet-covered ground like the rest of the audience. And then the "Kirtan" began. It would not perhaps have satisfied a fastidious musical taste, but the audience hung on the lips of the singer as to the accompaniment of drum and cymbal he depicted in pathetic tones the cruelties of enforced widowhood and extolled the benefits to be derived from giving liberty to young widows to remarry. The single lantern gleaming fitfully in a corner here and there lit up at intervals a moist eye or tightly-shut lips. This was the way in which the deceased reformer brought social reform to the doors of the masses, and his untimely death, for he was full of vigour of body and mind, deprives the cause of the services of an honest-hearted and faithful worker.

The last meeting of the Bombay Legislative Council was uneventful except for the discussion on the Bill for the Registration of Medical Practitioners. Much of the criticism directed against the Bill, was based on a misconception as to its scope. If the measure was calculated to have the effect of penalising the indigenous systems of medicine and their practitioners, these criticisms would have been unanswerable with the present totally inadequate supply of medical men educated in the modern system. But it was authoritatively stated, both from the Government side as well as by Sir Pheroze-shah Mehta from the opposition side, that such is not the case. Sir Pheroze-shah opposed the Bill on the ground that it placed the Medical profession entirely under the control of Government. He will be the last man to deny that some amount of Government stiffening is indispensable. There may be room for readjustment as to the respective numbers to be nominated by Government and by private practitioners to the managing body. We do not understand Sir Pheroze-shah's remarks as being directed against the principle of the Bill. We ourselves think that the best results are to be attained by keeping down the number of direct Government nominees in such bodies to a minimum and thus making them depend on their intellectual and moral influence to carry weight with their non-official fellows. The official as a leaven is useful, but as the whole loaf he is neither tasty nor nutritious nor, indeed, digestible.

His Excellency the Governor began the meeting with a little homily to the members not to abuse the right of interpellation and of moving resolutions, and no one who runs his eye through the agenda

can say that it was altogether unwarranted. The curiosity which impels a member of Council to read the blue-books and resolutions which are now freely supplied to him, is by no means common, and is to be commended. Some members would seem to think that the members of Government are to be examined from time to time in the contents of the publications which they help to issue. But the idea is not welcome to the official members who conceive it their duty to make blue-books and not to read them. A hundred questions are nevertheless a large order in all conscience and when nine or ten resolutions are superadded—we cannot complain that His Excellency thought it time to protest. But it is not the right of interpretation only, but also the discretion vested in Government with regard to answering questions, that is capable of being wrongly used. And we are bound to say that the refusal of Government to publish the opinions which they have collected on the proposal to give increased legal protection to minor girls against the rake and the ruffian, seem to us to be an instance in point. We print below the Hon. Mr. Gokuldas Parekh's questions and the answers of Government to them: Mr. Parekh asked—Will Government be pleased to say—(1) If their attention has been drawn to Dr. Harold Mann's letter on the subject of the protection of minor girls published in the *Times of India* and other papers? (2) Will Government be pleased to state whether Dr. Mann is correct in his statement that the opinions which the Government have collected from Indian leaders have led them to the conclusion that to make concubinage illegal for young girls under sixteen in all cases would interfere with a number of recognised customs and might lead to resentment and opposition from perfectly respectable classes? (3) Will Government be pleased to publish the opinions which they have received in response to their investigation? Government replied:—(1) Yes. (2) The opinions collected by Government furnished one of the reasons which led them to the view they have taken of this question. (3) No.

We have tried our best to imagine a good case for this short and summary refusal to publish the opinions, but without success. The comments of our contemporaries which we printed in the last two issues, show that the general opinion is that the Government of Bombay have been completely misled by those whose opinions have led them to the conclusion stated in Dr. Mann's letter and in Mr. Parekh's question. We have spoken to several men who cannot be left out of any category of leading men, however strictly or loosely framed, of Bombay, and they are unanimous in deploring that the confidence of Government should have been so grossly abused by any of their countrymen in this matter. The subject concerns public morals. It is not a matter affecting the defences of the State or its relations with foreign powers. There is no question of unearthing a political conspiracy here. There is a growing feeling—and there is considerable uneasiness among some of the best men among us on that account—that a clique of irresponsible men has succeeded in imposing upon Government by its pretensions to leadership. Government will do well to beware of men who are afraid to have their opinions see the light of day. Government's reply to Mr. Parekh is likely to whet curiosity, and we do not despair of public judgment yet overtaking the secret maligners of the morals of the men and women who have the misfortune to be their countrymen or co-religionists.

The *Nation*, London, has an excellent article headed "In praise of praise." Praise, says our contemporary, like Mercy, is a quality quick and keen to bless both giver and receiver. "More than that, it is a proof both in the giver and receiver of royalty in the blood." It takes a man who can

praise to blame. A man who cannot praise, we are told, should never on any account be entrusted with the instrument of blame, for he will not use it properly. "He will not blame, he will be merely and weakly censorious, irritably censorious; and a censor is not a blamer." "Look you," the article concludes, "the man who will not praise is the man who is not sure of himself, who is so little convinced of his own greatness that he will withhold the thought of that attribute from others for fear lest they outshine and out-distance him. The man who will not praise has never possessed his own soul. He has never risen to the splendour of confidence in himself, and so, instead of royally acclaiming others in a spirit of frank equality, he will be found for ever fortifying himself and his little prowess by the twin agencies of censure and sycophancy. And therefore praise is not only the acclaimer of greatness; it is not only the creator of greatness; it is the proof of greatness in a man. You may know the little man by a sign; it is stamped on his speech. He will be for ever saying that praise is a good thing, and a necessary thing but that he has not yet found anything in his age and generation worthy of his praise. That is to say, that, though you could raise an age of giants by praise, it would take an age of giants to do it."

We have before us only a telegraphic summary of the address delivered at the Convocation of the Madras University by the Hon. Mr. V. Krishnaswami Iyer, and may probably have to revise the opinions that we have formed of its reference to those who are opposed to sectarian Universities. We prefer therefore not to make any comments this week. But there are two points on which we may set Mr. Iyer right at once. No one says that India cannot support more than the five existing universities or that the latter should have a monopoly of academic functions. The objection is not to the addition to the number but to the proposed change in the unsectarian character of Indian Universities. The other matter we wish to make clear is that those who are opposed to the proposed Universities are no more materialists than those who are in favour of them are saints. Mr. Krishnaswami Iyer's attempt to make out that all God-fearing men are ranged on the side of the two schemes while those who are opposed to them are atheists if not epicureans, is too glaringly absurd to need comment.

We print in this issue a summary of the measures which are being put into operation by Government and by private agencies to save cattle in the severe fodder-famine which has overtaken Gujarat and Kathiawar. It will be recognised that everything that can be done is being done. The perfect understanding which exists between officials and private workers in the field of famine relief, is one of the happiest features of the situation.

The Rev. George W. Knox, D.D., LL.D., Professor of the History and Philosophy of Religion in Union Theological Seminary, New York City, who is now in Bombay, will deliver three Lectures in the Wilson College Hall, Chaupati, as follows:—Saturday, November 25th, 6-15 P. M. on "The Transformation of Japan." Mr. Lindesay J. Robertson, Bar-at-Law, will preside. Tuesday, November 28th, 6-15 P. M. First Lecture on "The Philosophy of Religion, and the Teaching of Jesus." The Rev. Dr. Mackichan will preside. Wednesday, November 29th, 6-15 P. M. A Second Lecture on "The Philosophy of Religion, and the Teaching of Jesus." Sir Henry Procter will preside.

The Hon. Sir Narayan Chandavarkar will conduct Divine Service at the local Prarthana Mandir to-day at 5-30 P. M.

CONTENTS.

Editorial Notes.

The Bombay Corporation and Mr. Gokhale's Bill.

The Brahma Samaj and the Doctrine of Bhakti.

A Maharani's book.

Mrs. Ranade at Yeotmal.

The Next National Social Conference.

The Bombay Corporation's Report on Mr. Gokhale's Bill.

Fighting the Famine.

Protection of Minor Girls.

Professor Bergson on the Soul.

The Indian Sanskrit Institute.

THE INDIAN SOCIAL REFORMER.

BOMBAY, NOVEMBER 26th, 1911.

THE BOMBAY CORPORATION AND Mr. GOKHALE'S BILL.

We print in another column the report of the Committee appointed by the Municipal Corporation of Bombay to consider the Elementary Education Bill which the Hon. Mr. Gokhale has introduced in the Viceroy's Legislative Council. There is a great deal in that report with which we are entirely in agreement. We believe with the Committee that primary education should be considered a subject of Imperial concern and that Government should be prepared to deal with it out of Imperial funds. We do not believe that any authority below that of the Imperial Government can devise and carry out a comprehensive, symmetrical and, we may add, economical scheme of universal compulsory education in a manner that can be considered at all satisfactory. If we thought that the adoption of Mr. Gokhale's Bill would to any the slightest degree reduce the responsibility of the Government of India in the subject, we should not be able to support it. We are also strongly in favour of making elementary education free when it is made compulsory. Indeed, we cannot entertain the idea of any other course as being either fair or workable. In this and other respects the provisions of the draft Bill are no doubt capable of considerable improvement. It may be pointed out here that the Hon. Mr. Ibrahim Rahimntulla seems to be labouring under a strange misconception when he thinks that the Bill makes it possible for any local body to introduce compulsory education in the area under its control by a bare majority. Several conditions have to be satisfied before a proposition to make education compulsory in a given area, can be even brought up before a local body. There must be a certain proportion of children of school-going age, already receiving instruction, the proportion to be fixed by the Governor-General in Council. The Educational Department must be satisfied that sufficient accommodation and competent staffs are available for the aggregate of children who may be expected to attend schools in the particular district or town. The most important of Mr. Ibrahim's objections, are thus expressly met in the Bill.

The Committee approves of the principle that primary education should be free and compulsory, but it thinks that "the distinctive principle of Mr. Gokhale's Bill is not the question of the introduction of free compulsory primary education in itself but it is the particular method, among various others which may be suggested, proposed in the Bill to attain that

object." The report goes on to explain that the method which is advocated in the Bill and is thus its real principle and distinguishing feature, is embodied in the sections by which every Municipality or Local Board is empowered with the previous sanction of the Local Government, to introduce compulsory and partially free education in its area and to levy a special education rate for that purpose, power being given to the Governor-General in Council to make rules prescribing the proportions in which the cost should be divided between the Municipality and Local Board and Government. In other words, the measure is not one of education but of taxation. We must confess that this seems to us to be an inexplicable distortion of the purpose of the Bill. The financial clauses are not even an organic part of the Bill. They can be dropped without materially affecting any other part of it. Can the educational clauses be dropped without dropping the whole Bill? If Government say that they will bear the whole cost of the scheme, Mr. Gokhale, we fancy, would be very glad to give up the idea of an educational cess. The Corporation may well say that they approve of the Bill but think that the money must be found by Government and not left to be eked out by an educational cess. That is a position which would be logical, though it may have the effect of lessening the chances of the acceptance of the Bill by Government. What we feel is that the Committee confuses the object of the Bill, we will not say with a view to oppose it but certainly, with the result of facilitating certain criticisms which seem to us to have been more or less preconceived. The report leaves the impression that the Bill has not been considered on its merits or rather that the Committee had unconsciously, no doubt, guarded itself by its curious confusion of ends and means against having to judge of it on its merits. It is on the face of it a composition representing a compromise between people who were agreed only on one point, namely, that the Bill should not pass.

For our part, we support the Bill fully realising that it is less than a half measure and that it will not appreciably accelerate the pace of educational expansion. We support it nevertheless because it is an honest effort to accustom officials and non-officials in this country to the idea of compulsion in education and to reconcile them to the prospect of it, and not, as the Committee of the Corporation has made out, an insidious effort to relieve Government of its financial responsibilities towards the education of its subjects. The idea, as everybody knows, is probably the most utterly novel one so far as India is concerned, which modern statesmanship has accepted everywhere as essential to national well-being. We cannot wait in this question to wake up one fine morning to find that the Government of India has by a fiat established universal compulsory education all over India. Another feature of the Bill which powerfully appeals to us is the readiness evinced to bear ourselves, in a cause so conducive to the best interests of the nation, the brunt of any initial unpopularity which may be provoked owing to the unaccustomed character of compulsion in education. We are convinced that the Indian people will very

soon realise that the principle is most salutary for the prosperity of their children, and submit to much inconvenience in support of it. But till then, it is possible that there will be some discontent, and Mr. Gokhale's Bill would let it be borne by the representatives of the people and not by Government. The principle of the educational cess has a significance only as a phase of the general scheme of self-reliance and self-help which is the basis of the Bill. Otherwise, it is immaterial whether Government raises the whole of the money required by imperial taxation or allows part of it to be raised by local areas. It is the taxpayer that pays in either case. The Bill, as we said, is capable of improvement in respect of details. But in its broad principles, it is to our mind an admirable embodiment of the spirit of co-operation between Government and the non-official public, which the recent reforms were designed to promote, and as such we trust that it will receive at the hands of Government and of Indian leaders a more generous measure of support than the Committee of the Corporation has seen its way to accord to it. Is it too much to hope that the Corporation, when it comes to deal with the report, will show itself capable of a larger view than its Committee?

THE BRAHMA SAMAJ AND THE DOCTRINE OF BHAKTI.

MR. N. B. DIVATIA WRITES:

In your interesting notice of Professor K. Sundara Rama Iyer's address on Ramanuja in the "Reformer" of 19th instant, you have dealt suggestively with the place occupied by the "emotional aspect of bhakti" in the Protestant Hindu movements. Regarding the present movements of the kind, you state: "It is largely a question of individual temperament and in the Samajes as in other churches, there are some people who are devoted to the emotional aspect of bhakti while there are others to whom its contemplative and dynamic aspects appeal most."

That this is, as you have so pithily put, a question of individual temperament, no one can rightly deny. But so far as Brahma Dharma is concerned, is it not one of its distinctive features, in fact the distinctive feature entitling it to a special place among the religions of the world, that it aims at preserving an equipoise between the three essentials of religion,—(1) bhakti proper (i. e. the emotional aspect of bhakti as you call it), (2) jñāna (ज्ञान) i. e. what you term the contemplative aspect of bhakti, and (3) Karma or action i. e. what you so happily name the dynamic aspect of bhakti? About thirteen years ago, in an address delivered at the anniversary of the Ahmedabad Prarthana Samaj, I laid stress on the special claim of the Brahma Dharma based on this distinctive feature: while the several great religions of the world, recognizing the three elements of jñāna, bhakti and karma, emphasize one at the expense of the other two, it is Brahma Dharma alone that holds the balance evenly between these three essentials of religion. Nor was I alone in this view. Only a few months later I found from a report of Mr. Satyendra Nath Tagore's lecture delivered at Calcutta that he had (of course independently) arrived at the same interpretation of Brahma Dharma.

The above exposition will, I trust, show that, whatever individual temperaments may be or tend to become amongst its members, the Brahma Samaj, in its ideal of Brahma Dharma, insists on the equal co-ordination of the three factors of contemplative knowledge, emotional devotion, and action inspired by these two by their dynamic force.

A MAHARANI'S BOOK.

We have received a copy of the book entitled "The Position of Indian Women" by Her Highness the Maharani of Baroda and Mr. S. M. Mitra, of which Messrs. Longmans, Green and Co. are the publishers. Our first words must be words of cordial congratulation to Her Highness on being the first lady of her exalted rank in India to venture into the republican realm of authorship. In her vigorous and well-written preface, Her Highness gives the reader a straightforward account of how the book came to be written. During the course of several visits to the West, both Europe and America, the Maharani was struck by the difference between the position of woman in English and Indian public life, as represented by her share in the organizations for human welfare in the two parts of the world. Her Highness' keen enquiring turn of mind suggested the questions: What can be the reason for this great difference? What is the remedy and how is it to be applied? The Maharani came to the conclusion that she could best help to rouse her Indian sisters from their age-long lethargy, by learning all that she could from the Western systems, and placing the impressions and information so gathered before her countrywomen. In order to be able to communicate her message with effect, she chose Mr. S. M. Mitra because of his knowledge of the Hindu system and of his acquaintance with Moslem ways, he having spent the greater part of his life in Hyderabad. Here, we may venture to observe, Her Highness made a great mistake. We have nothing to say to Mr. Mitra personally, though his choice, as the Maharani herself realises, requires some sort of explanation, but the reading public in India and Europe would have welcomed Her Highness' impressions and suggestions coming direct with the warmth of her own mind and heart upon them than filtered and cooled through a second brain. From a hasty glance at the contents, we do not find any evidence in the book, or indeed any need arising out of its subject-matter, of a more intimate knowledge of the caste system of the Hindus or the special social features of the Mahomedans than the Maharani either already possesses or could have easily gathered for herself. To be quite frank, Mr. Mitra's name on the title-page is an intrusion which robs the book of half its value and almost all its interest. At the same time, the Maharani deserves credit for thus prominently acknowledging Mr. Mitra's share in the volume instead of passing it off as her own as she might have done with any one less appreciative of the value of publicity than this resident for many years at Hyderabad.

The name of the book is a misnomer. It contains little about the position of women in Indian life and a good deal about their position and activities in Europe and America. In fact, the Maharani or Mr. Mitra seems to have studiously avoided any but the most general reference to the position of Indian women, socially and intellectually. There is certainly no attempt anywhere in these pages to present the Indian woman as she is. Now, we all recognise that the Indian woman as she is, is not the Indian woman as she might be, but it is on what she is that we have to build up our scheme of what she might be, and we regard it as a defect in this volume that there is so little like a connected idea of the present position of women in Indian life in its strength as well as in its weakness. The Maharani's idea is to make woman a participator in public life on an equal footing with man. What are the obstacles which stand in the way at present? A knowledge of what women do in other countries is not sufficient to remove them from the path of our women. They must first attain a position in the household and in society equal in all essential respects to that occupied by women in the West. His Highness the Gaekwar in his memorable address

delivered before the National Social Conference, some years ago, gave a very correct picture of the position of women in Indian life and of the reforms needed in order to enable them to take a useful and effective part in national movements. "It is not necessary for me," said His Highness, "to dwell upon all those familiar questions which cluster round the question of the status of women, I would merely point out that what we may most legitimately object against each is that they involve a bad economy of social forces." His Highness, in illustration of this profound remark, went on to observe: "Early marriage, especially now that checks on early consummation are breaking down, must increase death and disease among the mothers, swell infant mortality and injure the physique of the race. It interferes also with the proper education of women. A too strict *pardah* mutilates social life and makes its current dull and sluggish by excluding the brightening influence of women. By the denial of education to women we deprive ourselves of half the potential force of the nation, deny to our children the advantage of having cultured mothers and by stunting the faculties of the mother affect injuriously the heredity of the race. We create, moreover, a gulf of mental division in the home and put a powerful drag on progress by making the women a great conservative force that clings to everything old, however outworn or irrational." His Highness proceeded in the same weighty strain to remark: "The existence side by side of customs like polygamy and the prohibition of widow marriage similarly shows a bad organisation of society. The one keeps an unduly low standard of morality among men, the other demands an impossibly high standard, from women. To enforce the standard we suppress our feelings of humanity and affection and inflict severities upon widows in order to keep their vitality low and make them less attractive; yet the impossibility remains and the laws of nature we have ignored avenge themselves; for in spite of our harsh measures we fail to preserve even an ordinary standard of morality in this much ill-treated class." "We do well, therefore," said His Highness, "in protesting against these evils and striving for their alteration." The Maharaja dealt in the subsequent passages of his great address in a highly suggestive and thoughtful manner with the methods to be employed in raising Indian women to a position of greater freedom and social and intellectual equality with men. No account of the position of Indian women is adequate, or indeed accurate, which leaves these grave disabilities out of sight. No remedy that can be suggested is likely to be of practical value, if it does not go to the root of the evils which rob Indian womanhood of its God-given faculties and opportunities. We would suggest that His Highness' address at the Social Conference so far as it related to the position of Indian women, should be inserted as the opening chapter in any subsequent edition of the Maharani's book.

Her Highness' book is valuable as indicating the manifold openings which there are in a modern civilised nation for the services of educated, intelligent and patriotic woman, and which can be satisfactorily subserved only by such women. Merely to enumerate some of the interests which enlist the active sympathies of women in western lands, is enough to indicate the extraordinary enlargement of men's notions of women's proper work which has come about in the advanced countries of Europe and America. The painstaking care with which the Maharani has observed and noted down her facts in many fields, bears eloquent testimony to her intellectual capacity and her intense zeal for the amelioration of the position of her countrywomen. There are chapters in the volume describing what women can do and are doing in the several countries of the West in agriculture, home professions, arts and crafts, intellectual

callings, philanthropic work, hotels, tea-shops, &c., domestic science, as inspectors of factories, laundries and other institutions, as matrons and superintendents in reformatories and jails, their work in co-operative movements, in money-lending, in charitable organizations, in organizations for the promotion of thrift and for putting down sweating, in "rescue work," and in many other directions. There is not much of an attempt at a classification of subjects, and there is consequently a good deal of overlapping in the arrangement. The book in its present form is rather a storehouse of suggestions prompted by visiting western countries. In some of the directions mentioned in the book, there are already beginnings made by educated Indian women here and there, and it would be interesting to make a list of them. In most others, there has been not even a beginning. Her Highness' book can be read with profit and instruction by our handful of English educated women and if, as we hope, it is translated into the vernaculars, its contents will be available to a somewhat larger circle. It will open the minds of our women and disabuse them of the narrow conception of women's functions which is fostered by the state of Indian society at the present day. And it may be that here and there it may fire a mind of finer fibre than ordinary, to rise above its surroundings and to lend a helping hand to those who are working for the salvation of the race. But we must again insist, the first duty that lies before enlightened women like Her Highness is to strike off the social fetters which confine the spirit and even the bodies of Indian women. Much has been given to the Maharani and much is expected of her. We wish to be perfectly sincere, and we must say that all throughout while running over these pages the question has been teasing us: How can one so endowed with the knowledge and experience of a freer life for women, countenance a polygamous marriage in her own household? The book is priced ~~one rupee~~ a nominal price for a volume of its size. A gracious portrait of Her Highness in her graceful Hindu costume, adorns the volume.

MRS. RANADE AT YEOTMAL.

At the invitation of the Yeotmal Mahila Samaj (Ladies Association) Mrs. Ramabai Ranade, of Poona, arrived at Yeotmal on the 18th inst., and is the guest of Rao Bahadur R. G. Mundle. A large meeting of ladies was held next day in the High School building, at which Mrs. Janakibai Mundle presided. The hall and grounds were tastefully decorated and the audience numbered about 300. Mrs. Sitabai Landge, Secretary to the Samaj and one of the most enthusiastic workers, introduced Mrs. Ranade to the audience in terms of high praise. At the request of the President, Mrs. Ranade delivered an impressive and instructive address, exhorting the ladies to take advantage of the opportunities for progress afforded by institutions like the Mahila Samaj and to make earnest efforts for their own education and enlightenment. She reminded the audience that they were not born for the pains or pleasures of life but in order to fulfil their duty in the work of the elevation of mankind. Education was the first and most important item in such work and, therefore, it was a very great pleasure and encouragement to her that the Mahila Samaj was doing such earnest work at Yeotmal. She hoped that this example would be followed by ladies all over the country and thus help on the cause of our national progress. Mrs. Rakhmabai Bhat gave an account of the work of the Samaj and requested Mrs. Ranade to declare the newly started daily classes open. The President then presented to Mrs. Ranade on behalf of the Mahila Samaj, a beautiful sandalwood box with an appropriate inscription. Mrs. Ranade acknowledged the gift in suitable terms. Mrs. Mathurabai Dravid, Mrs. Ambubai Godbole and Mrs. Gangubai Athyankar followed with short speeches and after the customary thanksgiving the function came to a close.—*Times of India.*

THE NEXT NATIONAL SOCIAL CONFERENCE.

Sir,

I request that you will send as early as you can, a report of the working of your Society, Samaj or Association in furtherance of Social Reform during the year, that is now nearing its close. A summary of the reports has to be prepared and placed before the Conference, when it meets, as it will, this year in Calcutta about 30th December. I shall, therefore, be obliged by your favouring me as early a date as possible with a full report of the work of your body.

If printed reports be sent, you will be pleased to send two copies to me and one to the Secretary of the National Social Conference, of your province.

The Secretaries of each province are:—

Punjab—Prof. Ruchiram Shahnai (Lahore).

Allahabad—Lala Baij Nath, Secretary, Allahabad Social Reform Association.

Calcutta—Prithi-O-Roy, Secretary, Bengal Reform Association, 62, Rowbazar.

Nagpur—R. N. Mudholkar, (Amraoti).

Madras—Prof. Ramanath Iyer, Triplicane, (Madras).

I submit for your consideration the following list of subjects, which may be dealt with in the Calcutta Conference. You will be pleased to suggest additions or alterations if you deem proper.

- (1) Advancement of female education, and the abolition of the parda system.
- (2) Facilities for sea-voyage and foreign travel.
- (3) Marriage reform including raising of marriage-age, inter-marriage between subcastes of the main castes; Discouragement of Polygamy.
- (4) Bettering condition of widows by marriage, education or otherwise and by abolition of enforced tenure.
- (5) Protection of minor girls.
- (6) Temperance and Social Parity.
- (7) Admission of repentant converts into Hinduism.
- (8) Elevation of the untouchable classes.
- (9) Promotion of greater amity between all Indian people.
- (10) Conferences of Orphanages.
- (11) Diffusion of hygienic knowledge for preventing high infant mortality.
- (12) Special Marriage Amendment Bill.

* I need hardly remind you that since 1895, it has been a rule to confine formal deliberations in the Conference to those who are recognised members of any Social Reform Association or whose sympathies are well-known. I accordingly request that you will take early steps to call a meeting of your Association or a public meeting of sympathisers with reform, select your delegates for the Conference and inform me at your early convenience of the gentlemen so elected. The delegates should be supplied with written authority from the Association of their due election. The papers can be handed over to the officer appointed for this purpose. It is necessary to settle the speakers of the various propositions beforehand, as was done last year to some extent and if possible, give them a little more time in the Conference. This, it is hoped, will secure more preparation and better speeches. The provincial Secretaries and the provincial Associations are hereby requested to communicate with their local reformers, whose ability, eloquence and character can attract and impress the people. It is also requested that the names of such speakers be forwarded by the 25th of December. It is also proposed, that for every proposition there should be a speaker of the above qualifications who will address the audience in the vernacular of the majority. Bengal Reform Association will, therefore, be pleased to favour me with a greater number of speakers. The names of speakers, seconds and supporters will be announced in the pendal or published. In order to meet the expenses of printing the annual reports, &c., it is deemed advisable that each delegate should pay one rupee as admission fee.

Pedder Road,
15th Nov. 1911.

N. G. CHANDAVAKAR,
General Secretary.

THE BOMBAY CORPORATION'S REPORT ON MR. GOKHALE'S BILL.

The Report of the Committee of the Bombay Corporation on Mr. Gokhale's Elementary Education Bill was issued last week and is given below:—

The Corporation approves of the principle that Primary Education should be free and compulsory: that they are in favour of the ultimate introduction of the principle throughout the country: that the distinctive principle of the Hon'ble Mr. Gokhale's Bill is not a question of the introduction of free compulsory Primary education in itself, but it is a particular method—among various others which may be suggested—proposed in the Bill to attain that object. That the method which is advocated in the Bill is thus its real principle and the distinguishing feature is embodied in Sections 3, 4, 8, and 18, by which every Municipality or Local Board is empowered, with the previous sanction of Local Government to introduce compulsory and partially free education in its area and to levy a special education tax in its education rate, for that purpose, power being given to Governor-General-in-Council prescribing the proportions in which the cost should be divided between Municipality and Board and Government. That the Corporation are of opinion that the method embodied in the Bill is not likely to attain the object in view in a practical and satisfactory manner, and they consider that at present the great need of the country is the strenuous acceleration of the policy of the Government to push Primary Education as rapidly as possible, and to adopt a definite policy, by which the number of schools can be increased from year to year within a definite period, and thus to pave the way for the proposed measure.

That the charge of primary education should be considered one of Imperial concern and Government should be prepared to deal with it out of Imperial funds, as far as possible now, and certainly when free and compulsory primary education is introduced.

That the Provinces and Presidencies should be empowered to deal with the question of accelerating primary education with the aid of imperial funds according to the state of progress in those Provinces and Presidencies with the ultimate end of introducing compulsory education.

The Corporation, from the aforesaid point of view are not in favour of the methods incorporated in the Bill for carrying out the object, and they do not approve of the Sections, dealing with the levy of fees, and that generally speaking, the Corporation are unable to approve of the way, in which the burden of taxation would be distributed, as calculated to be unjust and unequal in its incidence on different parts of the country or province. The Corporation are afraid that the initiative, which is left in the hand of District and Local Boards, and even to some extent, of smaller Municipalities, will work spasmodically, unsatisfactorily and unequally and will in practice be without any real guarantee of the desire and willingness of the people to be taxed. The Corporation desire to express the opinion that the system of voluntary notification embodied in the Bill is not likely to be embraced to any very large extent and that the probable result will be that on one hand it will not serve to hasten the pace of the introduction of compulsory Primary Education, and on the other, the Government may be induced to relay their efforts in this direction on the plea that the people, to whom it was left to take the initiative in the matter, did not desire it: That the Bill is seriously defective regarding the provision of several minors but important points of detail, especially as regards Section 9 which is likely to be unjust and unworkable in practice. The provision in Section 7 is also so indefinite that the whole object of the notification under Section 3 may be practically frustrated.

FIGHTING THE FAMINE. ✓

The following account of what is being done by Government to meet the famine conditions in Gujarat will be read with interest.

In consequence of the partial failure of the monsoon it has become necessary to make special arrangements in many parts of the Presidency for the preservation and maintenance of cattle. These arrangements consist chiefly in importing grass wherever there is a scarcity of fodder. An outline of the measures undertaken is published for general information.

In Gujarat a fodder famine will prevail over a great part of the districts of Ahmedabad, Kaira and the Panch Mahals. In the Panch Mahals and in the Native States in the Rewa Kantha Agency a considerable amount of grass can be obtained in the local forests and it is probable that this will meet all requirements. In the Thasra Taluka of the Kaira District grass *mats* which are usually put up for auction have been reserved by the Collector, and the grass in them will be cut departmentally and distributed as tagai. These *mats* however will yield only about eight lakhs lbs. of grass. The greater part of the cattle in the districts of Ahmedabad and Kaira will depend on grass imported in pressed bales from long distances and the arrangements up to date provide for a supply of 1,085 lakhs of lbs. in this way. For the Radhanpur State in the Palanpur Agency, where the fodder famine is acute, a supply of 160 lakhs of lbs. has been reserved. No arrangements have as yet been made for the States in Kathiawar as their requirements can almost certainly be met from the Gir Forests.

Of the total supply of 1,195 lakhs of lbs. contemplated for the districts of Ahmedabad and Kaira and the State of Radhanpur, 800 lakhs of lbs. will be provided from the forests and kurans in the Presidency and the remainder will be imported from the Central Provinces. The districts of supply in the Presidency are Surat, Thana, Kolaba and West Khandesh. The Forest Department will supply 50 lakhs of lbs. from each of the districts of Surat and Kolaba and 400 lakhs of lbs. from the Thana forests. Separate arrangements are being made by the Collector of Thana for 50 lakhs of lbs. from grass kurans outside forests. In these three districts about 80 presses will be in operation. The estimated supply to Gujarat from West Khandesh is 250 lakhs of lbs. The grass in the Presidency kurans and forests will be cut while the sap remains in it and all cutting operations will probably be completed by the end of January. The pressing of the grass will continue for some time longer.

An all round rate of Rs. 12 per 1,000 lbs. will be charged for this grass at all stations in the Kaira and Ahmedabad Districts except Ranpur in the Ahmedabad District where on account of the longer railway journey the rate has been fixed at Rs. 12-8 0. These low rates are possible on account of the great reduction in freight allowed for the transport of fodder to all stations north of Broach. Under the orders of the Government of India a concession rate of half an anna per four-wheeled wagon and one anna per bogie wagon per mile is charged by the Railway Companies and the difference between the concession rate and the ordinary rate is charged as famine expenditure. The concession extends to private traders, and is primarily intended to stimulate the supply of grass through them to the tracts affected.

The grass is distributed to the ryots as tagai and its value will be recovered in suitable instalments in succeeding years.

Three hundred selected head of cattle will be admitted to the Northbote Cattle Farm at Chharodi in the Ahmedabad

District where they will be maintained till next monsoon. Arrangements have also been made for the transport of 15,000 cows in charge of Rabaris from the famine-stricken areas in Gujarat to the Surat Dangs. The establishment of cattle camps also engages attention. In the Ahmedabad District cattle "kitchens" have been started where animals which remain in charge of their owners will be fed twice daily under proper supervision.

In the Central Division the fodder scarcity affects every district, but large areas find supplies from sources not far distant. The concession freight rates have already been extended to the districts of Ahmednagar and Poona, and their extension to the districts of Nasik, Sholapur and Satara is under consideration. It will be necessary for the relief of the ryots to import a certain quantity of grass from the West Khandesh and Kolaba forests, and arrangements have already been made to this end. In West Khandesh Government have provided a contractor with ten presses to help him to supply 20 lakhs of lbs. of grass from the Deomogra forest reserve. At all stations in districts to which the concession rates may be extended an all round rate of Rs. 10 per 1,000 lbs. will be charged to the ryots, and the grass will be distributed as tagai in the same way as in the Northern Division.

In the Southern Division the concession rates for railway carriage have been extended to the districts of Bijapur and Belgaum. Operations have commenced for cutting and pressing 20 lakhs of lbs. of grass in the forests in the west of the Belgaum District. This supply will probably cover such needs in the districts of Belgaum, Dharwar and Bijapur and the State of Jath as cannot be supplied by private enterprise.

Wherever necessary the forests are being opened for free grazing.

PROTECTION OF MINOR GIRLS.

The *Times of India* writes: In reply to a question put by the Hon. Mr. Gokuldas Kabandus Parekh at Tuesday's meeting of the local Legislative Council, Government stated that the opinions collected by them "furnished one of the reasons" which led them to the view that to make concubinage "illegal in the case of minor girls under sixteen in all cases would interfere with a number of recognised customs and might lead to resentment and opposition from "perfectly respectable classes." A request for the publication of the opinions received by them met with a curt refusal. Government are of course within their rights in refusing to publish any papers, but we think that it will be generally felt that those rights have not been properly exercised in this particular case. The matter is not a secret of State, nor can it be pleaded that the compliance with Mr. Parkes's request would entail any appreciable addition to the work of Secretariat officials. Indian newspapers in and out of the Presidency have strongly protested against the conclusion to which the Government have been led, and have declared that it does not represent the general feeling among the Indian communities. It is impossible to imagine that any Indians whose opinions are worth considering have exacted a pledge of secrecy from Government as a condition of their confiding to them their opinions on this question regarding the provision of legal protection to minor girls. We are unable to think of a case where a request for the publication of papers would be more legitimate than in the present instance, and we cannot but think that the refusal to comply with was rather a straining of the discretion vested in Government. One would like also to know what are the other reasons which led Government to the conclusion stated above.

PROFESSOR BERGSON ON THE SOUL.

LECTURE AT UNIVERSITY COLLEGE

Professor Henri Bergson, the author of 'L' Evolution Creatrice,' gave during mail week the first of four lectures on the Nature of the soul which he is delivering, at the invitation of the University of London. The lecture was given in the theatre of University College, where a very large audience assembled. Sir W. J. Collins, Vice-Chancellor of the University, presided.

Professor Bergson, who spoke in French, said that no one appreciated or admired English philosophy more than he. He saw in English philosophy and in French philosophy two great manifestations of human thought—manifestations similar on certain sides, different, and indeed opposed, perhaps, on others but mutually complementary. In both the need of clearness was evidently felt. If one read a passage of Locke, of David Hume, of Berkeley, or of Mill, or a passage of Descartes, of Ma'brancha, or of Condillac, one arrived at the conclusion that there was no philosophy, however subtle, however profound, which could not express itself in language which everyone could understand. Beneath this resemblance of form there was another which was fundamental. The great masters of French and English philosophy had this thought in common—that philosophy is not a thing of schools only; that it takes its origin in life, and that if it passes through the schools it has to enter again into life. The problems of philosophy interest, or ought to interest everyone. It was true that philosophy had a tendency to forget this, but it was brought back to it by Socrates among the ancients, by Bacon among the moderns, and it was always needing to be brought back to it again. There was a movement in England and America on the one hand in France on the other the object of which was precisely to bring back philosophy to the study of those vital problems which were of interest to humanity as a whole. He was about to inquire, in these lectures, into the problem of the nature of the soul, to inquire into its essential characteristics, to determine how the action of the mind on things in general ought to be represented.

DIFFICULTIES TO BE DISPELLED.

It was necessary first, to dispel that artificial difficulties which had gathered round the question. They were of two kinds. There were the difficulties which had been raised in the name of science and which appeared to come from science, and there were those which come directly from philosophy. The difficulties of the first kind might be formulated in the following terms:—"The problem of the soul is only one particular case of a more general problem—the problem, namely, of matter. At any rate, it is inseparable from this latter problem. For we see that states of consciousness reunited to states of body, more particularly in certain modifications of cerebral matter. So long as we are not acquainted with the essence of these modifications, we shall likewise not know what there is at the back of the conscious life."

This objection, however, raised entirely on the notion that consciousness has no independence of its own, that it merely expresses, in its own way certain states of the brain, that the content of a fact of consciousness is to be found wholly in the corresponding cerebral state, the one being the equivalent or the translation of the other. It was true that we should not find many physiologists or philosophers who would tell us now that the brain secretes thought as the liver secretes bile. But there was an idea that if we could see through the skull and observe what takes place in the brain, if we had an enormously powerful microscope such as there probably never would be, which would permit us to follow the movements of

the molecules, atoms, electrons of the brain, and if we had the key to the correspondence between the phenomena and the mind we should know all the thoughts and wishes of the person to whom the brain belonged; we should see what took place in his soul as a telegraph operator could read by the oscillation of his needles the meaning of a message which was sent through his instrument. The notion of an equality or of a parallelism between conscious activity and cerebral activity was commonly adopted by modern physiology, and it was accepted without discussion, as a scientific notion, by the majority of philosophers. Yet the experimental basis of this theory was a extremely slight, indeed altogether insufficient; and in reality, the theory was a metaphysical contention. It took its origin in the metaphysics of the 17th century, the metaphysics of Descartes of Spinoza, of Leibniz. The origin of this hypothesis was the great discoveries of the Renaissance. After Galileo and Kepler men were taken with the great hope that everything might be reduced to calculation. The universe was regarded as an immense machine, and it seemed impossible, if one started from that a movement should not be calculable from its antecedents in the same way as astronomical phenomena were calculable.

The idea had been accepted that all was capable of determination, in the physical world as in the physical world, inasmuch as the physical was only a reflex of the physical. This view had been adopted by science on account of its convenience, but philosophy ought not to accept it without criticism, and he would try to show that it could not withstand the criticism that might be brought against it. The relation between the two things, the physical and the metaphysical, was not denied. It existed. What was the relation? Was it equivalent? No.

PHILOSOPHICAL DIFFICULTIES.

Passing to the difficulties which come directly from philosophy, Professor Bergson said that the source of all knowledge was perception. Perception was much richer than we were apt to suppose. It contained a number of things to which we ordinarily paid no attention, because to notice them served no practical purpose. Consequently this part of our perception remained confused. What was distinct in perception was, accordingly the result of a selection made with a view to practice. More precisely, we only retained of our perceptions; internal and external, that which could enter into our concepts—that is to say, into certain classifications which had been made, once for all, with a view to our action upon matter. The part played by the concept was essentially utilitarian. Knowledge by means of concepts neglects, then, necessarily a good deal of the content of perception. In regard to the problem of mind the two opposing schools, empiricism and substantialism, agree on one point. The former attempts to apply to the mind the concept of multiplicity, the latter the concept of unity. But both would make the mind enter into the mould of a concept. Hence the insurmountable difficulties which the authors of these doctrines have themselves for the most part recognized. Was it necessary that the soul should enter into one or other of these categories? Unity was a thing, multiplicity was a cohesion of things. The soul was not a thing, it was a movement. One broke a thing, but not a movement. We must put on one side the categories, the classes, the concepts for this effort which we ought to attempt. It was very difficult; it must be made gradually and progressively. But by the accumulation of the efforts of all the philosophers who wished to work in this direction we should perhaps arrive one day at the light. (Loud cheers.)—*Times*.

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The following details, connected with the College for advanced Sanskrit learning opened in May last, by His Holiness the Jagad Guru Sri Sankaracharya of Sringeri, at Bangalore in the Native State of Mysore, may be of interest. Sringeri is one of the four spiritual centers and seats of learning established by the Great Sankaracharya, the Hindu Reformer,—rather the founder of Modern Hinduism. The tradition is that Sri Sankara, who was born in a village in the West Coast which is now within the limits of the Travancore State, made a tour of the whole of India and founded Hinduism on its present basis. In order that his teaching may be perpetuated he established four monasteries, one at Dwarka in Modern Kathiawar, one at Badri on the Himalayas, one at Jagannath or Puri on the East Coast and the fourth at Sringeri in the South. To the spiritual seat at Sringeri belongs the credit of Hinduism and Hindu learning and civilization being kept alive through its Head, Sri Vidyaranya, in the beginning of the 14th century when Hinduism had declined in Northern India and was threatened with extinction in the South. It was through his instrumentality that the Great Vijayanagar Empire which Mr. Sewell calls "A Forgotten Empire," was established and the tide of Mahomedan conquest in the South held in check for nearly three centuries. He is known as the great Commentator of the Vedas and writer of books on every branch of Sanskrit learning and did inestimable service to the revival and perpetuation of Sanskrit learning and culture at a critical period in the fortunes of Hinduism.

The present head of the Mutt is a worthy representative of the Great Vidyaranya Swami. He is a profound scholar in Vedanta and Tharka, and is held in the highest veneration by Hindus throughout India. Although mostly leading the life of a recluse in his hermitage on the Western Ghats, he has, during his recent peregrinations in the South, seen for himself the silent change that the new forces are bringing about in the Hindu scheme of life. His only anxiety is that, in the revolution that is inevitable, the basic principles of Hinduism and the ideals of Hindu life should not be lost. His conviction is that the revival and spread of sound Sanskrit learning will effectively counteract the disruptive forces that are at work. With this conviction, which is the result of some years of reflection, the Guru decided, as a first step, to found a Memorial on the site of the birth-place of the Great Sankara and establish there a School for the study of Vedanta and the allied subjects. With this object, four years ago he started on a tour through Southern India, and was everywhere received with the reverence and devotion due to him for his great learning and sanctity and as the occupant of the Seat of Learning founded by Sri Sankara. His disciples and followers made liberal contributions and the bulk of these the Guru has spent in building a splendid College and Shrine at Bangalore at a cost of nearly 2 lakhs of rupees. The building is entirely in stone, and is in the Chalukyan style. The College was opened on the 3rd February last in the presence of His Highness the Maharaja of Mysore and the leading officials and citizens of Bangalore of all denominations.

It may be remarked here that the Guru is a man of liberal and enlightened views. His sympathies extend to all religions and he is never so pleased as when he finds men following the principles and practices of the faith in which they are born. The catholicity of his spirit may be judged from the fact that the Mahomedans in the stations visited especially in Mysore, have invariably waited upon him with deputations and addresses and have been received with every consideration, and presented with shawls and other marks of honour. In one place the Mahomedans and classes of Hindus who are generally not allowed to witness such functions have been admitted into the pavilion where the Guru performed his Puja in public. The Mahomedans again in one or two places fed the poor members of their community in honour of the Guru's visit and, in special consideration to his feelings, made the dinner a purely vegetarian one.

While thus animated by a spirit of tolerance to other faiths he is as ever strong in his conviction that Hindu Philosophy and Religion have solved the riddle of the Universe as no other system has done and laid down principles of conduct which are valid for all time. He has also set a worthy example to the other Heads of Mutts and Religions which enjoy large benefac-

tions, in establishing a College like the one at Bangalore. The study of Sanskrit has been prescribed by the late Swami Vivekananda as the only means of uplifting the lower classes. He was never tired of saying that the Caste problem and the problem of the regeneration of India could be solved only by making all classes, participants in the inheritance of Sanskrit learning and by a process of levelling up rather than of levelling down.

Some such spirit would seem to animate the Guru of Sringeri Mutt in opening an Institution of this kind. To those who watch the trend of events, the fact that, side by side with the opening of the Indian Institute of Science in Bangalore, an Institute for advanced Sanskrit learning should be started and that too by the Head of the great Monastery founded by Sri Sankara, is full of happy augury for the future of Hinduism, and a guarantee that the working of the forces from the West will not result in our breaking away from the past and that while re-adjustments of our social arrangements may be necessary to suit modern requirements, the essential spirit of Hindu civilization and ideals will not be lost.

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THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII.

BOMBAY—SUNDAY, DECEMBER 3, 1911.

No. 14.

I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—And I will be heard. WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

On Monday last His Excellency the Governor of Bombay unveiled a fine bronze statue of His Majesty the King-Emperor, as Prince of Wales, which Sir Sassoon David has presented to the city in commemoration of the royal visit five years ago. The statue is of bronze 6 feet 6 inches high and represents the King in the uniform of a British Admiral, His Majesty holding a telescope in one hand while the other grasps the hilt of a sword. The statue is mounted on a pedestal 13 feet high, consisting of grey Scottish granite, and this in turn stands on a circular *dais* of Bombay stone. On different faces of the pedestal are bronze groups representing the reading of the Address to the Prince, on the occasion of the Royal visit in 1905, by the President of the Bombay Corporation, and the laying of the foundation stone of the Museum by the Prince, while the third face contains an inscription stating the occasion of the gift of the statue to the loyal city of Bombay by Sir Sassoon David. The sculptor is Mr. George Wade, who has previously undertaken notable works of the same kind in connection with the Royal Family. The Prince gave special sittings for this statue and the representation of His Royal Highness in naval uniform was the Prince's own desire. Sir Sassoon David in asking the Governor to unveil the monument remarked that it was the first statue of the King to be erected in India, and rejoiced that he was able to follow the example of Sir Albert Sassoon, who presented a statue of King Edward as Prince of Wales 30 years ago. He also expressed satisfaction that the statue was being unveiled on the eve of Their Imperial Majesties visit to Bombay. His Excellency announced in the course of his speech the gift of eight lakhs of rupees by Sir Sassoon to be constituted into a Trust for certain objects connected with agriculture and education. A statement of these objects is printed in another column. They have been chosen very judiciously, though the income of the fund appears too small in relation to the magnitude of both the objects indicated in the statement. Each of them alone can absorb the whole of the income, about Rs. 32,000, per annum. It is perhaps intended that Sir Sassoon's gift is only to be the nucleus of a fund which is to be enlarged by further donations. In any case, we cannot too highly praise the generosity of Sir Sassoon in making the donation and the thoughtfulness of His Excellency in settling the objects of the fund.

Bombay is wholly preoccupied at present with the Imperial visit. Otherwise we are sure that the lectures which Dr. George W. Knox has been delivering at the Wilson College Hall on the Philosophy of Religion, would have attracted much more attention than, we are afraid, they have done. For fifteen years Mr. Knox was resident in Japan, where for a time he was Acting Professor of Philosophy in "the Imperial University of Tokyo.

He is the author of the following books: "The Spirit of the Orient," "Japanese Life in Town and Country," "The Development of Religion in Japan," "The Direct and Fundamental Proofs of the Christian Religion," "The Gospel of Jesus Christ the Son of God." Dr. Knox is a careful student of the Philosophy of Religion and his chair in the Union Theological Seminary of New York is the first and, perhaps, the only Chair as yet specially devoted to the subject in Europe or America. The philosophy of religion, as Dr. Knox explained in one of his lectures, is different from religious philosophy in that while the latter has for its object the promotion of the religious feeling, the former aims at explaining the origin and development of religious ideas. To quote the words of Hoffding whose book is one of the standard books on the subject, "the philosophy of religion is a mode of thinking which makes religion its object and not that which takes religion as its foundation. The problems of religious philosophy arise within the boundaries of religion; religion itself never becomes a problem. The philosophy of religion, on the other hand, has religion itself for its problem. In other words, the religious consciousness, apart from any particular mode of it, is the object of investigation. The late Professor William James' famous Gifford lectures in which he subjected a variety of religious experiences to a scientific analysis, gave a strong impetus to the study of the philosophy of religion. One significant circumstance may be mentioned here in this connection. A religious problem, as Professor Hoffding has observed, can only arise when other sides of the spiritual life—science and art, moral and social life—begin to emancipate themselves and to claim free, independent value. "They then appraise religion from their own points of view and according to their own standards, while religion in her classical ages had either entirely ignored them—as in the inceptive periods— or—as in the organising periods—had assessed them from her own point of view and according to her own standards."

It is rather a rare phenomenon to have the devout of any religion admitting even in these days that there is a spiritual life outside religion. In ancient India alone, so far as we know, have the vastness of the spiritual sphere and religion, as the western world understands it, as one of its modes, been recognised. To the Indian himself religion is as comprehensive as the spiritual life, because the Hindu scheme of religious thought not only recognised but insisted on the existence of many paths leading to the life of the spirit, classified in three broad groups which cover science and art, moral and social life. To us, therefore, there has never been and never can be any material distinction between the philosophy of religion and religious philosophy: our philosophy of religion is our religious philosophy. But from the point of view of the average orthodox Christian, it is, we fancy, a remarkable thing for a great scholar in the

position of Dr. Knox to submit Christianity to the test of standards external to it, though no doubt with a view to prove that it emerged victorious from the ordeal. Believing as we profoundly do that there is a unity underlying all phases of spiritual life and, indeed, that all life is spiritual and that all life is one, we are perfectly certain that every great religion of the world, if interpreted as it should be in a liberal spirit and apart from the features that might have stuck to it on account of local and other accidental conditions of its origin and history, will stand the test as satisfactorily as Dr. Knox showed that Christianity did. Because, in so far as they reveal any phase of spiritual truth, they must necessarily be connected at the root of them with the other phases of spiritual truth. For our own part, we have never agreed with those who argue as if the truths of Christianity can be seriously affected by attacks on the historicity of Christ or the probability of the miracles attributed to him. One may as well hope to uproot the Himalayas by cutting down the trees and underwood which cover its slopes. But we find no difficulty in applying the same principle to Buddhism, Mahomedanism or Zoroastrianism.

Dr. Knox has done one distinct service by delivering his series of lectures. This is an age when even religious men ask for "definite results" and are contemptuous of activities which do not lead to such results. Dr. Knox, a representative of the most modern and successful nation in the world, coming all the way to India to give us the rich results of a life devoted to the study of philosophy, has afforded us all an example and a lesson which we will do well to lay to heart. That example and that lesson cannot be stated better than in the words of the author we have already quoted: "Philosophy, as is well known, is richer in ideas, points of view, and discussions than in definite results, and the philosopher would often be in sore straits were he not upheld by the conviction that the unceasing striving after truth forms part of those highest spiritual values, conservation of which is the business of all true religion." This also is the lesson of the noble legend of Nachiketas which Sir Narayan Chandavarkar took as one of the themes of his suggestive sermon at the Prarthana Samaj last Sunday. We should like, before we conclude this brief and inadequate notice of Dr. Knox's lectures, to compliment him on the impressive manner in which he brought out the solidarity of human character, and the psychic basis of human society. The solidarity of society conceived as a group of human bodies engaged in buying and selling, marrying and giving in marriage with one another, is a commonplace, but the idea of the solidarity of character is yet a novel one. And, no wonder, as it is the newest idea even in countries whose political institutions have long been based on the practical recognition of such solidarity. We are sorry we cannot dwell at greater length on this point on the present occasion. But by carefully following up the idea, one can see what that thoughtful writer, Dr. Henry Jones, in one of his essays means by saying that character and environment are not two different facts, but two phases of one and the same fact, and what our own ancient teachers meant when they spoke of the habit of seeing oneself in others and others in oneself as the mark of true spiritual enlightenment.

At the annual distribution of prizes to the pupils of the schools conducted by the Society for the Promotion of Education among the Masses, which took place on Saturday the 25th November at the Framji Cowasji Hall, the Hon. Mr. Gokhale urged the importance of a wide diffusion of elementary education among the population, as the condition precedent of all progress. We have said again and again in

these columns, that illiteracy, in modern social conditions, is virtually a physical infirmity and an illiterate population such as ours is only a little better situated to face the keen competition among the nations of the world than a nation of blind, deaf or dumb persons would be. This truth is too slowly dawning on the minds of our rulers who are more impressed by the danger of reproducing the defects of universal education in Western countries than by the necessity of rescuing the Indian masses from their present state of abject illiteracy. Who would think of waiting till a model life-boat was on the scene to rescue a man who was found drowning in a tank by the wayside? The position of the Indian population in this respect is not less serious. We do not know what fate is in store for Mr. Gokhale's Elementary Education Bill now before the Supreme Legislative Council. Several of the Provincial Governments are believed to have reported strongly against it and, if their views should prevail, the Bill, of course, has no chance of passing. We do not ourselves believe that, if universal compulsory education is ever to be introduced in India, it will be with the approval, much less at the instance, of Local Governments. The Government of India may be better disposed towards the question but their position is such that they must fall in with the view of the Local Governments unless they have pressure put upon them by public opinion in India and in England. Anybody who lives in India knows that Local Governments are less amenable to public opinion than the Government of India owing to various reasons.

According to a Press Note issued last week most of the cocaine illicitly imported and sold in Bombay is manufactured by a German firm, Messrs. E. Merck and Company of Darmstadt, Germany, who are the chief manufacturers of this drug in the world. In the great majority of cases of seizure of illicit cocaine in Bombay the drug has been exported from Trieste and Genoa, and has been brought to Bombay by the sailors and firemen of the Austrian Lloyd and Florio Rubattino Steamship Companies. The question of entering into international arrangements for controlling effectively the source of supply of cocaine, without which it is not possible to check this most harmful traffic or to restrict the use of the drug and its congeners to medical purposes only, is under consideration.

The appointment of Mr. Narottam Morarji Gokuldas as Sheriff of Bombay for the coming year, has given general satisfaction. His unassuming ways and genial disposition are associated with a large fund of genuine public spirit. He is sincerely liked by all parties and schools of opinion, and his nomination from among a crowd of aspirants, shows that these honorary appointments are made with judgment and discrimination. Another nomination which will be received with satisfaction is that of the Hon. Mr. Lalubhai Samaldas as a Fellow of the University. Mr. Lalubhai has all along taken keen interest in University reform and his presence will be a source of strength to the progressive element in the Senate.

The *Time's* Press, Bombay, has published a handy volume by Mr. J. Renton Denning on "Delhi, the Imperial City." The book is profusely illustrated with portraits of the principal objects of interest in Delhi, and the descriptive accounts of them are written with knowledge and spirit. The book is priced Rs. two, and it is got up with the neatness and style which characterise the productions of the *Time's* press.

This number of the *Reformer* is issued a day earlier on account of the holidays connected with the arrival of Their Imperial Majesties in Bombay on Saturday, the 2nd December.

CONTENTS.

Editorial Notes.	ciation, Poona.
Their Imperial Majesties in India.	The King's First Statue in India.
Sir Narayan Chandavarkar's Writings and Speeches.	Mr. Gokhale on Elementary Education.
Sanitation.	The Bombay Exhibition.
Hindu Widows' Home Asso-	Use and Abuse of Titles.

THE INDIAN SOCIAL REFORMER.
BOMBAY, DECEMBER 3rd, 1911.

THEIR IMPERIAL MAJESTIES IN INDIA.

For the first time in the history of British rule, the ruling Sovereign sets foot on Indian soil to-day. The visit of Their Imperial Majesties marks a new and intimate stage in the evolution of the British Indian Empire. The Indian people, of all creeds and races, appreciate fully the exceptional difficulties under which the Imperial visit has been undertaken. The opposition of constitutional pedants, the fears of nervous publicists, and the extreme delicacy of the international situation, have not deterred Their Majesties from carrying out their resolve to come to India at the earliest opportunity after their coronation at Westminster. The voyage itself has not been without its inconveniences and discomforts, though we may hope that, seasoned sailors that they are, Their Majesties suffered less from the rough seas and stormy weather which attended the good ship *Medina* all through the Atlantic than most others would have suffered in the same circumstances. The Indian people have followed the Imperial progress from port to port as it was reported in the daily papers with eager eyes. The messages sent from India to Aden welcoming Their Majesties and their replies to them, will be found below. It was a happy idea of the Reception Committee of the Indian National Congress at Calcutta to send a message of cordial greeting to Their Imperial Majesties, and the terms of the gracious reply could not have been more felicitous.

There is a peculiar appropriateness in the circumstance that India is the only country in the British Empire, where Their Majesties will hold a Coronation Durbar. The other parts of their Majesties' dominions are great in various ways, but they are all more or less new countries as compared with the Indian Empire. They have no ancient and continuous tradition into which a ceremony, such as that which will take place in a few days at Delhi, is needed to incorporate the Imperial rule of England in India. The assumption of the Imperial title in 1877 was a necessary form and Their Majesties' visit and Durbar stamp it with ineffaceable reality. An Indian Coronation is the appropriate and, now that a precedent has been set, indispensable ceremony of installing the Emperor and Empress of India. We have spoken of Their Majesties' visit as a new and intimate stage in the evolution of the Indian Empire. The next stage will be the holding of the Imperial Court at a regular interval of three or five years at Delhi. With a permanent Imperial palace at the immortal capital of India, this will not be a very expensive innovation and the political and moral advantages of it will be enormous.

For, after all, the true link between India and the rest of the Empire is the Imperial Throne. In the recent discussions on the powers of the House of Lords, some one said that it was necessary to maintain them intact, otherwise India would not care for the British Empire. This was not true. But what is true is that the part of the English Constitution in which the hopes and aspirations and, we may add, the memories of India find their most inspiring centre is the British Crown. The attachment and devotion of the British people to the Royal House, are well-known. If it is permissible to think of any circumstance as investing with added importance the ancient monarchy of England, the existence of India as the most important part of the Empire is such a circumstance. It is in the Imperial Throne, and through it, that the relations of India to England are transmuted from the varied character connected with their different historical origins into a uniform and common fellowcitizenship. The welcome which India extends today to Their Imperial Majesties is therefore no empty form. It is a welcome which proceeds from her deepest feelings of loyalty and devotion to Their Majesties personally, and also from her profound conviction that her position and prospects under British rule are almost wholly bound up with the power and prestige of the Imperial Crown.

**SIR NARAYAN CHANDAVARKAR'S
WRITINGS AND SPEECHES.**

Mr. L. V. Kaikini of the Servants of India Society deserves to be congratulated on the excellent selection that he has made from Sir Narayan Chandavarkar's writings and speeches in this volume published by the Manoranjak Grantha Pracharak Mandali. The book runs to over 650 pages and comprises Sir Narayan Chandavarkar's pronouncements on social, religious and political topics. Of the merits of these compositions from a literary point of view, it would be superfluous to say much. Sir Narayan is the possessor of a direct and lucid style, both as a speaker and as a writer. There is never any doubt as to his meaning either in reading or listening to him. There are a few speeches in this book on strictly political subjects. Politics has never been Sir Narayan's preoccupation. The bulk of the contents bear either on social reform, or are religious discourses spoken at the Prarthana Samaj. There are also a number of addresses delivered to students of an educational or biographical character. In all the varied topics of these compositions, the reader can discern a unity. Sir Narayan Chandavarkar is not what is called a pessimist or an optimist, but on the whole he is convinced that things are tending in the right direction, though he is not satisfied that Indians are doing as much as they ought to help things forward. The series of papers with which the volume opens entitled "The forces at work" well illustrates this observation. Sir Narayan points out in these articles how movements which were once bitterly opposed have since come to be regarded with the greatest favour. In fact, the burden of these articles is that notwithstanding appearances the forces of progress are steadily gaining ground, the forces at work being the impulse and the environment created by British rule, English education, Christian missions, the Brahmo Samaj and the movements connected with them. These four agencies are the mainsprings of Indian progress and Sir Narayan Chandavarkar's interest in them all is deep and constant.

Himself one of the finest products of these influences, he has always borne witness to their importance regardless of whether it was popular or not to do so. "It is, I know," he says in one of his papers, "the fashion in some quarters to cry down the Missionary, and to ignore the debt of gratitude we owe to him for what he has done and is doing. If to-day there is an awakening among us on the subject of religion and society, that is a great deal due to the light brought by him, and in more than one direction that light has penetrated and proved serviceable. Christian Missionaries have, among other things, helped to educate us and to revive our vernacular literature and the names of Dr. Wilson and others will ever remain identified with movements that have sought to raise the people. And who that is not deadened to the sense of truth will forget what we owe to the Christian Missionary?" It is not everyone, even of those who recognise the beneficent work of Christian Missions, that speaks up so frankly for them, and it is no wonder that among the more intolerant section of our countrymen Sir Narayan's open appreciation of Christian influences has not always been looked upon with particular favour.

In social reform Sir Narayan Chandavarkar has always confessed himself a rational reformer. That is to say, the deciding question with him is, Is a certain reform rational, and not whether it is in accord with ancient texts. In a speech delivered at the National Social Conference held in Madras, he points out with great force that you cannot cut up social reform into this or that item, but must go behind the particular customs and take hold of the symptoms for the purpose of diagnosing the disease. "To carry forward the struggle of society for a higher life, you need to look at its customs in a wide and comprehensive spirit. What the social reformer must first equip himself with to make the reform really beneficial is what Emmanuel Kant called the spirit of illumination—the sympathy and love which enables us to comprehend the solidarity of society and to work for the removal of all social evils whatever and wherever they are... To work at particular reforms is good, but to work at them with the consciousness and conviction that they are parts of a whole is better because necessary." It is for want of this "illumination" that we have such anomalies as the reformer who advocates widow-remarriage but is a staunch upholder of caste, the reformer who is for foreign travel but is against giving freedom to young widows to remarry, and the reformer who refuses to be bound by the restrictions as to food and drink but insists on enforcing restrictions of intermarriage. All these types have yet to learn the great lesson that freedom as such is the very life-breath of a progressive society and that arbitrarily to restrict it at one point is to kill it as a whole.

Nobody can fight more energetically for particular causes than Sir Narayan Chandavarkar. But he never dwells on any one of them to the exclusion of others in his addresses on social reform, which are always directed to bring out the unity of progress. And as they are not limited to one single reform, so his sympathies are not confined to his own community. Sir Narayan Chandavarkar's distinguishing characteristic, indeed, is that in his discernment and appreciation of good, he knows no caste or creed. He is one of the warmest admirers of the many admirable features of Parsi social life. In two articles written in 1885 for the *Indu Prakash* which he was then editing, he gives a very sympathetic account of social reform in that community, and calls upon other communities to profit by the example of the Parsis. A whole section of the book is devoted to "Addresses to Students"—a proof of Sir Narayan Chandavarkar's life-long interest in them. He brought all the resources of his wide and accurate reading to bear on his addresses to students, so that they in no way fall short of the standards of his addresses to maturer audiences. His reverence

for youth, for its high opportunities and its noble promise, is unaffected and touching. He has no patience with those who say that women stand in the way of progress. "Revere the woman-soul, awaken, enlighten, elevate its power of love, endurance and kindness, and everything else by way of national greatness and grandeur will follow." And so also as regards the masses. He has great faith in the masses. There is, perhaps, no social evil on which he speaks more vehemently than the position of the depressed classes. We may conclude this notice, with a passage from his address on the depressed classes in 1910 which has become almost classical in the history of the movement. "This movement for the elevation of the depressed classes, rightly conducted, sympathetically directed, with patience, must elevate us all whether we be high-caste or low-caste. So long as we have the untouchable among us, we shall bring to ourselves the contamination of untouchableness. He who tries to lower and degrade others and treat them as castaways, ends in the long run by lowering and degrading himself. "There is no book to our knowledge from which the reader can get a fuller and deeper idea of the movement of social and religious reform in modern India. The book is well got up and is priced Rs. 2-8-0.

SANITATION.

A valued Correspondent writes:

I am constrained to say that neither people nor Government realize the great importance of sanitation. By living in insanitary conditions peoples' vitality is lowered and unless this drawback is removed, all reforms political, social, industrial, educational, &c., are sure to lag behind. All sorts of associations sleep for 11 months and with difficulty awake only in December to grace the various shows during the Christmas week. This is due not to want of will but want of energy. I have given much thought to this subject. Believe me this is solid truth.

The ideal of a sanitary reformer must be, let there be difference in the quality of food, clothing and building materials of the rich and the poor, but the latter must have ample houses to live in and ample pure air and water within their easy reach.

The sanitary conferences result in the employment of experts for making scientific discoveries of which advantage is taken by Europeans, but as the Governor of Bombay said recently, it is only too true that we Indians disbelieve science.

All the habits of the people may not be insanitary. Wholesome rules given by Indian law-givers from the earliest times are perhaps known and observed in some parts of this country, but many other parts are very insanitary.

I have seen a little of parts of the Madras presidency, Bengal and a great deal of the Deccan districts of Bombay and I can point out to the following crying sanitary wants in these parts.

When people begin to awake to their sanitary wants Government will have some part to play, but at present I am bound to say much is in our own hands.

The first thing is the improvement in the mode of house building. At present houses consist of four tall solid compound walls; to one or more of which the house proper is attached. There is light in open verandas but very little in rooms. Ventilation is provided by an open yard, which is often fouled by tying cattle, throwing water, bathing and putting it to worst uses. There is no opening for outside breeze to come in and purify this hotbed of a house. The best lighted and airy part of the house is occupied by the lord and master of the house who does not believe that the women-folk of the house have got lungs.

Every room should have a window of the size of one-eighth of the superficial area of the room. The window should open on an open area at least equal

to the height of the wall in which it is built which is only possible when there is a vacant land on all sides of the house. What I have said above is commonplace, known to every educated man but the number of those who practise it is not more than the number of social reformers and I regret to say that even learned religious and social reformers fail to show good example in this respect. I therefore cannot but think that "ardent spirits" are really urgently required to rise from amongst the people to convince the Government (a by no means easy task) to prevent such houses being built in the future either in towns or villages.

The question of town planning must be postponed to 50 years hence, not because it is not necessary today but because the ardent spirits will take time to arrive. By that time I hope the "land acquisitions" game will disappear from the face of the earth and towns will be built on new sites of small value.

Attempts at sanitation are non-existent in villages. In towns, they are in the hands of Municipal Commissioners who are Indians. Their quality has deteriorated since the late Lord Ripon brought them into existence. In old days, the influential but uneducated people gave their votes and used their power to secure election of their Lawyers and Doctors. So the committees were full of Lawyers. The elected members may have done their duties better than their successors of today, but they failed to come in touch with their electors and educate the voters. The consequence is that the educated men are now shelved and the banias keep the honour to themselves. The Committees have a fascination for increasing revenue and sanctioning establishments, but gutters continue to smell, the roads are dirty and muddy according to seasons. They sometimes spend large sums on land acquisition and build new slums. Will you believe it, that where many acres of land can be got in European quarters at one thousand Rupees per acre, in slums the Municipal Commissioners charge Rs. 5445 per acre for their slum areas, and persons who have faith in their (Municipal Commissioner's) wisdom but none in modern sanitary science outbid and increase the price to Rs. 10,000!

If you wish to know what the wise men of Poona have to say to sanitation, I will tell you that, although that city is miles long and broad, all the secondary schools and that city including the Girls' High School and the school are situated within an area of 1000 feet square. All the school masters and all the school boys wish to live in that area.

HINDU WIFE

MONTHLY REPORT FOR

Mrs. Parwatibai Athayle is at present on leave.
2. Mr. K. M. Phadke worked at Akola for a few days and will soon go to Khandesh for the collection of funds.

3. The following are the gifts other than money received during the month:—

The Home has received 'बुद्धेय महस्व' from Bombay. Mrs. Jambabai A. Sankai has sent 'अष्टवक्राणी'. We have received 'चर्मपर व्याख्यान' from the publisher.

4. The number of visitors during the month was 31, 9 of these were ladies, 19 gentlemen, and 3 students. Among the visitors 13 were from Poona, 4 from Bombay, 1 from Berar, 2 from the Konkan, 5 from South Canara and 6 from other parts of Maharashtra.

5. The number of subscribers during the month was 36 and the amount subscribed was Rs. 614 and 3 pice 3.

Hingane Budruk, }
Poona City. }

KASHIBAI DEODHAR.
VENUBAI NAMJOSHI.

THE KING'S FIRST STATUE IN INDIA.

His Excellency the Governor of Bombay unveiled on Monday an excellent bronze statue of His Majesty the King, as Prince of Wales, presented to Bombay City by the Hon. Sir Sassoon David. In doing so, Sir George Clarke said: "We have met together for a purpose which has a special significance to the city of Bombay, and is peculiarly appropriate to the present moment. It has fallen to me to unveil the first statue of His Imperial Majesty King George V, which has been erected in India, and I am proud of the honour. The idea, which has now assumed permanent form, arose at the time of the visit of Their Royal Highnesses the Prince and Princess of Wales in 1905. Sir Sassoon David set himself to the fulfilment of the general wish that this memorable visit should be recorded by the Sculptor's art, and it has happened that the work has been completed a few days before the than Prince of Wales returns to India as our King Emperor. When a statue is to be erected, the question of the site is of great importance and is, in my experience, generally the subject of controversy. I trust that all Bombay citizens will agree with me that this site, fronting the great road from the Apollo Bunder and backed by the fine mass of the museum of which His Majesty laid the foundation stone and which will be always associated with his visit in 1905 is the best that could have been chosen. Of the merits of the statue, the public will be able to judge. His Majesty, when Prince of Wales, graciously took a personal interest in the work, and Sir Sassoon David has spared nothing that could add to the effect, as the remarkably fine bronzes, round the pedestal, will show. I regard the selection of naval uniform as a particularly happy one in commemoration of the visit of a Sailor Prince to one of the greatest seaports of our Empire; but more than this can be said to emphasize the fitness of the choice. The uniform of the Royal Navy has behind it centuries of history stretching back to the days of Alfred the Great. No fighting force in the world has such a glorious record of achievement. The British Empire has been built up and handed down to us to pass on inviolate in territory and intact in honour to our successors by the agency which Thucydides called 'sea power.' There have been periods in our long history at which, if the Navy had failed, Britain must have sunk into the position of a group of small over-populated islands. But the navy never failed the nation in the hour of need. Under its vigilant guardianship, commerce increased during years of war, while the great Dominions owe their existence and their security to the great Dominions of brave sailors who have held the seas for centuries by the sea power. It was determined at the end of the 19th century by the did not under the guidance of its people as learned its lessons of liberty. This statue of the tremendous influence of sea-power at a crisis in their history? Should they not also remember that this noble city, which will greet Their Majesties right royally on Saturday, has grown up from the huts of a few Koli fishermen to its present position as the greatest centre of commerce and wealth in the East under the aegis of the British flag and the protection, unseen, perhaps, but ever potent, of the greatest navy of the world? Indians are rightly proud of the long lineage of their great princely houses. His Majesty can trace his descent from Egbert, who first united the three Crowns of England under one head, and who reigned not long after the overthrow of the White Huns in India, and nearly 200 years before the Afghans from Ghazni first reached the Ludas.

In Bombay the ancient throne of Britain will now be represented by the fine statue of the Great Queen Empress, which stands at the junction of Esplanade and Mayo Roads, by the striking equestrian statue of His Majesty King Edward VII, commemorating the royal visit of 1875, which is close at hand, and by this statue of our present King Emperor, which I am to unveil. Thus our citizens will have the presentments of three generations of Monarchs who have not only shown the deepest sympathy for their Indian subjects, but have guaranteed their liberties and laboured for their advancement. To all the loyal people of India, the divinity that doth hedge the person of the King powerfully appeals as the result of the deep reverence built up during centuries of their history and consecrated by their religions. To the Empire as a whole, the Throne is alike the symbol of unity and the inspiring force which radiates throughout all the oceans and seas of the world, and is felt alike in the little islands and in the great dominions which dwell secure under the flag. And now Their Majesties are approaching our shores to draw closer the ties which unite India to the Throne and to the empire to show in the most striking manner their affectionate regard for their Indian subjects, and to renew the pledges of just, sympathetic, and progressive Government under the operation, of which British India and the protected States are steadily advancing in prosperity. The welcome that Their Majesties will receive on Saturday will be worthy of the city of Bombay, and pregnant with the loyal devotion of its citizens.

By the gift of this statue, Sir Sassoon David has added to the adornment of our city, and has provided a permanent memorial of a great occasion—a memorial which, as I have said, can suggest many thoughts of the past and of the present to those who look upon it. But I have great pleasure in announcing that Sir Sassoon David is commemorating the first visit of a British monarch to his Indian dominions in yet another way. He has made over to Government a most generous donation of eight lakhs to form a permanent trust fund, the interest of which will be devoted to certain important public purposes, upon which we have agreed. The conditions will be made public immediately, and it will be seen that education and agriculture will specially benefit. I take this public opportunity of warmly thanking Sir Sassoon David, in the name of the citizens of Bombay, and the people of the Presidency for his beneficent gifts. I am sure that His Majesty will most desire that his gracious presence in India should be signalized by what will, now and in the future, assist in promoting the advancement of his subjects, and the income from the Sir Sassoon David Trust Fund, wisely employed, will year by year help forward the enlightenment of the people. It will be a constant source of assistance to Sir Sassoon David's aid to Lady David's aid to the Government of India. We have now only to wish that their Majesties the happiest and most successful of visitors. We know that they will endear themselves to all, and that they will take back with them enduring memories of brilliant scenes which only the East can furnish, and, best of all, of the loyal devotion of a warmhearted Eastern people. For His Imperial Majesty, I do not think we can wish anything better than is expressed in the words of the prayer which Shakespeare puts into the mouth of the Duke of Buckingham. "May he live longer than I have time to tell his years. Ever beloved and loving may his rule be! And, when old time shall lead him to his end, Goodness and he fill up one monument."

WELCOMES MESSAGES.

The following telegram dated the 26th November, 1911, was sent to His Imperial Majesty the King Emperor, at

Aden:—From His Excellency the Governor-General. "With humble duty, on behalf of India, I beg respectfully to welcome Your Imperial Majesties on arrival in Indian waters and on Indian territory. India with the deepest loyalty awaits with eager expectations the safe arrival of our Emperor and Empress." The following reply dated the 27th November, 1911, has been received from His Imperial Majesty the King-Emperor:—

"The Queen Empress and I sincerely thank you and the people of India for the hearty greetings which you have sent us on entering Indian waters. We look forward with the utmost pleasure to our arrival and to seeing you on Saturday."

WELCOME BY THE CONGRESS.

The following cable was sent by the Chairman of the Reception Committee, 26th Indian National Congress, to the Private Secretary to His Majesty the King-Emperor. "Reception Committee, Indian National Congress, Calcutta, tender cordial and respectful welcome to Their Majesties and express deep heartfelt devotion and loyalty to their persons and Throne, and pray their visit may conduce to the pleasure of Their Majesties and lasting good to the Indian people." The following reply to the cable has just been received from the Private Secretary from Aden:—"Their Imperial Majesties sincerely thank the Reception Committee of the Indian National Congress for their kind message of loyal devotion to themselves and earnestly trust that their visit may be of lasting benefit to Their Indian people." The following cable was sent by the Hon. Babu Bhupendra Nath Basu, chairman of the Reception Committee of 26th Indian National Congress to the Secretary of State for India:—"Reception Committee, Indian National Congress, offer their cordial welcome and respectfully invite His Lordship to be held in Calcutta on 26th, 27th and 28th December." The following reply was received from Aden:—"Pray, accept my best thanks for the cordial welcome offered in your telegram of the 25th, 'Crews'."

GREETING FROM BOMBAY.

Telegram, dated 26th November, to His Imperial Majesty the King-Emperor, H. M. S. Medina, Aden. "Government and people of Bombay Presidency, humbly tender to Your Majesties a "most loyal and hearty welcome to Bombay Territory—Clarke." Telegram, dated 27th November, Aden. To the Governor of Bombay:—"The Queen Empress and I sincerely thank you and the people of the Bombay Presidency for your kind message of welcome which we much appreciate George R. I."

THE SIR SASSOON DAVID TRUST FUND.

The objects to which this fund is to be applied are as follows:—(i) to promote the welfare of the agricultural and rural population of the Presidency, including Sind, by giving grants-in-aid, initial or recurring, of agricultural machinery, or by any other body, or by any person, with the approval of Government, having for their object the devising of new or improved agricultural machinery for use in the Presidency inclusive of Sind; (ii) giving grants-in-aid of expenditure incurred by Government, or by any person with the approval of Government, having for their object the devising of new or improved agricultural machinery for use in the Presidency inclusive of Sind; Note.—Any rural school established as in (a) shall be called "The Sir Sassoon David Agricultural School," and grant-in-aid as in (b) and (c) shall be called "The Sir Sassoon David Endowment"; (iii) to assist the building of hostels attached to educational institutions of all classes in the Presidency including Sind—(a) by placing at the disposal of Government from time to time such sums as the board may agree to for the building of hostels in connection with Government educational institutions of all classes: such hostels when built either partly or wholly by money supplied by the Board, to become the property of Government and to be managed by Government at their full and unfettered discretion; (b) when in the opinion of Government there may at any time be no further need for hostels at Government institutions, by giving grants-in-aid towards the cost of erection on hostels attached to private educational institutions recognized by Government; under conditions to be approved by Government. Note.—Any hostel built as above shall be called the "Sir Sassoon David Hostel."

MR. GOKHALE ON ELEMENTARY EDUCATION.

In the course of his remarks on the occasion of the annual prize distribution to the pupils attending the schools of the Society for the Promotion of Education of the Masses, the Hon. Mr. Gokhale observed: One of the reports which was placed in my hands by Mr. D. G. Dalvi one of the Secretaries of this Society, says that the idea which impelled the promoters of this movement to start their first school, called the poor boy's seminary, was that all national progress was really bound up with the question of mass education, that there would be no real national progress worth speaking of, unless there was a universal diffusion of education among the masses of the people. With that proposition I am whole-heartedly in accord and I am glad that there are signs visible on all sides which go to show that this great truth—this profound truth—namely, that there can be no real national progress for our people without universal mass education—this great fundamental and profound truth is being realised in an ampler and ampler measure on all sides of us. During the last 4 or 5 years there has been a gratifying awakening in the matter not only among the public, but also on the part of Government, and I think we may now feel confident that one question of mass education is steadily approaching its solution. It is really a most remarkable circumstance that during the last six months no less than 50 important Municipalities in the country have come forward to say that they are prepared to take up the question of mass education in real earnest and make primary education compulsory and free within their areas, if certain facilities are given to them. It is a matter of disappointment to me personally and to many others that the Bombay Municipality is unfortunately not likely to be of this number. But this must not discourage us. The Bombay Corporation, no doubt, occupies a foremost place among the Local Bodies of the country. But among institutions as among individuals it is often the case that it is not those who stand foremost that take the first step in a new direction. (Cheers.) And it not unfrequently happens that those who should lead and do not find themselves in the end forced to follow. (Loud cheers.) In considering this question of mass education there are two things which must be borne in mind by everyone interested in the question. In the first place, the uniform experience of the whole civilised world now is that there can be no vast diffusion of mass education in any land unless education is made compulsory and free. (Hear, hear). It is useless saying that Indian conditions are different; they are not different in this matter from those of other countries, for the experience I speak of is the result of our common human nature. If you persist in proceeding in India on other lines and want to make your experiments on this subject, you will find in the end that you are only engaged in prolonging the reign of ignorance on the land. If you really want a universal diffusion of education among the masses in this country, you must go and do what other countries have done namely legislate to make primary education for the masses compulsory and free. (Cheers).

OUR SLEEPING CONSCIENCE.

For more than 50 years now, primary education has rested on a voluntary basis and where are we to-day? Four villages out of every five in the country are still without a school; 94 per cent of the people are unable to read and write; and seven children out of every eight are growing in ignorance and darkness and all the moral and material helplessness which comes of such ignorance and darkness. Now, we cannot, we must not, allow this state of things to continue. Our conscience in this matter has been sleeping much too long. Take the city

of Bombay: From the report of the Committee appointed by the Corporation about three years ago, to consider this question, we find that the school-going population of this City for purposes of primary education may be put down at about a hundred thousand. Of these only about one-third are under any kind of instruction in Municipal, aided, unaided and even unrecognised schools. Two-thirds of this mass of children have yet to be reached and that, in a City like Bombay, which congratulates itself so often on its wealth, its enlightenment and its public spirit. If things continue to rest on a voluntary basis, it will require not only years or decades but centuries, before the children of this country start their careers in life with the same educational advantages as those of other civilised lands. I, therefore, say that we must have compulsory and free education in India and that we must lose no more time in making a beginning in the matter. In this connection, I must say a word about a suggestion which often comes from certain quarters, namely, that primary education is not worth imparting unless it is the best that can be given by trained teachers, with proper appliances and in properly constructed school-house. Such a suggestion, however constructive it may be in appearance, is really far more destructive than constructive. The first object of primary education is to remove illiteracy, and for this purpose almost any education is better than no education. I am glad to see a recognition of this in a recent resolution, issued by the Government of Bombay on rural schools last year. The view of the Government seemed to be that an extension of primary education was not worth attempting unless its quality was ensured to be of a high order. In this year's resolution on rural education, however, the Bombay Government express their readiness to entrust primary education in villages to the old type of untrained teachers, thus recognising the soundness of the view that the first object of mass education is the removal of illiteracy. One more point I would like to urge on your attention on this subject and it is this, that all over the world in every civilised country, the burden of primary education is divided between the Central Government and the Local Bodies. There has at times been a tendency in this country on the part of the Government to say that this burden should be borne entirely or almost entirely by Local Bodies and there is also a tendency sometimes on the part of Local Bodies to say that the burden should be borne by the Central Government. This really indicates a reluctance on the part of both, the Government and the Local Bodies, to do their proper duty in the matter, and the only way in which both can be made to move as they should is by the pressure of public opinion being brought to bear on them. Unfortunately our public opinion is not sufficiently articulate, insistent, or persevering or even well informed.

THE FIRST DUTY.

Our first duty, therefore, is to educate the public opinion of the country and having educated it to organise it and to bring it to bear on those who are in authority whether in the Central Government or in Local Bodies. It is well to remember that Local Bodies require at times the pressure of public opinion no less than the Central Government for a tendency to move in fixed grooves goes with all exercise of authority Local or Central. And I am convinced that if only we are earnest and persistent enough in this matter, success is bound to be ours. Every feeling of justice, every sentiment of humanity must impel us to press forward with this question. 94 per cent of our people should be sunk in ignorance, superstition and squalor. I can think of no injustice more cruel or monstrous than this. Even on the lower plane of self-interest—how can there be any real progress for our people with 94 per cent of our people unable to understand what progress means. And how can a nation be evolved out of such material? There-

fore, if we are in earnest about national progress, and if we recognise the dictates of justice and of humanity, this is the one question of all questions to which we must direct our energies at the present moment—the question of mass education in the land. If we take up the question in the right spirit and persevere with it as we should, we shall have ensured the future of our country. If, on the other hand, we continue to neglect it, as we have been doing all these years, we may talk of national progress as much as we choose, we shall not be able to achieve it till the crack of doom. (Cheers.)

THE BOMBAY EXHIBITION.

His Excellency the Governor opened on Thursday the Exhibition of Old Bombay, and in this article the *Times of India* briefly indicates one or two aspects of this undertaking to which for various reasons it has hitherto been impossible to call the attention of the public. But before dealing with those points it will be well, we think, to explain the aims and objects of the Exhibition. It may seem late in the day to be doing this, but the volume of criticism directed at the organisers of the Exhibition shows that this elementary point has not been grasped by many people who have not taken the trouble to inquire into the affair which they are so ready to criticise. The prospectus of the Exhibition stated that "While one of the principal objects of the Exhibition is to encourage the arts and industries of India, and particularly of the Bombay Presidency, no effort will be spared to cater for the amusement and pleasure of visitors and to make the Exhibition the outstanding feature in the reception of Their Majesty." That should be sufficiently clear: the Exhibition was never meant to be a free treat for the benefit of those who like to obtain their amusements on the non-contributory basis. In the event, however, of the Exhibition not paying its way, the Royal Visit Fund and a number of patriotic gentlemen have guaranteed a sum of about two lakhs of rupees. Whether the Committee have been wise or not in drawing up the scale of charges remains to be seen, but in any case they have had definite data to go upon which their critics have not had and at the same time have been ready to give a courteous hearing to any suggestions directly offered to them.

ARTS AND CRAFTS.

That the Exhibition offers in a concentrated form the attractions of the White City, Olympia, and Coney Island is by now fairly well known. It does a good deal more than that for the visitor who goes, as many will go, merely in search of amusement. It provides those who do not care for the thrills of mountain railways, captive balloons, and joy wheels, with the opportunity of sitting in a comfortable club, dining in a first rate restaurant, listening to the best bands in Bombay, watching the play in an open air theatre, or seeing the sports in the Stadium. But many visitors, more seriously minded, will turn their attention at once to the Arts and Crafts Court and the Loan Court. The former building contains the wares of about 100 exhibitors, illustrating all the more important products of our textile industries; fine and applied arts, metal, stone and woodwork, and general industries with the exception of chemicals and food-stuffs. It has unfortunately been impossible to catalogue all of these exhibits in the guide book, as many of them were received at a late hour, but the arrangement of the Court according to a plan of grouping the exhibits under classified heads, has been adhered to, so that the absence of a full descriptive catalogue will be less felt.

Under the Arts and Crafts heading may also be grouped the interesting model glass-works erected by the Paiza Fund Glass Works of Talegaon, a swadeshi undertaking that is be-

coming well known on this side of India; the Rangoli drawings of the Pathare Prabhu ladies (near the balloon enclosure); and many of the shops in "Old Bombay."

COURT OF LOAN EXHIBITS.

The fine court devoted to loan exhibits is one of the buildings most worthy of attention. It is quadrangular in shape, and in form like cloisters surrounding and opening upon a green lawn. The walls, covered with oriental carpets, form a handsome background for the pictures and show-cases, and give a greater appearance of solidity to this building than it actually possesses. Here again, the guide book is unavoidably incomplete, for the large collection of Kashmir work sent by Julbar Khan of Srinagar, which includes finely carved screens and Tibetan metal work, is not catalogued. Properly speaking, it should have been placed in the Arts and Crafts section, but the exigencies of space sometimes override the classifications arranged.

The other contents of this court may be roughly divided under the headings—those which illustrate, or are connected with the history of Bombay and those which do not. The former class, taken in conjunction with the reconstruction of Old Bombay and the two models displayed in the "Cornwallis Memorial" affords scope for a good deal of study. The late 18th century maps of Bombay, lent by Mr. Purshottam Vishram Mavji, the early 19th century views from the same gentleman's collection, and the models lent by the City Improvement Trust might be regarded as three chapters in the history of Bombay. The gaps between those chapters are to some extent filled up by the exhibits here displayed. For example, the figureheads of old Indian Navy ships—built in Bombay in the days when Bombay built ships for the Royal Navy as good as any that came from England—recall as few other objects could do, a phase of our local industries and history that is passed. It is true that the figurehead of H. M. S. Elphinstone, built in Bombay in 1824, is not much like the great Mountstuart Elphinstone, but then no more is the buxom lady who forms another of the figureheads lent to the Exhibition anatomically quite correct. No matter. They well deserved the airing which they have been allowed to take out of the Dockyard.

Among the many articles, not directly concerned with the history of Bombay, may be mentioned valuable sandalwood and ebony carvings from Mysore; a large pearl and diamond carpet from Baroda, which is valued at Rs. 68,600; industrial exhibits from Bhavnagar and Porbandar; and specimens of Indian musical instruments. One important exhibit remains to be mentioned. This is the collection lent by Mr. Cecil Burns, the Principal of the J. J. School of Art. It includes drawings and paintings, architectural plans and elevations, architectural and other models in plaster, and ornamental works in gold and silver, copper and brass, wrought iron work, cabinet making and wood carving, enamels, pottery and carpet weaving. It comprises an admirable collection of paintings done by Indian artists of the past, but from the museum of the School. These will be seen by all lovers of art with great interest and their exhibition—to quote the guide book—shows that, however progressive may be the policy of the authorities of the School, the best work of the past is kept constantly before the eyes of the students for their inspiration. *The Times of India.*

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APPLY TO—Manager.

THE USE AND ABUSE OF TITLES.

The strong protest made recently at a public meeting by Lord Selborne against the practice, already sufficiently notorious, of bestowing "honours" in return for substantial subscriptions to the funds of the party in power, has once more called attention to an abuse, the demoralizing effects of which are more conspicuous than the possibility of its remedy. It would be absurd, indeed, to suggest that this is an evil of modern growth, and that the pure streams that once flowed from the Fountain of Honour have been muddied by the rough necessities of democratic party government. From time immemorial titles and other honours have been bought and sold, and for reasons far less creditable than those which actuate the chafferers in the modern political market. The Order of Baronets, of which so much has lately been heard, owes its very existence to one of the astute devices by which the "British Solomon" sought to evade the necessity for appealing to a parsimonious and critical Parliament; and Charles II. is said to have hit upon the cynical conceit of settling his tradesmen's bills with blank patents of baronetcy negotiable in the market. It is true that the market was more limited then than now, being confined to "gentlemen"; but gentry itself was, as we know from William Harrison's incomparable description of how gentlemen were made in England under Queen Elizabeth, a purchasable commodity, since any one who could live "without manual labour," and "bear the port charge, and countenance of a gentleman" could have "for many a coat and arms bestowed upon him by the heralds, who in the charter of the same do of custom pretend antiquity and service, and many gay things," a process which, according to some, is not yet wholly obsolete. The practice, then, of purchasing rank is established upon very venerable precedents and, if it lingers on, it is probably because it is less obviously harmful than another abuse once equally prevalent, namely, the purchase of office. After all, the best comment to be made on the action of a man who buys a title is probably that made by William Harrison--namely, that "No man hath hurt by it but himself, who peradventure will go in wider buskins than his legs will bear, or, as our proverb saith, now and then bear a bigger sail than his boat is able to sustain."

It is possible that the abuse of the sale of titles, if what is, after all, but hearsay and suspicion were to become public certainty, might lead to an agitation for their abolition. There is no lack of very plausible arguments for such a course; there are also precedents, though of a somewhat double-edged application. Titles of honour, as understood in the sense of what Seiden calls "honorary" as distinct from official styles, have, for the most part, long been emptied of their original meaning, and have become mere labels of dignity and rank. The age of the *philosophes*, in its passion for establishing human institutions on a sound basis of logic, saw the anomaly and attempted to correct it. The Constitution of the United States refused to recognize titles of honour; by the decree of June 19, 1790, the French National Convention abolished them; and British philosophical Radicalism was loud in its applause. "A titled nobility," wrote James Mackintosh in his "Vindiciae Gallicae" (1791), "is the most undisputed progeny of feudal barbarism. . . . The august fabric of society is deformed and encumbered by such Gothic ornaments." Yet the Gothic ornaments survive, and there is little sign that the taste of the age regards them with disapproval. The reaction in their favour, indeed, synchronized strangely with the dawn of the Gothic revival, and their market value has been increasing ever since. Mackintosh himself became Sir James in 1803, and British Radicals have since shown little sign that in this respect they disapprove of his recusancy. The official refusal in France to

recognize titles has only led to their vast multiplication through private enterprise; while the Republican consistency of the Fathers of the American Constitution has had the singular effect of leading to a serious drain of wealthy heiresses from the United States, and incidentally creating a new value for titles in certain European countries where they had, as in Italy, fallen almost wholly into contempt. The truth is, that the desire to be distinguished among one's fellows is too deeply seated an instinct of human nature to be easily eradicated; and titles of honour are among the most ancient ensigns of such distinction. This being so the soundest philosophy, and certainly the most practical, is to make the best of a system so strongly rooted.--The Times

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PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII.

BOMBAY—SUNDAY, DECEMBER 10, 1911.

No. 15.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

The composition of an address of welcome or farewell is one of the most difficult things to achieve satisfactorily. The extremes to be avoided are the drawing up of an essay or a sermon, and the preparation of a catalogue of eulogistic epithets which have no special appropriateness to the person addressed. Even if these dangers are avoided, the best address that can be composed often falls flat if read in cold blood. It follows, therefore, that the truly successful address is one which, while keeping clear of the extremes, lends itself to being read with sympathy and feeling. The address presented by the Bombay Corporation to Their Imperial Majesties, met all these conditions admirably. Sir Pherozeshah Mehta's voice and manner very fully brought out and illuminated the excellent points of the address, and many people who heard him felt that he was the right man in the right place to perform the unique ceremony. The reply of His Imperial Majesty both as regards its substance and its manner of delivery could not have been improved upon. The manner was easy, clear and spontaneous; the words were unaffectedly hearty and generously appreciative. The reception of Their Imperial Majesties both at the Amphitheatre and during their drive through the city was enthusiastic. The opening chapter of Their Majesties' visit has been a happy one, and it is the earnest desire of all their subjects that the other chapters of it may be equally happy.

The Bishop of Bombay preached at the local Cathedral last Sunday in the presence of Their Imperial Majesties a sermon which contained many excellent ideas but of which, we are unable to say, that it was the most appropriate to the occasion. It was excusable if St. Xavier in the spirit of bigotry which was the prevailing type of Christianity in his day spoke of the people of India as the heathen, but no one who knows them can help resenting such an epithet applied to them in the twentieth century when broader views of religion prevail. There is nothing to choose, so far as breadth of vision goes, between Christians who speak of Indians as heathen and Hindus who speak of Europeans as *Mlenchas* which is very nearly the same thing. British rule is as superior to the Portuguese regime in India as the Government of England is to the Government of Portugal. The Bishop explained that this was because although the Portuguese walked humbly with God, they did not do justly and did not love mercy. Whereas the British, even if they did not, consciously at least, walk humbly with God, did justly and loved

Whatever may be the value of this political philosophy, as religion it is to be of more than questionable merit. It lacks, all the three attributes which were understood

in a particular age, and not some of them according to our modern and others according to medieval ideas. Then the Bishop held up Moses as a pattern for British rule. The choice was unfortunate for Moses, as is well-known, began his public career by, an act of political murder. He spied an Egyptian smiting an Hebrew, one of his brethren. "And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian and hid him in the sand." His dealings with subject races during the rest of his career, were of a piece with this lawless and anarchist deed. They were robbed and slaughtered in the name of the Lord and their lands taken possession of by Moses and his following. Surely it is no compliment to British rule to liken it to Moses. Why should Christian people go for a model to the promulgator of a dispensation which was expressly superseded by their religion?

Professor K. Sundara Rama Iyer has sent me a communication, printed elsewhere, criticising some of the observations made in the notice in the issue of the 10th November of his lecture on Ramanuja's place in Indian religious thought. He maintains that some orthodox Hindus are right in demanding "for the present" that their Protestant Hindu brethren should go out of the pale. He forgets that if they go out for the present, they go out for ever. And, then, what becomes of his exposition of the working of the Arya Dharma: "the rebels of to-day, the heretics of tomorrow, the brethren in faith the day after." We may enquire, in passing, in the cases of how many of those who go through the prescribed ritual, does it produce *chittasuddhi* or purification of the mind of its egotism and of its longing for the grosser pleasures of life? There is no use flying in the face of facts, and the facts about the consequences of ritualistic Hinduism are writ plainly on the face of the history of India for a thousand years and more. Did not Swami Vivekananda himself condemn the don't-touchisms and kitchen philosophy into which ritualistic Hinduism has precipitated the Hindus to the immense detriment of their moral and spiritual power? Then as regards our statement that Protestant Hindus were not uniformly or exclusively committed to the emotional aspect of religion and that it was largely a question of individual temperament in the Samajes as in other Churches, Mr. Sundara Raman is clearly not right in interpreting it as a definition of the ideal of the Samajes. As Mr. N. B. Divatia pointed out in his letter published in the issue of the 26th November the ideal of the Brahma Samaj is the harmonious combination of all the three aspects of *bhakti*. What we said, and say is that in practice this harmonious development is, neither in the Samajes nor in orthodox Hinduism, seen in the majority of people. We are so conditioned that we can not be all love and all knowledge and all energy at the same time. That is the prerogative of God!

chosen few, and if Professor Sundara Raman thinks that it is the common rule among orthodox Hindus we can only marvel at his capacity for abstraction.

Professor Sundara Raman's remarks about caste are not quite clear to us. He seems to think that to believe, as he does, that the present caste system is "a shattered and deformed remnant of the ancient system" is very different from condemning caste altogether. What was the ancient system? It was that a man's rank was determined solely by his character and conduct, and not by his birth. The present system depends wholly on birth. It is impossible to conceive two systems which are more direct negation of each other than these two. If Professor Sundara Raman is able to harmonise his belief that present system is "a shattered and deformed remnant of the ancient system" with a rigid adherence in everyday life to that shattered and deformed remnant, it is a matter between him and his conscience. To our mind, the ancient system virtually meant that every man was free to achieve the social and spiritual position for which he was fitted by character and conduct—the very ideal of modern democracy. The present system of making birth the test of social gradation, is our greatest obstacle in the way of bringing back the old principle. The Samajists are consistent in giving up the present system as being a hindrance in the way of making character and conduct the determining factors of a man's worth. It is immaterial whether they profess in set phrases to revive the old system or to introduce the modern democratic ideal. As a matter of fact however, Samajists are fully aware that their principles are in perfect accord with the religion of the Upanishads and the Gita. Can orthodoxy say as much? Professor Sundara Raman repels as being entirely gratuitous our remark that he assumes an attitude of unconscious hostility to the achievements of other branches of the human race. The reader can judge for himself from the learned Professor's references to Christianity wherein our remark was gratuitous, whether in characterising his attitude as hostile or in qualifying his hostility as unconscious. Heine would have called Hinduism as he called Christianity "purely traditional hypocrisy" had he lived in India instead of in Europe, and the Earl of Dunraven would have found material here as in England for condemnation. We may not be drifting into barbarism, but any one inclined to take a pessimistic view, would find much to make him conclude that we are drifting as a race into hopeless senility. We do not see the fairness or the philosophy of accepting remarks such as those of Heine and Lord Dunraven as the absolute truth about Christianity and English society while denouncing similar observations by Protestant Hindus of our own religious and social life as undutiful and rebellious.

There is one other criticism of Professor Sundara Raman's which we have to notice. It is really not so much a criticism as an apology. He virtually admits that idol worship is not consistent with the doctrine of the omnipenetrativeness of God and the solidarity of man, but that it is recommended as an aid to meditation for those "who cannot fix their minds intently on God for purposes of worship." We may state, in passing, that personally we have never appreciated the fierce vituperation which is sometimes poured on idolatry as such by some preachers. Idol worship, it can be easily shown, is a vain and ineffective excrescence on religion, but it is not in itself, except where the images used are gross or obscene, wicked or infamous. The violence of Jewish and Mahomedan denunciations against idolatry was due to the gross and degrading character of many of the idols which were worshipped in

ancient Judea and Arabia. Christ never showed the same zeal against idolators, and St. Paul was able to recognise the Unseen God behind the idolatries of the ancient Greeks. In the Roman Catholic Church, the worship of images is a necessary part of religious discipline. The attitude of the Brahmo Samaj as a whole to idol worship is one of stern disapproval but not that of fanatical hatred. The original Trust Deed of the Brahmo Samaj executed by Raja Rammohan Roy, on which all later documents are modelled, strictly debarred the setting up of any image or idol in the place of worship, but it also enjoined that "in conducting the said worship and adoration no object animate or inanimate that has been or is or shall hereafter become or be recognized as an object of worship by any man or set of men shall be reviled or slightingly or contemptuously spoken of or alluded to either in preaching, praying or in the hymns or other mode of worship that may be delivered or used in the said Building." But it is all the same a fallacious premise that any man can rise to the correlated ideas of the omnipenetrativeness of God and the solidarity of man from the worship of images. No one can rise above the object of his adoration, and the instincts of idolatry everywhere are to surround itself with sensuous, and sometimes sensual, adjuncts in order to prevent the interest of the worshipper from growing cold and lifeless as the object of his worship. The self can be uplifted alone by the Self, as the Gita tells us from the depths of its spiritual intuition.

The Hindu University deputation headed by the Maharajah of Darbhanga waited upon the Hon. Mr. Butler at the Delhi Town Hall on Monday when the details of the draft of the Hindu University Bill were placed before him and informally discussed. The Education Member was sympathetic throughout and said he would place the whole question before His Excellency Lord Hardinge and the Government of India as soon as possible. The Correspondent of the *Times of India* telegraphed that the discussion with the Hon. Mr. Butler was private and that the details will not be published. Speaking at the Mahomedan Educational Conference on the same day the Hon. Mr. Butler is reported to have said that both the Mahomedan and Hindu schemes would be sanctioned by Government, if sufficient sums of money were collected, and to have urged them to realise the subscriptions already promised and to induce the public to give fresh subscriptions. The present financial position of the Mahomedan scheme is stated to be that of 30 lakhs subscribed, over one-half or about 17 lakhs have been realised and these include almost all the big cheques. As regards the Hindu scheme, the *Leader*, which ought to know, calls on the promoters to publish a similar statement, adding that it believes that very little has been done in the way of collection. Some further particulars will be found in the summary which is reproduced in another column from our Allahabad contemporary.

A Depressed Classes Association, under the designation of the Keraleeya Kammalla Samajam, has just been organised in Calicut with branches all over Malabar. The members at present number over eighty-five, and are made up entirely of the goldsmith, blacksmith, carpenter, washerman and barber castes, their main object in forming the association being to ameliorate the social, moral and economic condition of their fellowmen and to adapt themselves as far as possible to agriculture.

The many friends of Mr. Sasipada Banerji, a veteran reformer of Baranagore, will be glad to hear that he has recovered from the serious illness which he recently suffered. He is now well but he is improving rapidly.

CONTENTS.

Editorial Notes.	and Mr. Dadabhai Naoroji.
Mr. Haque's Presidential Address.	Sectarian Universities.
Ramannuja's Place in Indian Religious Thought.	A Queer Caste Dispute.
Their Imperial Majesties in Bombay.	The Hindu University Deputation.
Their Imperial Majesties	The Mahomedan Educational Conference.
	Play.

THE INDIAN SOCIAL REFORMER.
BOMBAY, DECEMBER 10th, 1911.

MR. HAQUE'S PRESIDENTIAL ADDRESS.

The Behar Provincial Conference met at Gaya this year and was presided over by the Hon. Mr. Mazharul Haque. Mr. Haque has made his mark as an independent and intrepid member of the Imperial Legislative Council. He has shown that he is not one of that large class of men who, when a question presents itself to them, form their opinions on it according to what the party or set to which they belong may be expected to think of it. Mr. Haque has supported Government in the Council against his non-official colleagues; he has supported his non-official colleagues in opposition to Government. He has differed from his fellow Moslem members sharply, and has co-operated with them with energy and enthusiasm. This attitude of mind is extremely trying to a party man who likes to be able to forecast with certainty how a man will vote even before he or anybody else is apprised fully of the merits of a discussion. But to thoughtful persons, the views and opinions of men like Mr. Haque are, on that account, all the more interesting. It is not meant that Mr. Haque can not commit mistakes. But his mistakes have the merit at any rate of being his own. We may observe in passing that few as is the number of Mahomedan public men as compared with other communities, there are already a larger proportion among them of leaders who do not mind forming and expressing opinions which may not commend themselves to their colleagues and co-workers. We do not think that the spectacle of such a sharp difference of opinion as that disclosed by the written address of His Highness the Aga Khan who was to have presided and the spoken address of the Nawab Imdad ul-Mulk who took his place at the Mahomedan Educational Conference at Delhi held last week, on The Hon. Mr. Gokhale's Elementary Education Bill, would have been allowed to become public in any other political or educational Conference. The pretence of an agreement would have been sought to be kept up to the confusion of the great mass of the public and to the serious injury of freedom of discussion. We are strongly of opinion that this feature of Mahomedan public life is highly hopeful for its future. No one can claim that his opinion on any question is necessarily the right one. Honest difference of opinion is the essential condition of a healthy and productive public life. It is when men looking at questions from different points of view, combine and work together upon ends, that public life acquires weight and becomes, besides, what it should be, a formation of character.

It is this quality giving rise to the feeling that one will not be treated to stereotyped opinions on well-worn themes, which sustains the reader's interest, as we daresay it sustained the listener's interest, throughout Mr. Haque's address. One feels that he is permitted here to witness an intellectual and not merely a labial operation. At the same time, Mr. Haque does not differ for the sake of differing. He gives us his reasons, generally sound, for his views, and not infrequently he is able to cite some others equally distinguished in public life—but not always the same people—in support of his position. We are very glad that Mr. Haque took occasion in an early part of his address to reply to those who profess a preternatural delicacy about declaring our feelings of attachment to British rule. The objection is itself nothing more than a sentiment. We have ourselves nothing but contempt for the men who are always flaunting their loyalty in the face of the powers that be, with an eye, no doubt, to business. But there are occasions when even the most restrained of men should give some sign of his feelings and when reticence is altogether unsocial and unpatriotic. Such an occasion is the visit of Their Imperial Majesties and the holding of the Imperial Durbar at Delhi. There are, we know, perfectly loyal men who have not hesitated to say that the results that may be expected of this visit are not commensurate with the anxieties involved. There are others who firmly believe—and we are of this class—that the advantages of the visit are so important and impossible of achievement by any other means, that the decision of Their Majesties is a piece of high good fortune to India, and that the anxieties connected with the visit, though not baseless, have been exaggerated by those who think otherwise. This, however, is a matter which, after the splendid warmth of the reception at Bombay and at Delhi of Their Imperial Majesties, has a merely antiquarian interest. Mr. Haque observed: "Some people say, 'We are all loyal, why proclaim our loyalty?' My reply is that I am not ashamed of being loyal and I do not want to conceal a feeling which is uppermost in my mind. I would be false to myself and to my conscience if I did so." Nothing is more calculated to retard the progress of India than the existence of a feeling of suspicion, especially unreasonable suspicion, between Government and the people. If the educated classes had not hitherto left the task of proclaiming the loyal sentiments which undoubtedly actuates them as much as any other classes or interests, to be discharged almost exclusively by those who have some personal ends to serve, the recent history of the land would perhaps have been the richer by the omission of a few black chapters.

Mr. Haque dwelt in his address on some of the important questions of the day, provincial and general, and his observations on every one of them were marked by freshness and sincerity. Mr. Haque complained, rightly we think, of the abstinence of Bengalees domiciled in Behar from the public life of their adopted province. This is a complaint heard from other parts of the country also, and one for which so far as we know there has never been a satisfactory answer. This is not as it should be. Mr. Haque paid a generous compliment to the great stimulus which the Bengalee element in Behar had

given to the intelligence and public spirit of the province, and strongly condemned the narrow sentiment which made a difference between its Behari and Bengalee inhabitants. The remarks of the President of the Behar Conference on the rumours about the modification of the Partition are noteworthy. He is prepared to support a modification if Behar is thereby constituted a separate province "with legislative and executive councils, a High Court and a University of our own." If this is not to be, then he and his fellow Beharees are firmly opposed to any modification of Lord Curzon's arrangement. Especially do they protest against the idea of creating, under a Governor, a Commissionership of Behar, analogous to that of Sind, or even a Chief Commissionership, as being highly preposterous. We are unable to appreciate Mr. Haque's observations on the two schemes for sectarian Universities and, indeed, think them to be rather inconsistent with the sentiments expressed in other parts of his address. Mahomedans subscribing to the Hindu scheme and Hindus, to the Mahomedan scheme, present no doubt a spectacle in pleasing contrast to the underlying sectarianism of the movements. Why, in the name of commonsense, if the Maharaja of Darbhanga can subscribe to the Moslem and the Aga Khan to the Hindu scheme, should they not both combine their resources in a common scheme where denominational teaching will be kept for the Colleges, while the University will be open to all!

RAMANUJA'S PLACE IN INDIAN RELIGIOUS THOUGHT.

Professor K. Sundara Rama Iyer, M. A., writes:

I thank you for your courtesy in sending me a copy of your issue of the 19th November last containing your review of my lecture on Ramanuja published by the Srinivasa Mandiram, Bangalore. Allow me briefly to reply to some of your observations and criticisms thereon.

You strongly condemn the "stupidity" of those who want to "compel the followers of these movements (i.e. Hindu Protestants) to declare themselves outside the pale of Hinduism." Allow me to point out that this charge against orthodox Hindus is entirely unfounded, as you admit that the Protestants reject the ritualistic elements of Hinduism. These rest as much on the authority of the *sruti* as the contemplative and emotional aspects of Hinduism, and equally form a part of what you call "the excellences claimed for Hindu spiritual culture."—excellences which you "fully admit." Vedic Karma is wanted for *chittasuddhi*,—to purify the mind of its egotism and of its longing for the grosser pleasures of the life here and for the Elysian enjoyments of Svarga. Only then can the Jiva rise to the heights of divine meditation and self-realisation. Several of the Protestant Samajes who have thus by their own action kept themselves out of the pale of Hinduism now want to call themselves Hindus only to avail themselves of Mr. Basu's bill, if passed, and thereby to attract from the daily dwindling fold of Hindu orthodoxy those who are weak enough to yield to sense attractions from outside.

You say that I am "not right in holding that they (the Protestants of Modern India) are uniformly or exclusively committed" to the emotional aspect of religion. You proceed:—"It is largely a question of individual temperament, and in the Samajes as in

other Churches there are some people who are devoted to the emotional aspect of *bhakti*, while there are others to whom its contemplative and dynamic aspects appeal most." This is tantamount to an admission that Modern Indian protestants are not as a Church committed like the Hindus to these aspects of religion. Certainly the admission comes on me as a surprise,—for, when there is no consistent body of doctrines and precepts relating to these aspects of religion and when the service of God and man is relegated to the uncertain and anarchic sway of "individual temperament," there cannot be much of what Hindus have always regarded and valued as true spiritual culture and devotion. Hence those who, in spite of minor differences, belong to the ancient Vedic religion and who have to satisfy its demand for the practical observance in daily life of its rules and precepts regarding the culture of both devotion and emotion, cannot be blamed for desiring for the present to keep aloof from the avowed religious anarchy of modern Indian Protestantism. At present, Indian Protestantism is neither more nor less than Christianity without Christ. Christianity itself is in these days losing its hold on the cultivated mind of the West, for it is being transformed into a mere organisation of ethical or social service,—of what the late Swami Vivekananda in happy phrase called "social scavenging,"—and there is nothing in it of the practical spiritual side of religion which is known to Hinduism as *karma*, *dhyana*, and *jnana*, of the quest after and the finding of the Supreme Self. Modern Indian Protestantism has not even that valuable spiritual element still lingering in some modern Christian minds,—their belief in a Divine Saviour claiming to be the manifestation of the unmanifested Supreme Being and declaring the path to salvation.

As regards the present caste system, you quote with approval my statement that it is "a shattered and deformed remnant of the ancient system," and proceed to say that "the Protestant Hindu says no more." I fear you are not unaware of the fact that Protestant Theistic Samajes reject caste in any form, ancient or modern. Some even unblushingly pervert the sacred authorities for the purpose of laying down that caste in any form, pure or impure, is not sanctioned by them,—though these perversions have been exposed times without number. It is, therefore, somewhat surprising to see that you can have the assurance to say that modern Indian Protestants agree with me in holding that the present caste system is "a shattered and deformed remnant" of the ancient institution of caste.

I cannot understand the grounds on which you credit me with the inclination to "assume an attitude of unconcious hostility to the achievements of other branches of the human race." I unhesitatingly characterise it as a gratuitous assumption. In the West, the modern tendency has been to make too much of purely material acquisitions and enjoyments; and, in the words of Heine, "Christian spiritualism is purely traditional hypocrisy." Modern Indians make too much of modern democratic civilisation. Listen to the judgment of a leading British politician, the Earl of Dunraven, who writes about the England of today:—"In social and political matters the nation is reverting towards sheer barbarism and a reign of violence and mere physical force" (*The Nineteenth Century and After* for September last).

Referring to the doctrine of the omni-penetrativeness of God and the solidarity of man, you ask:—"Who is the true guardian today of this doctrine, the orthodox man with his sects and images, or the Samajist with his faith in the one without a second?" I reply,—All Hindu declare their faith in the Unity of the Supreme Being. None of them identify the images of temples with the Supreme Godhead. T

real idolatry in India. No one is compelled to use images or symbols if he can get on without them. The Hindu sacred authorities enjoin the use of images only as an aid to meditation (*alambana*) for those who cannot fix their minds intently on God for purposes of worship. It is well to ponder over the following utterance of the late Swami Vivekananda:—"Man is to become divine, realising the divine; and therefore idol or temple, or church, or books are only the supports, the helps of his spiritual childhood, but on and on he must progress." And again:—"The tree is known by its fruits; and when I have seen amongst them that are called idolatrous, men the like of whom in morality or spirituality I have not seen elsewhere, I stop and ask myself, can sin beget holiness?"

K. SUNDARARAMAN.

THEIR IMPERIAL MAJESTIES IN BOMBAY.

The "Medina" with their Majesties the King-Emperor and the Queen-Empress on board, arrived in Bombay Harbour on the morning of Saturday the 2nd instant at about 10 o'clock. Their Majesties landed at about 4 o'clock in the afternoon and were received in the beautiful pavilion erected at the Apollo Bunder, by His Excellency the Viceroy, His Excellency the Governor of Bombay and other high officials. Thence Their Majesties passed to the *dais* in the amphitheatre where several thousands of the citizens of Bombay were waiting. When Their Majesties had taken their seats, the President of the Bombay Municipal Corporation, the Hon. Sir Pheroza Shah Mehta, read in a distinct voice the following address:—

We, the President and Members of the Municipal Corporation of the City of Bombay, crave leave, in the name and on behalf of all its inhabitants, to approach Your Imperial Majesties on Your landing on the shores of India with an expression of our deep-rooted loyalty, and of our pride and joy on this great and auspicious occasion. The event is one unprecedented in the annals not merely of India, but of the world-wide Empire over which Your Imperial Majesties hold sway. Never before have the Rulers left the centre of the Empire to visit their dominions beyond the seas. We recognise the significance of your advent; we realise that Your determination to announce Your Coronation in person to Your Indian peoples is a proclamation to the world of the great position which India holds in the Empire, and in the sympathies of the Royal House, and a demonstration that the Crown is the living bond uniting many different races in varying climes under the flag which stands for ideals of justice, righteousness and progress.

We claim that our City has a peculiar title to the honour of being the first in India wherein the King-Emperor and the Queen-Empress set their feet. The Dower of a Royal alliance, Bombay represents no chance settlement acquired by purchase from petty Chiefs, or selected by merchants fugitive from other centres. Its importance and future greatness were foreseen by the sagacity of statesmen, and its acquisition by a Treaty of State constitutes the first intervention by the Royal Government of England in the administration of the land of India. We proudly claim that the high hopes entertained by the statesmen who acquired the Island, and by the Governors who founded and administered the City have met with rich fulfilment, and that this City constitutes the strongest link between the civilizations of the East and West, which it has been the aim of the British Government to weld into one system.

with joy that Your Imperial Majesties are in our midst. When You came among

us six years ago, Your Imperial Majesties spared no pains to become acquainted with our people and problems, our arts and industries. We rejoice to think that since Your visit, a steady advance has been made in the realisation of high Civic Ideals. The natural vicissitudes of a Commercial and Industrial centre have affected, but not retarded, a material progress which has gone hand in hand with a lively desire to ameliorate the conditions under which our poorer citizens live, and to develop the natural advantages of the Island. We rejoice to think that Bombay is broad based upon the firmest of foundations in being united within itself, and that the diverse races and classes whom we represent are actuated by a strong sense of common citizenship.

In the gracious presence of Your Imperial Majesty the Queen Empress, the people of India, regarding Your Imperial Majesty as the lofty embodiment of the highest ideals of womanhood, will recognise with renewed feelings of gratitude and affection, Your interest in them, as evinced by this second visit to their shores. The advent of your Imperial Majesties as a visible indication of Your assumption of the Sovereignty of the Empire can not fail to leave an indelible impression on the hearts of Your Indian subjects. It is our fervent prayer that the reign of Your Imperial Majesties, fortified by a knowledge of the Indian people, instinct with sympathy for them in their sorrows no less than in their joys and imbued with a love for them inherited from Your revered predecessors, the Queen Empress Victoria and the King-Emperor Edward VII, may be fraught with the richest blessings for all united under the Imperial Crown.

His Imperial Majesty read the following gracious reply in a clear voice and with feeling:—

You have rightly said that I am no stranger among you, and I can heartily respond that I feel myself no stranger in your beautiful city. Six years ago I arrived indeed as a new comer; but the recollection of your cordial and sympathetic greeting is still fresh in my memory. The wondrous aspect disclosed by the approach to your shores, the first glimpse of the palms, rising as it were from the bosom of the sea, have not been forgotten, and have lost none of their fascination for me. From Bombay I set forth in 1905, encouraged by your affectionate welcome to traverse at any rate a part of this vast country, and to strive to gain some knowledge of its people. Such knowledge as I acquired could not but deepen my sympathy with all races and creeds, and when through the lamented death of my beloved father I was called to the Throne of my ancestors one of my first and most earnest desires was to revisit my good subjects in India.

It is with feelings of no common emotion that I find myself here again to-day with the Queen Empress at my side and that desire fulfilled. And I come with a heart full of gratitude that the anxiety due to a threatened scarcity in certain areas of the Presidency has, thanks to favourable and opportune rains, been happily dispelled, and that there is every prospect of your land being blessed with a good spring harvest.

Your eloquent Address has recalled to me that Bombay was once the dowry of a British Queen. As such Humphrey Cook took it over two hundred and fifty years ago, a mere fishing village. You, gentlemen, and your forefathers, have made it a jewel of the British Crown. I see again with joy the rich setting of its beautiful and stately buildings; I note also the less conspicuous but also more profitable improvements lately effected; but, above all, I recognise with pride your efforts to heighten what must always be the supreme

lustre of such a jewel as this, the peace, happiness, and prosperity of all classes of the citizens.

From my heart I thank you for the generous reception accorded to the Queen-Empress and myself to-day.

We earnestly pray that God's blessing may rest upon our Indian Empire and that peace and prosperity may be ever vouchsafed to its people.

Their Imperial Majesties stood up during the reply and the presentation of the Municipal Councillors which followed. The address was presented in a beautiful casket. Their Imperial Majesties then drove through a part of the City loudly cheered by the large crowds that had gathered on the road-side. A pleasing feature of the arrangements was the accommodation of about thirty thousand school children in specially erected galleries along the route of the Imperial procession. Their Majesties returned to the "Medina" after the procession. On Sunday Their Majesties attended Divine Service in the Cathedral. The Lord Bishop of Bombay preached a sermon on the occasion, to which we refer elsewhere. On Monday morning, Their Majesties visited the Exhibition where about thirty thousand children were assembled to greet them. The children sang songs and went through some graceful dances. Their Majesties were greatly pleased and interested. It is the general feeling, however, that the arrangements made to ensure the convenience and comfort of the thousands of children who had to leave their homes at very early hours in the morning, were less perfect than those in the processional route when these myriads of children were marched to their places and back without the slightest hitch. On Monday night, there was a fireworks display which was an immense disappointment. The immense crowds that had gathered from the city and suburbs to witness what was expected to be an unprecedentedly magnificent display, were treated to a very tame display of some of the most commonplace pieces. Some explanation is due for this fiasco, and will, we trust, be forthcoming. Their Imperial Majesties left on Tuesday night for Delhi.

The arrangements of the first day were simply perfect, the only complaint being about the speed at which the procession passed. An hour and a quarter had been allowed in the official programme from the start from the amphitheatre to the return to the same place, but it was finished in less than an hour. There was still a good half hour of daylight when Their Majesties re-embarked. But this is a minor matter, and the highest praise is due to those who were in charge of the first day's arrangements. We have already referred to the inadequacy of the provision made for the children's comfort at Monday's function at the Exhibition. The dispositions made by the B. B. and C. I. Railway authorities to cope with the enormous rush of passengers on Monday night to witness the fireworks, were not quite satisfactory. But the strain upon them was very heavy it must be admitted.

The State entry into Delhi took place on Tuesday in the course of which the Viceroy's Legislative Council presented the following address to Their Imperial Majesties. The Hon. Mr. Jenkins read the address. His Majesty's reply is also given below.

May it please Your Imperial Majesties,—On behalf of the peoples of British India we the members of the Legislative Council of the Governor-General with dutiful respect desire to tender to Your Imperial Majesties sincere and hearty welcome. We welcome Your Imperial Majesty as the first Sovereign of all India who has appeared on Indian soil, in this ancient city full of historic memories. Many famous Kings and Emperors have kept regal state, and the noble monuments of past glories which survive attest their greatness. Yet the greatest of them in the plenitude of his power never held undivided rule

over the vast Empire which owns Your Imperial Majesty's sway. Your Imperial Majesty's presence here is therefore an event without precedent in all the varied and moving scenes of Indian history and will for ever be memorable.

Loyalty to the Sovereign is pre-eminently an Indian virtue, inculcated by sages and religious preceptors from time immemorial, and in all Your Imperial Majesty's wide dominions your Imperial Majesty has no subjects more loyal and faithful than the inhabitants of British India. The Indian Empire holds many peoples of diverse races, speaking various languages and professing different religions. But from the snowy height of the Himalayas to the legendary Rameshwaram, from the mountain barriers of the West to the confines of China and Siam, they are all united in loyalty and devotion to Your Imperial Majesty's throne and person, and during the all too brief period of Your Imperial Majesty's sojourn among us, the feeling of joy and pride, to which we endeavour to give expression here, will be manifested in every city and town and village throughout the land with less pomp and circumstances, but no less enthusiasm.

The pleasure which we feel at Your Imperial Majesty's coming is immeasurably enhanced by the gracious presence of Her Imperial Majesty whom we welcome not only as the illustrious consort of our Sovereign, but in the character held in the highest reverence in India and dear to all Indian hearts.

We pray that Your Imperial Majesties may be granted health and happiness and length of days, and we wish that under Your Imperial Majesties' beneficent rule the Indian Empire may continue steadily to advance in the ways of peace, prosperity and contentment. We are well assured that there is no wish nearer to Your Imperial Majesties' hearts.

The King-Emperor acknowledged the address in the following speech:—

KING-EMPRESS'S SPEECH.

In the name of the Queen-Empress and on my own behalf I heartily thank you for your loyal and dutiful address, the words of which have deeply touched us. They recall those countless messages of affectionate devotion with which India, in common with all parts of my dominions, greeted us on our Coronation in England, and which have been repeated by all classes and creeds of my Indian subjects since our arrival in your country. I know from my Governor-General what strength and support he receives from the wise experience of the members of his Legislative Council, the chosen representatives of British India.

I much appreciate the welcome you offer us on behalf of its people. Rest assured that there is no wish nearer to our hearts than that in the words of your address. "The Indian Empire may continue to steadily advance in the ways of peace, prosperity and contentment."

THEIR IMPERIAL MAJESTIES AND MR. DADABHAI NAORUJI.

Mr. Dadabhai Naorji wrote from Versava, on 30th November to His Excellency Sir George Clarke, Governor of Bombay. Your Excellency,

May I request you to give the following from me, to their Gracious Majesties the King-Emperor and Queen-Empress on their arrival in Bombay:—"I was born in the middle of the reign of His Majesty King George IV. After 86 years I have the supreme happiness to hail and welcome heartily to my dear Mother Country, your Majesties the King-Emperor George V, and Mary."

In reply Sir George Clarke sent the following:—Dear Mr. Dadabhai Naoraji, I have great pleasure in sending you this expression of Their Majesties' appreciation of your kindly message.

The Royal message ran as follows:—

H. M. S. Medina,

Bombay,

3rd December 1911.

Dear Sir,

The King-Emperor and Queen-Emress were much gratified to receive your words of welcome to India contained in your letter of the 30th November to His Excellency the Governor of Bombay, and I am commanded to express to you Their Imperial Majesties best thanks for these kind sentiments.

Their Imperial Majesties were greatly touched by the hearty reception accorded to them yesterday by the people of Bombay.

The King-Emperor and Queen-Emress trust that you are in good health, and that your old age may be blessed with peace and happiness.

Yours very faithfully,
Stamfordham.

SECTARIAN UNIVERSITIES.

"The Madras Christian College Magazine" has the following in the current number:—

We have received a pamphlet entitled "The Hindu University of Benares. Why it is wanted and what it aims at," by Pundit Madan Mohan Malaviya. We have more than once expressed our views on the question of establishing sectarian universities in India. We question their value in any land, we consider them likely to be positively harmful, if not dangerous to India. We regret that the Government did not at the beginning of the movement indicate that efforts in this direction would not meet with favour. Our opposition is in no sense due to the fact that the movements now nearing fruition are Muhammadan and Hindu. Long before these movements were made to establish a Christian University, and that movement we considered not less objectionable. If it is the desire of the two great religious communities in India to create an atmosphere which their young men may breathe free from all contamination from the other, they may accomplish it, but they may live to regret it. We do not welcome the prospect of Hindus and Muhammadans growing up in utter aloofness from one another, neither should we contemplate with satisfaction the separation of our Christian young men from either. Not thus will India be welded into a patriotic whole. Aloofness in training has, we frankly admit, certain features in its favour, but these are far outweighed by the disadvantages.

We see that the Pundit uses the stock argument that the five existing universities, are mainly examining universities, and there is need for a university that will teach as well as examine. Is it not time that this erroneous argument should be nailed to the counter? The present universities began as examining bodies, they have long since become what is equivalent to teaching universities. Practically no candidates are permitted to appear at the examinations except such as have received the benefit of the teaching and discipline of one of the affiliated colleges. They are not fully residential universities, (Is any university fully residential?) nevertheless through the development of the system they are approaching that also. But though yet be regarded as residential, and can never in any sense be fully residential they are now to all intents and purposes teaching universities. They do not in

general appoint professors or lecturers themselves, but they require certain qualifications in the staffs appointed by the colleges, and they require every candidate to come under the tuition and discipline of these qualified teachers. It is far nearer the truth to say that the existing universities are teaching universities than to stigmatise them as merely examining universities.

Though opposed to the fundamental conception of sectarian universities we yet turned with interest to learn if the objects set before themselves by the promoters of the new scheme contained any real justification for so radical a departure. We found that the objects are four, in brief, (1) to promote the study of the Hindu Shastras, (2) to promote learning and research generally, (3) to advance and diffuse scientific, technical and professional knowledge, (4) to promote the building up of character by making religion and ethics an integral part of education. An examination of these shows that the only really distinctive object is the promotion of the study of the Hindu Shastras. All the other objects with the exception of the promotion of religion in Government Colleges may be and are carried out in affiliated Colleges, and even the study of the Shastras may be conducted in any affiliated College of existing universities that chooses to encourage it. We cannot help fearing therefore that the source of much of the enthusiasm which this project has awakened is neither a true love of learning, nor a genuine patriotism but sectarianism and the sectarian university is, we repeat, fraught with danger to India.

A QUEER CASTE DISPUTE.

A correspondent writes to us from Cocanada:—

With a view to terminate the misunderstandings which had unnecessarily created a split among them, and to improve their otherwise miserable lot, the dancing girl community of Paddapur resolved (a) not to associate with persons whom they cannot dine with, (b) not to adopt or bring up girls of other castes for perpetuating their shameful trade, (c) to educate their male children and (d) to assist and protect the poor and contribute their mite to charitable purposes with funds raised by subscriptions among themselves. The residents of the town were either glad or indifferent for the attempts made by the dancing girls to ameliorate their own condition, but the Kamsalis of the place, who now style themselves Viswa-Brahmans, took exception to the first of the above four resolutions by arrogating to themselves the inferiority of castes impliedly conveyed therein, and entered into a solemn league to boycott the dancing girls caste by not building or repairing their houses and carts, not making jewels for them, and by not repairing the carts of cartmen engaged by dancing girls.

It was also stipulated that each defaulter should pay a penalty of Rs. 50. An agreement was drawn up to this effect, and it was signed by those who could, and in the case of markmen their thumb impressions were obtained. Before long, some of the Kamsalis who had to live by earning the daily wages were obliged to relax their zeal. They betook to make ornaments and build houses for the dancing women. A penalty of Rs. 50 was demanded from one G. Atchanna for having repaired the cart of a member of the boycotted caste, and on his sternly refusing to pay it, a Civil Suit was filed against him by the other Kamsalis, in the District Munsiff Court, Paddapur, to enforce the terms of the agreement entered into by them.

Small Cause Suit No. 609 of 1911 was dismissed by the District Munsiff with costs as the conditions of the agreement were not binding on the signatories. The Kamsalis are now said to Smart under this self-courted humiliation. When will our people become wise and learn to behave like men?

THE HINDU UNIVERSITY DEPUTATION.

CORONATION DURBAR, December 5.

The members of the Hindu university deputation including the Hon. Pandit Madan Mohan Malaviya, Mrs. Besant, the Hon. Dr. Sandaril, the Hon. Baba Ganga Prasad Varma, Mr. V. P. Madhav Rao, ex-Divwan of Mysore, Baba Bhagwan Das, and Pandit Gokaran Nath Misra arrived here by the Darbar special on the morning of the 3rd. On their way at Hapur Chaudhri Raghubar Narain of Aodha and other *raisers* gave a warm welcome. A short address in Sanskrit was given to the Hon. Pandit Madan Mohan Malaviya and another to Mrs. Besant, to both of which Mr. Malaviya replied in Sanskrit and also gave a short address in Hindi. The members were then served with tea and refreshments. Other members of the deputation from the Punjab, Bombay, Bengal, Madras and the Central Provinces arrived during the course of that day, and on the morning of the 4th Sir Pratn Chandra Chatterjee and the Hon. Mr. Shadilal of Lahore also joined the deputation. On the afternoon of the 3rd an informal meeting of the members and other supporters was held, at the Darbhanga Camp, Sabzimundi. As arranged, the members of the deputation waited on the Hon. Mr. Butler at the Town Hall on the morning of the 4th at 10-30 a. m. On his arrival Mr. Butler was received by the Maharaja of Darbhanga, Mrs. Besant, the Hon. Pandit Madan Mohan Malaviya and other members of the deputation. The Maharaja then formally introduced the members of the deputation. The proceedings began with a very sympathetic speech from the Hon. Mr. Butler who explained the principal points upon which the Government laid stress in the framing of the constitution of the university. The points were being reserved for further consideration. Another short conference will have to be held with the leaders after the Secretary of State has expressed his views regarding the constitution for the proposed Moslem university. A Bill for the establishment of the Hindu university will then be drafted for introduction into the Imperial Legislative Council. As regards the finances, it is understood that a crore and a half will be required to put the university on a sound footing, but at least fifty lakhs of rupees will be necessary to start with. The sanction of the Government to establish a Hindu university may now be regarded as certain provided necessary funds to make a beginning have been collected. Several telegrams have been received by the Hon. Pandit Madan Mohan Malaviya from various Jain Associations in the country urging the establishment of a chair for Jain theology in the Hindu university. It is understood that it has been practically agreed to that a special provision will be made for the study of Jain and Sikh theologies in the university. Every member of the deputation felt pleased at the sympathetic attitude of the Hon. Mr. Butler. The proceedings of the Conference were however private.

MAHOMEDAN EDUCATIONAL CONFERENCE.

CORONATION DURBAR, December 5.

At yesterday afternoon sittings of the Mahomedan Educational Conference the Hon. Mr. Butler, the Hon. Syed Ali Inam and the Maharaja of Darbhanga were present. Nawab Vikar-ul-Mulk Bahadur, honorary secretary of the Conference and of the Aligarh Trustees, moved the following resolution in a speech of great earnestness. 'This Conference expresses with great earnestness and real enthusiasm its grateful thanks to the Government of India, which is the representative of his Imperial Majesty for its gracious kindness and great sagacity which will soon make it possible for the Mussalman

to realise their long cherished ideal of a Moslem university, and on behalf of the whole community this Conference thanks the Hon. Mr. Butler for his kind assistance in securing a most sympathetic consideration from the Supreme Government for the united wishes of the Moslems in their behalf.'

The Hon. Sahabzada Aftab Ahmed Khan seconded the resolution in a very eloquent and thoughtful speech.

The Hon. Mr. Butler who spoke in Urdu acknowledged his thanks for the resolution. He said what he had done was only his duty, but added that in view of his early associations with Sir Sayed Ahmad Khan, Mr. Justice Mahmood, and Nawab-Mohsin-ul-Mulk and his friendly relations with Nawab Vikar-ul-Mulk and the Hon. Mr. Aftab Ahmed Khan, it was also a pleasure to do what he had done. He announced that he was hopeful that both the Mussalman and the Hindus would get their universities if only they collected sufficient sums of money. It was not mainly a question of funds and he urged the Moslems to pay up what they had promised and to subscribe afresh.

He referred to the donations of H. H. the Aga Khan to the Hindu university, and of the Maharaja of Darbhanga to the Moslem university, and said that nobody would rejoice at the existence of such relations between these two communities more than the Government itself. He thought it a good omen that such relations should appear at this memorable time when all were uniting to welcome his most gracious Majesty.

The Hon. the Raja of Mahmudabad thanked Messrs. Butler, Ali Inam and the Maharaja of Darbhanga for gracing the Conference with their presence.

A resolution to that effect was passed by the Conference. The Maharaja of Darbhanga in offering his acknowledgments hoped that the sister movements for the Hindu and Moslem universities would soon put an end to godless education.

The Hon. Mr. Tatman (*sic*) made a pretty little speech in Urdu referring to the auspicious times when he could take part in such gathering as a member of the Moslem community, and said that he was enabled to keep up the habit of many of addressing that audience only through the presence of his senior colleague, the Hon. Mr. Butler, who had extended his sheltering wings over the speaker.

Three lusty cheers were given in honour of the distinguished visitor.

Formal resolutions regarding the death of the Nizam were then adopted.

PLAY.

[A characteristic article written by Sister Nivedita just before she left Mayavati on 20th June 1911.]

How many of us have thought for a moment of the essentials of play, that we might understand how profound was the thought of the ancestors that made the Universe *the play of God?*

We may have watched the play of animals, or the play of babies. What is it in these, that so attracts us, that makes so deep and delightful an appeal to the grown-up heart? Birds, kittens, young goats, and little children, all these cross our path in their aimless, purposeless activity, going hither and thither, they themselves care not where, pursuing after this and that, they themselves know not what, and every time we see them, some reflection falls upon us, of their own inexplicable delight. We are swept, as it were, into the vortex of their bliss. Their divine carelessness of care, their gurgling laughter, for the nonce is ours. Our tired hearts forget themselves. For an instant again, even the oldest of us—oldest the easiest—becomes a child, and we *play*. Are the essentials of play? Said Schopenhauer the will, is complete freedom from self-int-

it must not only be a selfless, it must also be a joyous exercise. The *ānandan* of play is of its very essence. And this smile of a child at play, this overflow of bliss without motive or purpose, our philosopher have thought of, as the thing most comparable to that dream of God that we call the Universe!

Play, in this, its spiritual essence, play as it expresses the individual soul, is a conception more than any other characteristic of the Indian people. It is expressed in their poetry, and in their drama; it dominates their humour: it interprets for them the whole of animal life: and above all, it sweetens and enlightens the life of the home. Where an unloving ear might hear querulous complaint, or soreness of spirit, the Indian mother, the Indian child, hears the cry for love. Where another might see naughtiness or self-will, they recognise only fun.

This unwillingness to take life seriously, is, in the eyes of more serious peoples, a bar to discipline. But would it not be worth-while to enquire whether play has or has not a discipline of its own? The play of birds and of kittens, is, as we know, simply a schooling. So is the restlessness of the baby, still in its mother's arms. How many are the lessons that we can remember learning, never to be taught again, in our own childhood's play! How many are the secrets, in this kind, that only mothers know!

But rising to a higher grade to play--the socialised game--such organised play as may be seen in European cricket or football, in tennis, or badminton, or even in croquet, what are the elements of discipline that we may find here?

In the very highest forms of play, the energy of the individual is completely subordinated to a communal end. One plays, not for oneself, but for one's "side." Remotely, one plays for all, since any overwhelming exhibition of skill, on one side or other, would end the game, and put a premature term to all delight. Emulation is indeed the great motive, in a game of skill; but it is benevolent, not malevolent, emulation; and it is emulation of a standard of excellence, not of person against person. All sorts of qualities of co-operation, mutual aid, presence of mind regard for the interests of others, are called for, and developed by good play. It is by no means dependent on selfish ambition.

If we watch a family or a group at play, we shall see that the playing-place is holy ground, governed by rigorous, though it may be only semi-conscious, conventions of its own. The first of its convention is equality. Son may play against the father, sovereign against subject, but as long as the game lasts only skill determines the difference of their ranks. The distinctions of the world are upset, abolished for the nonce by a convention that over-rides them. Fearless and frank avowals of skill, play to the height of one's own ability, for the benefit of all who fight under the same banner--this is the law of the player in the socialised game.

The second law of the play-ground is gaiety and cheer. Here, there is to be no grim and sordid grasping at gain. Victory and defeat must actually be the same, for the sake of sheer good manners. The man who seizes his own advantage too greedily, or shows the slightest scowl at his own loss, is labelled "cad" inevitably, in all the play of all the civilisations of the world. Play must never be taken seriously, as we say, though a man must put into it his utmost of high endeavour. The player must maintain an attitude of light-heartedness of detachment. He must always be ready, in the name of courtesy, to forego a great advantage. And never must there be caught, on his face, or in his air, the slightest personal exultation.

Play-ground overflow into life itself. 'No' is everywhere the watchword of the soul itself crystallises to its own soul received of, not as fame, or social

comprehension and sympathy, but as innermost honour, something that is to mantle us secretly, in the hour of prayer--a light burning within the oratory, and lighting up the image--a secret between ourselves and God.

The ideal of the playground is the ideal of the knight, the *kshatriya*. Only he who has caught the spirit of play knows how to live. He alone has true courtesy. He alone has true courage. He alone has freedom from self-interest. For the love of honour and the delight of contest are not selfish motives. And when old age calls the perfect knight to surrender the weapon or the tool that has been the plaything of a lifetime full of joyousness, it is he, the Bhishma without fear and without reproach, who can lie back upon the bed of arrows, and smile like a tired child into the eyes of Death.—*Prabuddha Bharata*.

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PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII. BOMBAY—SUNDAY, DECEMBER 24, 1911. No. 17.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

The international situation is not getting brighter as the following recent cablegrams from the several centres of disturbance show. A Reuter's telegram from Teheran, dated the 21st instant, reported that—

The Majlis by 39 votes to 19 has accepted the proposal of the Foreign Minister in favour of the appointment of a commission of five deputies, invested with plenary powers, to deal with the question of the Russian ultimatum. This is regarded as an important victory for the Government and there appears little doubt that Persia will now yield to Russia's demands with regard to Mr. Shuster.

Serious fighting between the Persians and Russians was reported on the 22nd and was followed by the news that official notices have been posted ordering the people to abstain from political meetings, except with the sanction of the police, as the question of the Russian ultimatum is being amicably settled. The Turko-Italian war has been resumed in Tripoli, and severe fighting resulting in heavy losses on both sides is reported. The Turks are proving their valour in the field of battle under extremely depressing conditions but they seem likely to suffer from dissensions in the Council Chamber as the following Constantinople message of the 21st instant seems to indicate:

The proposal of the Government to modify the constitution and give the Sultan an unrestricted power to dissolve Parliament, led to a most furious debate in Turkey's Parliamentary history. It developed into a violent Opposition onslaught on Government and the party of progress, the position of which has been seriously jeopardised. The Minister of War appealed for concord, otherwise Turkey would share the fate of Morocco and Persia. Efforts are being made to form a coalition Government.

In China the Conference between the revolutionaries and the Government, is not proving hopeful. According to a Shanghai telegram of the 21st:

In consequence of the Peace Conference deadlock the Consuls-General of the Powers have made unofficial representations to the Imperial and revolutionary representatives urging them to arrive at a speedy understanding in the interests of all concerned. Wu-Ting-Fang has replied that a hasty peace, not according to the wishes of the people, would probably lead to a more serious outbreak.

The representative of the Government, Yuan-Shi-Kai, on the other hand, stated in an interview that he would never agree to a republic. From Great Britain comes news of impending strikes of considerable magnitude. A Reuter's telegram of the 21st says:

The labour unrest threatens to mar Christmas in the Scottish and Welsh coalfields where a minimum wage is demanded, and also in North-East Lancashire, owing to the refusal of the Trade Unions objecting to work in the same conditions as non-members. The situation at Dundee is also serious. It is announced that there are prospects of a strike in the Lancashire struggle was

fired at Accrington where a mill stopped last evening owing to the refusal of the hands to work with two non-unionists. The Employers Association meets to-morrow to consider the situation. The lockout of a hundred thousand is expected.

Rioting broke out at Dundee on Thursday night, and the mounted police were obliged to make frequent charges. A thousand police massed opposite the railway station were attacked with showers of stones and four constables had to be taken to hospital. A number of civilians were also injured.

We reprint to-day from the *Indian Opinion* a full report of the function at which Mr. Polak's invaluable services in the cause of Indians in South Africa, was suitably acknowledged by our friends in London, on the eve of his departure for India. The following lists of subscribers to the testimonial and of those present at the meeting, attest to the truly national character of the movement.

Among those who subscribed to the testimonial were H. H. Princess Sophia Duleep Singh, H. H. The Maharaja Gakwar of Baroda, Sir M. M. Bhowaggee, Sir K. G. Gupta, K. C. S. I., The Hon. Mirza Ali Abbas Baig, The Venerable Archdeacon Potter, Ratan Tata, Esq., H. E. Cheesman, Esq., S. R. Pathor, Esq.,—Dharwar, Esq., G. Delgado, Esq., B. Eraneo, Esq., The Cambridge Mejliss, R. Dube, Esq., H. H. Abdul Kadir, Esq., P. Fakir, Esq., P. M. Krishnanji, Esq., H. N. Kuzru, Esq., A. M. Dawood, Esq., Asaf Ali, Esq., Nizam Deen, Esq., N. J. Moola, Esq., R. Santari, Esq.,—Pandalai, Esq., Miss Winterbottom, Miss Fisher, Miss Bonnet, Miss Hannington, and Mrs. and Miss Smith.

Among those present were Sir K. G. Gupta, K. C. S. I., The Hon. Mirza Ali Abbas Baig, Dr. Rutherford, Mr. and Mrs. Cartwright, Mr. and Mrs. Dube, The Rev. and Mrs. Charles Phillips, Mr. and Mrs. J. H. Polak, Mrs. L. W. Ritch, the Misses Ritch, Miss Anaswari, Mrs. Bhola Nauth, Mr. and Mrs. E. S. Pool, Miss Smith, Mrs. Arthur Blok, Mrs. Van Weenen, Mr. Brown, Miss F. Winterbottom, S. R. Pathor (Secretary of Committee), Mr. N. J. Moola, Mr. R. Boodhan, Mr. H. N. Kuzru, Mr. J. M. Parikh, Mr. Bose, and Mr. Jazm. (S. America).

Letters of regret at their inability to attend the presentation, were received from Princess Sophia Duleep Singh, Mr. Ratan Tata, H. H. The Gakwar of Baroda, Lord Lamington, Rt. Hon. Ameer Ali, Mr. and Mrs. Sant, Nihal Singh, Sir Charles Bruce, the Bishop of Manchester, and Mr. Herbert Burrows.

We take the following from *Indian Opinion*:—"The Town Treasurer's Report for the year ended the 31st of July, 1911, shows that the Indian Market made a profit of £1,103, whilst the European Market lost £466 on the year's working. The Treasurer says that the Indian Market profit "is likely to increase now that the popularity of this institution appears to be fully established." The European Market has lost the sum of £1,605 during the last three years. Of all the under takings of the Durban Corporation, the Indian Market has proved the most profitable, taking into account the amount of capital expenditure."

The *Weekly Review* is the name of a new Journal published in Madras. The Proprietor and Editor is Mr. P. N. Raman Pillai who was for many years Editor of the *Madras Standard*. Our contemporary, writing on the proposed sectarian Universities, observes: "What India wants is the conversion of the existing Universities, which are more or less examining bodies, into teaching bodies as well, on a residential basis, and the creation of a few more of the kind in large and populous centres with the addition to them of a few new faculties which modern conditions of progress demand. If the Government and public-spirited Indians exert themselves in this healthy direction, India will have every reason to look forward to a brighter and more prosperous future." The *Weekly Review*, we have no doubt, will be a useful acquisition to Indian Journalism.

The Delhi Durbar is over but it has left behind several topics for the speculatively inclined. The *Liverpool Courier* started the game by stating that, as soon as the capital was transferred to Delhi, Lord Hardinge would retire from the viceroyalty and that the King's cousin, Prince Arthur of Connaught, would be appointed in his place. The latter part of the statement has been officially denied. We should be sorry if Lord Hardinge were to lay down the Governor-Generalship at this juncture. His Excellency has earned the confidence and goodwill of the people of India, and he will be able to accomplish much during the four years that yet remain of his term which few others can attempt in the full period of five years. The assurance with which two leading Anglo-Indian journals in Calcutta have demanded his lordship's recall, raises a suspicion whether they might not have felt encouraged to do so by a knowledge of the probability of His Excellency having to leave India for another sphere of usefulness. It was rumoured sometime back that the Foreign Minister wishes to have Lord Hardinge back in the diplomatic service, in view of the growing delicacy and complexity of international relations. The country will be glad to have some authoritative statement on the point. The Delhi correspondent of the *Statesman* gave currency to a rumour that Sir Lawrence Jenkins, Chief Justice of Bengal, was to be the first Governor of the Bengal Presidency. The appointment will be an excellent one in every way. Sir Lewis Jenkins, the Home Member of the Government of India, will join the India Council in London next May and will be succeeded in the Governor-General's Council by Sir Reginald Craddock, Chief Commissioner of the Central Provinces. Since his transfer to the Government of India, Sir Lewis Jenkins has mellowed much, and his retirement now will be regretted.

Another topic connected with the Delhi Durbar was ushered into the notice of the public outside Delhi by the Government *communiqué*, printed in another column, authorising the publication of a letter to His Excellency the Viceroy from His Highness the Gaekwar of Baroda. The letter speaks for itself. The general feeling is one of deep regret that the Maharaja should have placed himself in a situation necessitating a communication of this sort. His Highness has expressed unreserved regret for anything in his conduct which was open to misconstruction and has expressed his gratitude for all that British rule has done for Baroda. The last Bombay Government *Gazette* announces the posting of Mr. C. N. Seddon, who has been officiating as Dewan of Baroda, to be Collector of Ratnagiri. The London papers headed by the *Times* have commented on His Highness' attitude, and it will be some time evidently before we hear the last of this painful incident. We print elsewhere a summary of

the comments of the *Times*, His Highness' cabled reply hereto and Reuter's telegram giving the purport of the *Times*' rejoinder.

Mr. Ameer Ali delivered a lecture on the "Legal Position of the women of Moslem countries" in the hall of the University College, London, on the 29th November, in the course of which he observed: "His own view, based on wide acquaintance with legal systems was that, in Islam, woman occupied a far higher legal position than even in England until recent years and a decidedly higher position than in many Continental countries. As to polygamy and the seclusion of women of good social position, these were ancient practices which existed long before the Prophet. Polygamy was as much, or as little, a part of Islam as any disagreeable custom practised in the West was a part of Christianity. Indeed, it had been greatly checked by Islamic laws amounting to virtual prohibition, and it was falling into disuse in countries like India, Persia and Turkey."

The Senate of the Bombay University will consider at its next meeting a scheme for the institution of a degree in Commerce, which has been drawn up by the Syndicate in consultation with several leading men in the commercial world. Like the other courses of professional study in the University, the Commerce course will begin one year after a candidate has passed the Matriculation and will cover a period of three years. There will be an Intermediate Examination in Commerce and an Examination for the degree of Bachelor of Commerce. The syllabus proposed by the Syndicate, is an excellent one, and we think the new degree will prove popular not only among those who intend to enter a commercial career but also among those who wish to adopt journalism or to prepare themselves for a useful public career. In view of this fact, it is a question whether the name of the degree should not be Bachelor of Economics. Much credit is due to Mr. K. Subrahmany Iyer who has worked up the scheme with characteristic energy and enthusiasm.

A correspondent writes to the *Leader* from Benares: "It is said that some days before the Coronation celebrations began, some of the public women, of whom Benares can boast of many, petitioned the district magistrate to be allowed to take part in the functions. The district magistrate seeing the trend of public thought rejected that application. But some of our citizens could not find satisfaction without their presence. A boat party was arranged and on spacious boats nautches were held. Of course they did attract audiences and eager spectators, as they were bound to, and for which they were so eager. This step taken by the organisers was anything but right. The question was discussed with one of the chief organisers and the reply or rather the excuse was that they gave the performance gratis. Perhaps he may be thinking that a bad action is to be considered bad only when one has to pay for it."

Mr. Ramanbhai Mahipatram writes to us under date the 15th instant: "A widow remarriage was celebrated at Ahmedabad in the Social Reform Hall on the 12th instant, under the auspices of the Widow Remarriage Association. Bai Kadha, daughter of Samal Girdbar, aged 20, who had become a widow at the age of 9, was married to Samal Hargovan, aged 23. The parties belong to the Shrimali Soni caste and are residents of Mehemadabad (Kaira District)."

The Members of the Temple Club, Port Andamans, have sent to the Depressions Commission, Mangalore, Rs. 200 in connection with the visit of Their Imperial Majesty the King and Queen to the Andamans.

CONTENTS.

Editorial Notes.	trial Home.
Sacraments for Hindu Women.	Mr. Justice Nair's Alternative Methods.
Indian Monetary Problems.	Government Dispatch on the Durbar Reforms.
Repairs to the Elephants Caves.	Testimonial to Mr. Polak.
Protection of Minor Girls.	H. H. The Gaekwar at the Delhi Durbar.
A Proposed Women's Indus-	

THE INDIAN SOCIAL REFORMER.

BOMBAY, DECEMBER 24th, 1911.

SACRAMENTS FOR HINDU WOMEN.

Mr. R. Raghonath Rao, B. A., of Mysore, has written an excellent book in the Kanarese language on the *samskaras* or sacraments prescribed for Hindu women. The book is a critical and exhaustive study of the authoritative texts, Vedic as well as Shastric, on the subject. The author clearly shows that women as well as men have to undergo the ceremony of Upanayanam or investiture with the sacred thread. This is still the practice among the Parsis and was no doubt the practice of the people who were the common ancestors of the Aryans of India and of Iran. Mr. Raghonath Rao further shows that women as well as men are required to lead a life of celibacy during the stage of studentship and that, after completing their education, general as well as special, they should lead the life of self-helping, self-reliant householders. In his book on "Aryan Marriage" published three years ago Mr. Raghonath Rao showed how this sensible system came to be superseded by the present system of which illiteracy, infant marriage and enforced widowhood are the leading features. The reason he gives is the spiritual degradation of the race, as evidenced by the growth of a priestly class, due to the influence of the non-Aryan environments amidst which it passed as it spread over the country. It has been said that Rome fell in her effort to Romanize the world. The Indo-Aryans, it may be said with equal truth, fell in their efforts to Hinduize India. These, however, are more or less rhetorical statements of what was probably the simple truth, namely, that Indo-Aryan men married non-Aryan women on a large scale as a matter of necessity and that these women were content with a lot very much inferior to that which would have satisfied Aryan damsels. The later Shastras were the work of men brought up by ignorant mothers who never enjoyed the status of Aryan women. The restrictions on intermarriage imposed later on, were clearly the outcome of a reaction against an once prevalent system of freely taking wives from the indigenous tribes, and like most things which originate in a reaction, they have been carried to absurd extremes.

Many things become plain in this view which are otherwise hard to explain. Mr. Raghonath Rao, we note, commits the common mistake of imputing the practice of infant marriages to the conditions created by the Mahomedan conquest. A reference to the accounts of Greek writers of India before the Mahomedan occupation, shows that the same practices prevailed in this country three cen-

turies before the Christian era. How can we explain the origin of this disgusting practice so contrary to the spirit of the ancient Aryans that the very *mantras* which form the Hindu marriage ritual, are a standing protest against it? It is, to our mind, to be explained by the necessity which the Indian Aryans were under, when they first spread to the east and south, of taking wives from the tribes which they found settled in the country. Among many of these tribes, unmarried girls were allowed considerable latitude in respect of sexual matters. In fact, few restrictions were placed upon them. Mr. T. C. Hodson in his book on the Naga tribes of Manipur observes: "One common feature of the investigations which have been made into the manners and customs of these tribes, is that intercourse between the sexes is free so long as the girl is unmarried." Similar testimony can be cited for several other tribes which are now confined to the hills and jungles but which were at one time, no doubt, lords of the soil. The Aryans with their notions of female chastity, would naturally choose girls who had not reached the age of puberty, in choosing wives from such tribes. That was the only means of assuring the purity of indigenous girls adopted into Aryan households. Marriage before puberty was thus forced upon them by the conditions in which they had to make their choice of wives. It is impossible to think that any intelligent persons would have adopted this senseless custom except under some such conditions. Aryan women accustomed to more rational ideas would never have submitted to it. This explanation accounts also for the several bizarre, meaningless and nonsensical practices which have grown up around the sacraments, and which occupy more time and energy than the Vedic or other ceremonies which constitute the pith of the sacrament. Above all, to our mind, here is to be found the secret of the process by which "women and Sudras" came to be included in a common category as regards the study and practice of religion. The women were Sudras to begin with, and what applied to Sudras would naturally apply to them. No one would have dared to tell an Aryan maiden that she was not to study Vedas.

The deterioration of the position of women in Hindu society and the corruption of the marriage customs, synchronised with the extension of Aryan settlements in this country. The new settlers no doubt largely depended on the indigenous population for wives. Family life, marriage and the position of women, were lowered to the level of the local notions. This process probably continued for centuries till the colonies in different parts of the country had become sufficiently large to do without marrying from among the indigenous tribes. Then the social system was closed and barred against any further admissions, and numerous devices were invented with the object of effacing the memory of the intimate relations of the past. This in brief is our reading of the history of our social institutions at the present day. The mistake which our forefathers committed was in not seeking to raise the people among whom their lot was cast, to their own level of civilisation and culture. The result was disastrous to them-

selves, as they were overwhelmed along with the indigenous races in the common fate of social and industrial stagnation. Modern civilisation, which has democracy for its root-idea, avoids this grievous danger. It tells us that the progress of a community is determined by the progress of its most backward units, just as the strength of a chain is determined by its weakest link. Ancient Indian thinkers anticipated the moderns in many ways, but we have not been able so far to discover that this special idea of democracy was one of them. And yet this is the idea that we need most for the regeneration of our society. While welcoming works like those of Mr. Raghonath Rao which throw valuable light on ancient Indian society, we think it necessary to warn our countrymen that, after all, their destiny is in their own hands.

INDIAN MONETARY PROBLEMS.

Mr. S. K. Sarma of the *Wednesday Review* has written a very readable book on Indian Monetary Problems. He advocates very earnestly the re-opening of the Indian mints to the free coinage of silver and inveighs vigorously against the present policy, first adopted eighteen years ago, and further developed in 1899, of not coining silver rupees except at the instance of Government. Now, this policy was supported by nobody as being absolutely and theoretically the best policy, and was recommended and adopted with much misgiving as the only probable means of steadying exchange. Mr. Sarma's denunciations of the policy are rather belated, because as a matter of fact the policy has wonderfully succeeded in effecting the object it was intended to effect. We do not deny that it has involved loss and hardship and inconvenience in various ways, but it has now established itself somehow, and we are of the opinion, expressed by one of the foremost of living economists before the Fowler Committee, that currency is one of those things where it is wiser to maintain continuity even if a mistake had been committed than to shift and change from time to time. If we remember rightly, the authority referred to likened the adoption of measures to rectify mistakes in currency policy to waking up a patient in order to give him a sleeping-draught. Fixity and continuity are cardinal points in a currency system, and nothing else really matters. There is no comparison between the Partition of Bengal and the closing of the mints to silver. "It is never too late to mend," writes Mr. Sarma, "and in our opinion it is not yet too late to re-open the question." And what are his grounds for re-opening it? "For the nonce we may be lulled to a sense of false security owing to a temporary excess in the output of gold. But the pressure on gold has not yet begun to be felt. Even if the output continues, unaided by silver, gold will find it too difficult to perform the function of money throughout the world, among an increasing population and with a still more increasing trade and commerce. It will not be long perhaps before it cried 'halt,' and beckoned back the comrade it had left behind. But the supply is by no means likely to be adequate to meet the demand." We may point out that the proportion of gold used for currency purposes to the total of the world's supply at the present day is, according to the *Statist's* calculation, not more than 21 per cent, and that even if the supply should not increase, a much larger proportion can be converted into currency without interfering with demand for other uses, and by simply drawing upon the gold lying idly in the banks of Europe and America. We may point out that

increasing trade and commerce bring in their train greater economy of currency and that it is only in primitive societies that every transaction is accompanied by an exchange of coin. But there is no need to say more than that no responsible Government is likely to forego the tangible advantages of the present policy in order to secure themselves against dangers which "may" and "perhaps" and is "by no means unlikely" to occur. As an economist, Mr. Sarma is within his rights in anticipating calamity, but statesmanship deals with problems as they arise. In the present instance, he is like the apostles of the forward policy who call upon Government to devote all their resources to military preparations, in expectation of possible invasion by a theoretical enemy.

Mr. Sarma, like some others, does not seem to realise that a gold currency has not to be hereafter introduced in the country and that we have already a gold standard as well as a gold currency as our regular system. Till 1899, the Indian Government's endeavour was to establish an exchange standard only. It was not quite successful and in the development which their currency policy underwent in 1899, a gold standard and a gold currency were adopted. Sovereigns became legal tender which they were not before 1899. Surely, it is meaningless to speak of "a suggested gold currency" when any person in India can discharge his obligations by paying sovereigns instead of rupees. Sir Edward Law described the position accurately in his financial statement for 1903-04 thus: "We have virtually relegated our rupee currency, to the position of a token currency, and we are now practically in the position of bankers who have issued a certain amount of fiduciary currency (whether paper or metal is immaterial) and to maintain the value of this fiduciary currency, we are bound to be in a position to exchange it for gold when presented for conversion to meet legitimate trade requirements...The position of gold in the Indian Currency Reserve may, I think, be compared with that of gold in the Bank of England, which is held at the free disposition of the public, the difference being that the demands in India are comparatively small." The fact is that we have passed three stages out of four required to have an effective system of gold standard and currency, and Mr. Sarma asks us to halt and retrace our steps. Whatever might have been one's views when the mints were first closed, one must recognise that there is at present only one course open to us, and that is to go forward. We cannot stand where we are with the Executive Government being saddled with the responsibility of regulating the currency supply. We cannot go back. We can and must go forward. The Hon. Mr. Gokhale, in the course of his remarks on the Budget for 1907-08, had protested against accumulating excessive gold reserves, on the ground, among others, that it was looking too far a head into the future to anticipate the introduction of a gold currency into India. But he had to admit two years later that "the only way now out of our difficulties is to follow the example of France and the United States, and while admitting the rupee to unlimited tender, stop the coinage of new rupees and coin gold pieces instead." "The present half-way house will not do" he added, "and unless we place our currency on an automatic and self-adjusting basis, the clouds that are already overhead will thicken and not roll away." And yet, Mr. Sarma cites Mr. Gokhale in his introduction as being in agreement with his own views. There is only one contingency in which a proposal to reopen the mints to the free coinage of silver in India, can have more than an academic interest. It is, if all the civilized countries of the world agree upon a fixed ratio between silver and gold. When that day comes we shall be in no worse position if

effective gold currency than if he had only a rupee currency. We do not share in the apprehensions expressed by Mr. Sarma and others as regards the suitability of a gold currency to this country. We cannot forget that up till nearly the middle of the last century gold coins were legal tender and "money of account" over a large part of India. Many of the ancient endowments of temples and other institutions were expressed in terms of gold coins. Surely the country is not less economically developed to-day than it was three quarters of a century ago. We can understand the *Statist* and other exponents of the views of the London Money Market protesting against the introduction of an effective gold currency in this country. But that an Indian publicist should do so, is somewhat of a surprise to us. All the same, we congratulate Mr. Sarma on the industry and ability with which he has put forward his views.

REPAIRS TO THE ELEPHANTA CAVES.

A Press Note issued last week, says:—As considerable misconceptions appear to have arisen in regard to recent necessary restorations at Elephanta caves, Government wish the following facts to be known:—In the spring of 1905 signs of failure were noticed in the roof of the Elephanta caves; the fissures opened out, portions of rock fell and water began to come through the roof into the caves in increasing quantities. It became evident that, unless measures were taken to support the roof, the result must be the destruction of the caves at no distant date. The matter was brought to the notice of the Superintendent of Archaeological Surveys, Western Circle, and designs with estimates were prepared under his instructions for supporting the roof. Many of the columns, which had been cut out of the solid rock for the support of the roof, had fallen and the pieces had disappeared. In some cases the capitals of the columns remained attached to the roof while the shafts had gone. No two of the columns left standing were exactly alike; the shafts were nearly square in section but the sides were splayed at varying angles to the vertical. The Superintendent decided that certain of the columns, which were most necessary for the support of the roof, should be rebuilt of solid stone masonry with fine joints, similar in outline to the old pillars but with the fluting flowers and corner figures omitted, so that the new work should not be confounded readily with the old. He also gave instructions that the new work should be coloured so as to resemble the old, in order that the new work might not be obtrusive. The scheme was prepared accordingly, approved by the Superintendent, and sanctioned by Government. For some time there was difficulty in providing funds and the work was not commenced until February 1909. The work was inspected by the Superintendent of Archaeological Surveys when in progress and, when it was completed, he expressed his satisfaction with what had been done and asked that an estimate might be prepared for replacing the rest of the missing pillars in the same manner. This estimate was prepared and duly approved by the Superintendent, and it was sanctioned by Government in June 1910. Money was provided in that year and the work was commenced. In June of this year the balance of the money was provided and the Executive Engineer was authorised to complete the work. This has now been done to the satisfaction of the present Superintendent. The old work is not coloured in any way.

PROTECTION OF MINOR GIRLS.

The *Jadu Prakash* writes: "In regard to what Dr. Mann wrote on the protection of minor girls, the Government replied that they do not intend to publish the opinions on which they had arrived at the strange conclusion that to make concubinage illegal would collide with existing customs and cause

resentment among perfectly respectable classes. The astonishing thing is that Government own that the conclusion is theirs. To us the view appears to be a most unmerited slur upon our society and we hope that the Social Reform Association and the public of Bombay will not fail to disabuse Governments' mind in that regard. Adequate legislation giving due protection to minor girls against a life of long ruin, may take time to come, but let there be no doubt left in the responsible official quarters as to the real trend of public opinion on this question. We, for one, consider that the time has come when the age of protection should be extended least from 12 that is to 14."

A PROPOSED WOMEN'S INDUSTRIAL HOME.

The following appeal has our cordial support.

"Ignorance is the root of all evil," say the wise men of all nations. "Knowledge," it is also said "is power." To dispel ignorance and spread knowledge among the people has therefore been the aim of all sincere patriots and well-wishers of India, and the chief instrument they have used for this purpose is education. But this education, literary as well as technical, has practically been the monopoly of the male half of our race, while the women have remained steeped in ignorance, prejudice and helplessness. It is now acknowledged on all hands that our efficiency as a people has been seriously impaired by this one-sided culture, by the indifferent position assigned to women in our domestic and national economy and the consequent neglect which their education has suffered in modern times. To make them enlightened, self-reliant, useful and efficient members of family and society, real helpmates, true partners and comrades in the holy task of rebuilding the glories of a great nation this is no doubt the ambition of many an educated man in India today. All this, however, means patient labour and self-sacrifice in imparting proper education to our womankind.

The Government have indeed established a few schools for girls, but under the prevailing social customs which preclude a girl after ten or eleven years of age, sometimes much earlier, from attending school, especially when it is staffed as now with male teachers, no lasting good can be done by them. What is needed is an institution which even grown up girls can attend, and where they will not merely learn to read and write but also acquire skill in certain useful arts and home industries or handicrafts suited to their tastes and capacities. Technical education and a good general education should thus go hand in hand and both should be made available to women, married, unmarried or widowed, who are, under existing conditions of society, obliged to remain ignorant unaccomplished and idle or destitute and helpless to improve their lot.

The answers given by Government to the interpellations of the Honorable Mr. G. Raghava Rao in the Madras Legislative Council show that there is no such school anywhere in the Telugu Districts. It is therefore proposed to start a "Women's Industrial Home" on these lines at Berhampore for all females above the age of Nine. Mr. K. T. B. Tressler, Acting Superintendent of Industrial education, has kindly expressed his personal approval of the scheme and besides promising to supply qualified lady teachers for the institution, expressed his readiness to recommend it to Government for a grant of half the estimated cost after it is started. It is expected that there will be a monthly expenditure of Rs. 100 for the maintenance of the school and an initial expenditure of Rs. 500 for furniture, sewing machines, knitting instruments &c and Rs. 800 more for contingencies during the first year. Rs. 2,000 are thus required to start the school and maintain it for at least one year before we can get any help from Government. After this school has worked for sometime, it will become easier to get qualified female teachers and similar schools can be started in other Districts at less cost.

We therefore appeal to all friends of female education to contribute their mite liberally and Co-operate with us in starting the institution which, we have no doubt will prove a great boon to Hindu Society.

MR. JUSTICE NAIR'S "ALTERNATIVE METHODS."

THE EDITOR, *The Indian Social Reformer.*

Sir,

The Hon. Mr. Justice Shankar Nair lays much stress on alternative Methods in reform in his article in the *Contemporary Review* which is republished in your issue of 24th September last. Among other things he advocates a civil marriage act permitting intermarriage so that the girls may be more valued by men of her own caste. He also holds that it will be easier to get priests to perform a widow marriage if a registration as an alternative is in existence. These views provoked no unfavourable comments at the time.

Mr. Justice Nair will be justified if he places more reliance on the multiplication of sympathetic contact with British civilization for the regeneration of our country than on the efforts of our reformers if the history of reform in our country be taken into account.

It must be remembered that Ram Mohan Roy was born in 1872 and in addition to what he did in his early days, he began a regular reform crusade at the age of 40 or exactly a hundred years ago. In the reform three parties are concerned, the (1) Brahmin men, (2) the women, and (3) the Sudras. The first class suffered disabilities owing to performance of rituals and observance of caste rules. From these it has emancipated itself most fully I am ready to admit and has managed to remain in caste into the bargain. This bargain, in the securing of which the social reform associations and conferences have not been backward in taking part, has been the undoing of the remaining two classes. True social reform must take account of every member of society and not of those only who are mighty.

Mr. Justice Nair must have taken account of the state of women and sudras in measuring the accomplishments of the reformers in one hundred years. One would like to know what they have gained in the course of a century of reform agitation. Has the education of women approached to 1/20th of that of men? Has any attempt ever been made to establish monogamy by law? Has any right in the property of her husband been newly confirmed on her?

Is any temple or well or tank which was closed against the sudras before, now thrown open to them? Are there any Brahmin boarding houses where sudras are also welcome? Will I be allowed with a Mahar friend of mine to live in Morarjee's Chawl or Jawjee buildings in Bombay?

These rights the lower classes have got without trouble in Railway trains. They may get similar rights in society within the next hundred, but who knows?

In the first half century of reform agitation, there were the reformers and the orthodox people. But our people continued theorizing too long and hoped that their theories will be brought into practice by their descendants but the latter refused their ancestors' kind legacy and became reactionaries who now outnumber the reformers and are more formidable than the orthodox. Will the present generation of reformers please take note of this?

Disunion is the chief cause of India's misfortune. It prevails among the reformers also. It is hard to say when this drawback will disappear.

Yours faithfully,

X.

GOVERNMENT DESPATCH ON THE DURBAR REFORMS.

The despatch to the Secretary of State in which the Government of India unfolded their proposals is a historic document. It is dated 25th August, 1911. We give below a summary of its contents.

After setting forth the circumstances which have induced them to make the proposals, Government observe: Delhi is the only possible place. It has splendid communications, its climate is good for 7 months in year, and its salubrity could be ensured at a reasonable cost. The Government of India would therefore be able to stay in Delhi from 1st of October to the 1st of May, whilst owing to the much greater proximity, the annual migration to and from Simla could be reduced in volume, would take up much less time and be far less costly. Some branches of the administration, such as Railways and Posts and Telegraphs, would obviously derive special benefit from the change to such a central position, and the only Department which, as far as we can see, might be thought to suffer some inconvenience, would be that of Commerce and Industry, which would be less closely in touch at Delhi with the commercial and industrial interests centred in Calcutta. On the other hand that Department would be closer to the other commercial centres of Bombay and Karachi, whose interests are sometimes opposed to those of Calcutta, and would thus be in a better position to deal impartially with the railway and commercial interests of the whole of India.

The political advantages of the transfer it is impossible to overestimate. Delhi is still a name to conjure with. It is intimately associated in the minds of the Hindus with sacred legends which go back even beyond the dawn of history. It is in the plains of Delhi that the Pandava Princes fought on with the Kauravas the epic struggle recorded in the Mahabharata, and celebrated on the banks of the Jumna the famous sacrifice which consecrated their title to Empire. The Purana Kila still marks the site of the city would they founded and called Indraprastha, barely three miles from the south gate of the modern city of Delhi. To the Mahomedans it would be a source of unbounded gratification to see the ancient capital of the Mogul restored to its proud position as the seat of Empire. Throughout India, as far south as the Mahomedan conquest extended, every walled town has its "Delhi Gate," and among the masses of the people it is still revered as the seat of the former Empire. The change would strike the imagination of the people of India as nothing else would do, would send a wave of enthusiasm throughout the country, and would be accepted by all as the assertion of an unflinching determination to maintain British rule in India. It would be hailed with joy by the Ruling Chiefs and the races of Northern India, and would be warmly welcomed by the vast majority of Indians throughout the continent.

The Government of India proceed to state their other plans in the following terms: If the headquarters of the Government of India be transferred from Calcutta to Delhi and if Delhi be thereby made the Imperial capital, placing the City of Delhi and part of the surrounding country under the direct administration of the Government of India, the following scheme, which embraces three interdependent proposals, would appear to satisfy all these conditions—

1. To reunite the five Bengali speaking divisions, *viz.* the Presidency, Burdwan, Dacca, Rajshahi and Chittagong divisions, forming them into a Presidency to be administered by a Governor-in-Council. The area of the Province will be approximately 70,000 square miles and the population 42,000,000.

2. To create a Lieutenant Governorship to consist of Behar, Chota Nagpur and Orissa, *viz.*

Council and a capital at Patna. The area of the Province would be approximately 113,000 square miles and the population about 25,000,000.

3. To restore the Chief Commissionership of Assam. The area of that Province would be about 56,000 square miles and the population 500,000. The despatch concludes "Anxious as we are to take Bengali feeling into account we cannot overrate the importance of consulting at the same time the interests and sentiments of the Mahomedans of Eastern Bengal. It must be remembered that the Mahomedans of Eastern Bengal have at present an overwhelming majority in point of population, and that if the Bengali speaking divisions were amalgamated on the lines suggested in our scheme the Mahomedans would still be in a position of approximate numerical equality with, or possibly of small superiority over the Hindus. The future province of Bengal, moreover, will be a compact territory of quite moderate extent. The Governor General will have ample time and opportunity to study the means of the various communities committed to his charge. Unlike his predecessor, he will have a great advantage in that he will find ready to hand at Dacca a second capital with all the conveniences of ordinary provincial headquarters. He will reside there from time to time just as the Lieutenant Governor of the United Provinces frequently resides in Lucknow, and he will in this way be enabled to keep in close touch with Mahomedan sentiment and interest. It must also be borne in mind that the interests of the Mahomedans will be safeguarded by the special representation which they enjoy in the Legislative Councils, while as regards representation on local bodies they will be in the same position as at present. We need not, therefore, trouble Your Lordship with the reason why we have discarded the suggestion that a Chief Commissionership, or semi-independent Commissionership, within the new province might be created at Dacca. We regard the creation of a Governor-in-Council of Bengal as a very important feature of our scheme.

"Since the discussions of 1867-1868 considerable and very important changes have taken place in the constitutional development of Bengal. That Province has already an Executive Council and the only change that would, therefore, be necessary for the realisation of this part of our scheme is that the Lieutenant-Governership should be converted into a Governorship.

"That the concession of a full Governorship to Bengal would have good effect on English public opinion, which would accordingly cease to impose on the Government of India a responsibility which it is absolutely impossible to discharge in view of the great difficulties connected with the administration of Bengal, we attach the highest importance to these arguments. We are also convinced that nothing short of a full Governorship would satisfy the aspirations of the Bengalis and of the Mahomedans of Eastern Bengal. We may add that, as in the case of the Governorships of Madras and Bombay, the appointment would be open to members of the Indian Civil Service, although on doubt in practice the Governor will usually be recruited from England.

"On the other hand one very grave and obvious objection has been raised in the past to the creation of a Governorship for Bengal which we should fully share were it not disposed of by the proposal which constitutes the keystone of our scheme. Unquestionably a most undesirable situation might and would quite possibly arise if a Governor General of India and a Governor of Bengal, both selected from the ranks of English public men, were to reside in the same capital and be liable to be brought in various ways into regrettable antagonism or rivalry. It would, consequently, constitute yet another and in our opinion a very good reason why the headquarters of the Government of India should be transferred from Calcutta to Delhi.

TESTIMONIAL TO MR. POLAK.

[FROM OUR LONDON CORRESPONDENT.]

One of the reception rooms at the Criterion Restaurant was full to overflowing yesterday (19th October), when a large gathering of Indian and English friends assembled to say goodbye to Mr. and Mrs. H. S. L. Polak on their departure for India. In that same reception room a similar gathering took place some months ago, when Mr. L. W. Ritch left London for South Africa; I remember also that it was in that very room I first made the personal acquaintance of Mr. M. K. Gandhi. In the midst of pleasant intercourse in that room which may yet be to come, the remembrance of these three gatherings will abide and will be cherished. It will ever stand for the bravest fight that Indians have waged on behalf of their Motherland; a fight in which they have borne in their own bodies the suffering entailed, and in which spiritual force has achieved a victory that is not only historic but far-reaching in its influence.

Sir M. M. Bhowaggee presided yesterday; it was an honour due to him, for he began to ventilate facts about the condition of Indians in South Africa when people here hardly grasped the fact that Indians were there at all, and when it seemed like beating the air to endeavour to rouse any interest in them. It is well that Sir Mancherjee has lived to see the fruition of some of his hopes. May he be spared to see others blossom into reality! His notable service was fitly acknowledged by Mr. Polak, Mr. Talcherkar, Mr. Dubé and other speakers.

In a sympathetic speech from the chair, Sir Mancherjee gave a brief sketch of the events which led up to the passive resistance movement and paid special tribute to Mr. Polak's magnificent work in India in rousing the people to an understanding of the situation existing in the Transvaal and in Natal. He remarked that it was a curious fact that it required someone from beyond the borders of India to do this important work. The practical result, with the help of Mr. Gokhale, was the stoppage of indentured Indian labour for Natal and the raising of a large sum of money for the maintenance of the wives and families of passive resisters. So it came about, he added, that the Indian and British friends of Mr. Polak wished to do something more than say goodbye and Godspeed; they wished to make some tangible proof of their affection and appreciation. A handsome clock decorated with gilt pillars and enamel work, and two side ornaments were chosen as the outward sign of the true inward feeling; the clock bears the following inscription:—

"To Henry S. L. Polak, Esq., from his Indian and European friends and admirers in England in appreciation of his noble efforts in the cause of Indians in South Africa. London, October 19, 1911."

When making the presentation, Sir Mancherjee called upon Mr. Pather, who had carried out so well the arrangements for the proceedings, to read the address, which was as follows:—

"To Henry S. L. Polak, Esq., Editor of *INDIAN OPINION*, Asst. Hon. Secretary of Transvaal British Indian Association.

"Dear Mr. Polak,—Your friends and well-wishers in England desire to take this opportunity of showing their appreciation of your noble and untiring labours and sacrifice in the cause of Indians in South Africa, more especially in regard to your efforts towards the stoppage of emigration from India under indenture to Natal, and ask you to accept this small token as a mark of our esteem and regard.

"With every good wish for the success of your mission to India,

"We are,

"Dear Mr. Polak,

"Your faithful friends,"

A very appropriate and kindly thought was to include Mrs. Polak in this mark of appreciation and she received a silver bag, such as ladies carry now-a-days, and a beautiful necklet. It was very charming to see two Indian ladies, Mrs. Dabe and Mrs. Bhola Nauth, garland both Mr. and Mrs. Polak in Indian fashion. The flowers were lovely and gave just the truly oriental touch which accorded so well even in a western gathering. It was, indeed, a happy recognition of the self-sacrifice of Mrs. Polak during the long separation from her husband and of the active work which she has done on behalf of the cause. I have said before, and I repeat, that women, Indian and European, have helped nobly in the struggle though their service may have been rendered in inconspicuous ways. Sir Mancherjee laid stress upon the fact that the testimonial was organised by the young Indian friends of Mr. and Mrs. Polak, and no persuasion would move them from their determination to present something that was tangible and personal. The whole scheme was a great surprise to the recipients of the gifts, who were not consulted as to the form which they should take, but the aid of allies was secured. It was, as Sir Mancherjee observed, very gratifying to know that Mr. Polak's father and mother and sisters were present.

Interesting speeches were made by Mr. Dubé, Dr. Rutherford, Mr. J. M. Parikh, Mr. Bhow, Mr. Jaxon (representing Mexico), and Mr. Talcherkar. Each speaker dealt with the South African question; Mr. Dubé made humorous play with regard to the clock, and observed that the idea of presenting a clock was to show that it was high time that Europe should know what the South African struggle really means, but he added that it also indicated the sincere love of all who had joined in the testimonial and true appreciation for the way in which he had devoted himself to a difficult task. He asked Mr. Polak to take a message from Indians in London to their fellow-countrymen in India, and to assure them that all felt the bitter wrongs done to Indians in South Africa and would feel them until the grievances were completely settled. Mr. Parikh said it was such men as Mr. Polak which made Indians keep their faith in Britons and British justice and in urging his young countrymen to be ready to sacrifice something, to do more than talk, to get reforms carried out, he reminded them that Mr. Polak, a gifted and able man, who would have achieved distinction in any walk of life, had deliberately sacrificed all his prospects of success in order to devote his life to the service of Indians in South Africa. Mr. Bose, who has just arrived from India brought word that Indians in India did now understand the situation and the need and were prepared to make sacrifices. Dr. Rutherford emphasised the courage shown by those who had taken part in the passive resistance movement, and insisted that equality of treatment in South Africa would mean equality in India; that they must exist together. Mr. Jaxon, the gentleman who spoke for Mexico, referred to the similarity of the problem existing in that country and in South Africa, and urged the power of love, rather than hate, in its solution.

It is not an easy task to reply to such a demonstration of affection as greeted Mr. and Mrs. Polak yesterday; but though manner and tone of voice betokened the deep feelings which had been stirred, Mr. Polak soon turned away from the personal aspect and declared that the affection which prompted the gifts came to his wife and himself because they were closely identified with the great cause, which all had at heart.

After a few words of earnest thanks, Mr. Polak said that he had been unfairly selected for the honour; two splendid friends of the cause were in the room who had done most valuable service in South Africa: Mr. Cartwright and the Rev. Mr. Phillips. He said he felt a keen regret to think that it was

a German, not a Briton, who had come forward and done such excellent work in putting Tolstoy Farm at the service of the wives and children of the men who went to prison. Mr. Kallenbach's name will be one of those truly honoured in connection with this memorable struggle. Mr. Polak is always practical in his speeches, and he dealt with the definite needs of the moment, urging the concentration of forces on the effort to right the injustice of the Transvaal Gold Law and Townships Amendment Act, which threaten Indians with not only confiscation of property but the loss of their livelihood, thereby driving them out of the country; also he pleaded earnestly for the repeal of the £3 tax on free Indians after indenture, in Natal, the pressure of the tax upon these poor people drives women into immorality and men sometimes to crime. Mr. Polak said he was prepared to do his part, to make known the facts of the situation, but he urged upon his Indian hearers to exert themselves to see that those facts were listened to and action taken. The Indians in South Africa, he maintained, had never surrendered their great principle of equal treatment before the law and had struggled against a stigma being cast upon them and through them upon their beloved Motherland.

The afternoon will long be remembered with pleasure by those who were privileged to take part in it, and it will, no doubt, be a red-letter day in the lives of Mr. and Mrs. Polak.—*The Indian Opinion.*

H. H. THE GAEKWAR AT THE DELHI DURBAR.

A MISUNDERSTANDING REMOVED.

The following *Communiqué* is published with a view to removing an unfortunate impression created at the ceremony of the Durbar on the 12th instant. The Governor General with the consent of His Highness the Gaekwar of Baroda has authorised the publication of the following letter received by His Excellency on the 14th December:—

Dear Lord Hardinge,—I hear that the manner in which I paid homage to His Imperial Majesty the King-Emperor has been the subject of unfavourable comments. I take the earliest opportunity of writing to you to explain what actually occurred and to assure you that the very last thing I intended or could ever intend was to do anything that could displease His Imperial Majesty or lead him or any one else to doubt the reality of my loyalty and allegiance to his throne and person. To the British Government the Baroda State owes everything, and to that Government my State and I myself personally will always be truly grateful and loyal. When approaching and returning from the dais at the Durbar I am said to have failed to observe the exact etiquette prescribed. If this was the case it was due entirely to nervousness and confusion in the presence of Their Imperial Majesties and before that vast assembly. Only one chief, the Nizam, had made obeisance before me and I had not the opportunity of noticing others and in fact in the confusion of the moment had hardly been able to note the details of what the Nizam did. After bowing I receded a few steps and turned round which way I was to go. I was under the impression that I actually descended by the proper passage but am told that I did not. Having turned round to ask the way I became confused and continued to walk forward. For this mistake I can only say how sincerely sorry I am. I also hear that the letter I sent about the programme for my reception by His Imperial Majesty on the 12th has been unfavourably received. If that be so I hope to believe that I had no desire at all to offend and if you will withdraw the letter unconditionally. I

it as a friendly suggestion and my great desire was to do any little thing possible to increase the popularity of the King-Emperor's visit. The courtesy and kindness with which His Imperial Majesty received me has left a deep impression upon me. May I request Your Excellency to convey the purport of this letter to His Imperial Majesty, and to assure him of my true loyalty and devotion. I should also be glad if Lord Crew could see what I have written so that he may be under no misapprehension as to my attitude and feelings.

Below are given the telegrams from London and H. H. the Gaekwar's statement relating thereto in connection with the incident referred to in the above letter.

Renter wired on the 19th instant: The incident connected with the Gaekwar of Baroda at the Delhi Durbar is exciting much comment here, the papers recalling his conduct at the Coronation, his speeches in London and his association with Krishnavarma and other seditionists.

The Pioneer's London correspondent wired on the 18th instant:—the Times, in a reference to the Gaekwar's apology states that his behaviour at the Coronation at Westminster provoked a great deal of unfavourable comment among those familiar with Indian customs and etiquette. His conduct has for some time past been open to serious censure. Many of the Indian Extremists came from Baroda or had found employment in the State and even in the Gaekwar's household. The Indian Extremist Press studiously excepted the Gaekwar from attacks on Princes on account of their loyalty. He was generous to anti-British campaigners and with the Maharani met Krishnavarma in 1910. Recently seditious literature had been traced to a Baroda Press patronised by State officials and only a lukewarm assistance was rendered to the police during the investigation. The Times concludes with the expressions of the hope that the humiliation which the Gaekwar has now brought upon himself will serve as an effective warning and that he will give such practical effect to his assurances of loyalty as will preclude any doubt as to their sincerity.

The following Communication was cabled to the Times by His Highness' Secretary on the 21st instant:—"Your article on the Gaekwar, wired to the Pioneer, contains some statements greatly exaggerated and some absolutely false. That His Highness acted in any way contrary to Indian custom or etiquette at Westminster Abbey is untrue. There was no room for such behaviour since he was present as a spectator only, nor have these allegations ever been heard before. His Highness did not meet Krishnavarma in 1910 and has not seen him for many years and not since the latter left England. The Press, to which seditious literature has recently been traced was an entirely private press not connected in any way with the State. All possible assistance was promptly given to the British authorities by the Baroda Council in investigations made. The case having broken down in Court from lack of legal evidence the Maharaja has already confiscated the press and banished the writer. Statements regarding employment of extremists given to anti-British campaigners is unfair and misleading and based on a gross perversion of the facts."

Routor's telegram of the 22nd says:—"The Times to-day has a long telegram from the Secretary to the Gaekwar, containing a statement which appears in the Press to-day. The Times rejoins that although the Gaekwar is present at the Coronation only as a spectator, it is that his conduct occasioned unfavourable official notice was taken of it. The Times like other points in the Secretary's telegram."

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Dr. KALIDAS MOTIRAM, RAJKOT, KATIA

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII. BOMBAY—SUNDAY, DECEMBER 31, 1911. No. 18.

*I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
as I will not retreat a single inch—And I will be heard.* WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

The National Congress and the other allied movements have been overshadowed this year by the events connected with the Royal Visit. Only a few hours could be spared for the Industrial and Social Conferences on Friday. The former was presided over by the Hon. Mr. Dadabhai of the Central Provinces and the latter by Mr. A Chowdhry. The Chairman of the Reception Committee of the Social Conference, Rai Bahadur Debendra Chandra Ghosh, opened the proceedings with an excellent speech in the course of which he deplored the non-progressive character of social reform in Bengal. He advocated the remarriage of child-widows, pointed out the evils of child marriage, the importance of celibacy under altered conditions and the necessity of marriage reforms. He supported Mr. Easu's Special Marriage Bill and Mr. Gokhale's Elementary Education Bill, and appealed for the education of the depressed classes. He advocated the education of girls and the gradual abandonment of the zenana system. In conclusion, he said:—Social service whether of this or of any other kind is never thrown away. But, as in politics, so in social reformation we must have a goal. We are not isolated as in ancient days when caste institutions were organised for the purposes of a crude society. The scriptures of the civilized nations, including the Upanishads of the Hindus, teach us to treat all our fellow-beings as brothers and sisters and to think of humanity as one universal brotherhood. In the work of social reformation we have to keep the realization of such an ideal state of society as our goal. Our navigation needle should point towards this pole, the pole which guided the love of Buddha and Chaitanya. And, though you and I may not live to see the fruition of our wishes, it is by love, by quite, patient and self-sacrificing endeavour towards the removal of the unnatural social disabilities of our fellow-beings and by helping them with the light of knowledge that we can raise our people in the scale of nations."

The All-India Theistic Conference held its sittings with great enthusiasm in the hall of the City College. A large number of delegates, both ladies and gentlemen, from Madras, Bombay, the Punjab and several districts of Bengal were present. Mr. Ullal Raghunathaya of Mangalore, a venerable gentleman of over seventy, having a record of fifty years service to the Theistic movement, has been elected President. The session commenced on Tuesday morning when Prof. B. N. Sen conducted the service and preached a sermon before a large congregation. In the evening the large hall was packed to overflowing. Mr. Satyandra Nath Tagore conducted divine service in Sanskrit. Principal Heramba Chandra Maitra, Chairman of the Reception Committee, welcomed the delegates. He said that a broad outlook of liberal religion was dawning upon the world. During his sojourn

in Europe and America he found a large number of thoughtful men and women who were looking forward to a vast and universal faith. The future, he said, was with them. But the future was with them so far as their religion was a religion of the spirit, so far as their faith was catholic, their outlook broad and comprehensive as outlined in the life of Raja Ram Mohun Roy, which he said it was not possible for the grandest genius of modern times to surpass. Among the most prominent features of the Brahma Samaj, he mentioned its breadth of outlook, its ideal of complete humanity. That was an ideal difficult to realise; They must work for faith as well as culture, for work as well as worship, for freedom as much as for severance. Speaking of the present problems before the Brahma Samaj he said that their foremost ideal was how to carry on social service on a larger scale. One of the hopeful signs of the last few years he said was the effort for uplifting the depressed classes in Bombay, Mangalore and Calcutta. Secondly, there was the puzzling problem of the application of the democratic ideal to religion. Mr. Raghunathaya, who was proposed to the presidential chair by Pandit Siva Nath Shastri, read a long and thoughtful address, after which the Conference adjourned.

We are glad that the Hon. Mr. Gokhale has made up his mind to alter his Elementary Education Bill so as to provide for making education free as well as compulsory. Speaking at the Congress, he observed: "There were also some other questions he wished to refer to. The first of them was about making education free. That clause was omitted as a sort of compromise to meet the official views but as officials were against the Bill he had decided to go in for free and compulsory education together. That was a change which could be easily introduced in the Bill. Another objection was raised by the Mahomedans. It was said that this Bill would force the Mahomedan boys to learn a language which was not their own. The speaker was willing to add in the Bill a clause to the effect that where there were 25 boys or more speaking one vernacular a provision should be made for teaching of that vernacular, but where the number of boys was less discretion would be left to the authorities." The announcement made by Mr. Polak that Mr. Gokhale will visit South Africa next summer to study the situation as regards British Indians at first hand, has been received with much satisfaction.

The International Arbitration League celebrated the centenary of John Bright on Friday the 17th November at Whitefield's Tabernacle, London. Lord Wear-dale presided and a letter was received from Lord Morley expressing his sympathy with the objects of the meeting and his regret that he was unable to be present. The great millionaire, Mr. Andrew Carnegie, also sent a letter of sympathy in which he

said that he had regarded John Bright as his hero from his boyhood. Among the several speakers who recounted John Bright's services to the cause of humanity was Mr. Ramsay Macdonald who described John Bright as a typical representative of the Victorian middle class which has now almost died out. "That Victorian middle class had its own ideas about the world and did not ape its betters, it was Liberal in its politics, Puritan in its morals, sober in its walk, careful in its life, and not deluded by the symbols of material success." It is a happy coincidence that this centenary in memory of John Bright took place just about a month before the publication of the despatches of the Government of India and the Secretary of State for India regarding the future government of this country. In that correspondence the principle is laid down that each province shall have autonomy and self-government—a principle first proposed and eloquently advocated by John Bright in one of his speeches in the House of Commons.

The settlement of the Franco-German dispute over Morocco has been the signal for a general movement against Mahomedan States. Italy pounced upon Tripoli and, soon after, Russia found cause to deliver an ultimatum to Persia. We have the same story of atrocities, the murder of women and children in cold blood, from Persia as from Tripoli. It is extremely difficult to resist the impression that it is all either a part of a concerted scheme or an attempt on the part of one Power to forestall another. The helplessness with which Great Britain looks on while these acts of brigandage are being perpetrated, has astonished people not only in India but also in England. An evidently well-informed writer in the current number of the *Fortnightly Review* bitterly remarks: "A French writer has marvelled at the paradox of Canning who 'showed how a Tory Government at home could play the part of the protector of liberalism and the ally of all nations struggling for their rights.'" Sir Edward Grey has performed the more prodigious feat of reversing this paradox, since he has shown how a Liberal Government at home can play the part of the protector of foreign reaction and international brigandage, and that of an accessory to the throttling of helpless nationalities. It is a sad record—Morocco, Tripoli, Persia, Korea,—more especially as in not one case can the motive of necessity or helpfulness be honestly pleaded. Even if we did not use our Treaty right to prevent these crimes, we might at any rate have vindicated our character and our traditions by dissociating ourselves from them." The news that the British Consul at Shiraz and his escort of Indian cavalry were attacked by Persian road guards, and that the former was wounded, is extremely regrettable as it is calculated to damp Indian sympathy for Persian Nationalists. The Persian Government have apologised and promised to mete out exemplary punishment to the assailants, and they will do well to keep a tight hand over their unruly soldiery if they value the good wishes of the Indian public.

The same Review publishes an article on "Italian Nationalism and the War with Turkey," which lets us into the motives of the Italian Government and its supporters in undertaking the invasion of Tripoli. The writer says that Italian prestige stood very low among the nations owing to the absence of a vigorous foreign policy. The Italian people had come to be regarded as a nation of hotel-keepers and custodians of antiquities who relied on the tourist traffic for their means of livelihood. A new party of Nationalists arose about six years ago who wished to change this state of things and make the Italian name respected in the council of nations. At a Congress held last year, the Nationalists agreed that the development of a

military spirit among the people, the strengthening of the army and navy, and the prosecution of a vigorous foreign policy, were the real remedies for "the weakness of the country, the contempt which other nations felt for Italy, the unsatisfactory state both of home and foreign politics, and the poverty of a large part of the population." The spokesman of this party in the Italian Parliament urged a strong policy towards Austria and Turkey. "There was no demand for war with Austria at once," we are told "but for a firmer and more dignified policy, so that the 'ally' should be persuaded that the continued persecution of her Italian-speaking subjects might be dangerous, and that Italy's presence in the Alliance was worth something." A war with Austria would be a formidable business than a war with Turkey. But war was evidently considered to be the best means of increasing the national prestige, and "the Nationalists continued to demand the assertion of Italy's interests in Tripoli." The writer adds: "If any nation has a right to colonies it is Italy with her rapidly increasing population, her small territory and her streams of emigrants." There was hardly a trace of anti-Turkish feeling, we are assured, in the enthusiastic cheers with which the Italian populace acclaimed the troops leaving for Tripoli. "It was simply that the people, rejoiced at having awakened from the long night-mare of political apathy and international servility, had risen to a dawn of higher ideals of national dignity."

A London correspondent writes to a contemporary: "The members' prize for an English essay, one of the blue ribbons of Cambridge University, has this year for the first time been adjudged to an Indian, Mr. K. Chandra Sen, of Trinity Hall. Mr. Sen is a graduate of Calcutta University, where he stood first in the Matriculation, second in the Intermediate, and first in *English and History*. He was Government Scholar to England last October and joined Trinity Hall Cambridge, where he is now reading for the Moral Science Tripos. The title of Mr. Sen's Prize Essay was "The Art of Biography." In it he has elaborated the idea that Biography is an art in the highest sense, and not the mere chronicle of a life. There were several English competitors for this prize, and it is one more sign of the intellectual capacity and adaptability of the Indian mind that a young Bengali should, in a language which is not his own, have shown his superiority over those who were writing in their native tongue. Mr. K. C. Sen has given promise of exceptional ability, and I cannot doubt that he has a distinguished career before him."

It is with sincere regret that we received the news of the untimely death of the Hon. V. Krishnaswami Iyer, Member of the Executive Council of the Governor of Madras. Mr. Krishnaswami Iyer had to return from Delhi before the Durbar celebrations were over, on account of his illness which has ended fatally. A man of great ability and high character, he was a leading figure in every public movement, political, educational, and industrial, started in Madras during the last twenty years. In social reform, he was a strong advocate of the "national" school, but his sound commonsense prevented him from carrying this doctrine to the limit of imbecility to which it had been pushed by some others. Of late years, he had with characteristic vigour espoused the principle of post-puberty marriage among the castes addicted to infant betrothals, and to his spirited and enthusiastic advocacy is certainly due the progress that the reform has been making of late in the Madras Presidency. His death deprives Madras of one of the few striking personalities of the time, and it will be long before some one rises to fill the place vacated so tragically by Mr. V. Krishnaswami Iyer.

CONTENTS.

Editorial Notes.	
The Congress Presidential Address.	The Progress of Social Reform in India Under British Rule.
Indian Music.	Moslem Policy.
	The Indian National Congress.

THE INDIAN SOCIAL REFORMER.
BOMBAY, DECEMBER 31st, 1911.

THE CONGRESS PRESIDENTIAL ADDRESS.

The address which Mr. Bishan Narayan Dar delivered as President of the National Congress last Tuesday, marks him as one of the soundest thinkers among Indian leaders. The actual attitude of mind to which every serious Indian is led by a contemplation of the conditions of British rule on the one hand and of the social inefficiency of the people on the other, could not have been more precisely expressed than it was in Mr. Dar's address. It is essentially a pronouncement which provokes thought rather than emotion. There is so much that is depressing in our social institutions and sentiments that one, who is not wilfully blind to them, can hardly think of any greater task than helping to improve them to the best of his powers. Mr. Dar referred feelingly to this aspect of our national problem in the concluding passages of his address. He rightly said that it was on social and moral progress that our national progress ultimately depended. It is the presence of this clear undertone throughout the address that gives weight to Mr. Dar's observations. He recognised in terms which could not have been more generous, the immense benefits which British rule has conferred on India and her people. Nothing, humanly speaking, could have happened better for this country than the advent of the British overlordship, especially since its assumption directly by the Crown. If, nevertheless, we are not altogether absorbed in contemplating the benefits it has conferred on us, and find ourselves occasionally complaining of its defects, it is because of the standards and aspirations which we have learnt to entertain by our study of British history and our contact with great-hearted Englishmen. We must admit that every one who is a member of the National Congress, has not the same relative conception of politics and the same idea of the paramount importance of social and moral reform as Mr. Dar. There are members, even leading members, of that body who would perpetuate the institutions and the sentiments to which the President pointed as retarding civilisation in our midst. This type is, no doubt, a vanishing one. There are fewer representatives of it to-day than there were ten years ago. Nevertheless, it is the fact that there are still some who find it possible to be equally enthusiastic about political concessions and about social rigidity. Mr. Dar's candid observations on our social incompetence will, let us hope, rouse such men to reflection. We must confess that we are unable to see that there is such a difference between Mr. Dar's opinion of present-day Hinduism and Mr. Sankaran Nair's, as to justify the former in sitting in judgment on the latter.

The President dealt at some length with the anomalies of the regulations under the Councils Act. They were expressly stated to be tentative by Lord Minto. If there was ever any chance of going back upon the principle of sectional electorates, it has been removed by the re-union of the two Bengals on the express ground, among others, that the electoral interests of the Mahomedan population were sufficiently protected by the scheme of separate representation. Mr. Dar does not ask for the abolition of separate electorates. He recognises that they have come to stay, and only asks that the differential treatment of Hindus and Mahomedans in respect of their suffrages should be done away with. This, we think, is a request which can be given effect to without in any way infringing on the rights of the Mahomedan community. There is no reason why there should be a higher or different qualification prescribed for a Hindu voter than for a Mahomedan. Mr. Dar asks with reason why Mahomedans should be allowed to compete in the general electorates, in addition to their having special electorates and more than proportionate representation. He would let Mahomedans keep to their electorates and not compete in the general electorates. If any change is to be made, we would rather ask that non-Mahomedans should be allowed to stand as candidates in Moslem electorates than that Mahomedan candidates should be warned off general electorates. There is a principle of the Regulations on which Mr. Dar did not touch, but which, in our opinion, deserves to be reconsidered. We refer to the principle of residential qualification, namely, that candidates for certain electorates should reside within certain areas. We may say that at one time we were ourselves strongly in favour of this principle, but experience and reflection have led us to revise that opinion. The principle, in practice, places a premium on local incompetence. As Lord Acton has remarked in one of his essays, it means that, if five statesmen happened to live in one street, the country should be deprived of the services of four of them. The local man, if he is a man of ability, will have always an advantage over the outsider. But when there is no competent person available in a locality, it is extremely unreasonable to force the electors in that locality to elect any nincompoop that may offer himself as a candidate for legislative honours. We are bound to say that Mr. Dar's references to the bureaucracy were not nearly as up to date as the other parts of his address. He has done the officials, especially the younger men among them, less than justice. The bureaucracy is no longer what it used to be, and it is well that a body like the Congress should accord appreciative recognition to that fact. We must also say that the President might have insisted on all his points about the council regulations without dwelling so much on the arguments with which the Moslem League carried its proposals. At the invitation of Syed Hasan Imam, the Congress resolved to hold its next session at Bankipore, the capital of the new province of Behar and Orissa. The Behar Congress is likely to eclipse recent sessions as a demonstration of the national sentiment.

INDIAN MUSIC.

It has been truly observed that the regeneration of a country cannot be attained merely by political and administrative concessions vouchsafed by the rulers unless they are accompanied, if not preceded, by a real awakening among the people themselves and an earnest attempt on their part to revive and develop their arts, industries and handicrafts. In the case of the fine arts as in that of industries, the development to be permanent should be based on the ideals of the preceding generations where such ideals are proved to be true and sound by modern inquiry. Wholesale copying of ideals and methods only destroy the individuality of a community or country without conferring any lasting benefit on it. Dr. Anand Kumarasami of Ceylon, who has made a deep study of science and arts, has been inveighing against such wholesale imitation of western methods in India, and deplored the inroads which the harmonium has been rapidly making into Indian homes to the detriment of the beautiful musical instruments of the country—the Vina, the Sitar and the Dilruba. It is gratifying therefore to note that amidst the noise and turmoil of modern life there are men who pursue neglected lines of study and place the results thereof before the public.

Mr. K. B. Deval's brochure entitled "the Hindu musical scale and the twenty-two Shruties" has been lying on our table for some months. The writer, a retired Deputy Collector, has most worthily occupied his leisure for the past many years in a scientific study of the principles of Hindu music and the bare fifty pages of the booklet before us bear eloquent testimony to the patient research and deep erudition of the author. It is fortunate that Mr. Deval found such a sympathetic and no less learned English friend, Mr. E. Clements, District Judge of Belgaum, to write an introduction. "The work accomplished by Mr. Deval, it would hardly be an exaggeration to say," writes Mr. Clements, "marks an epoch in the history of Indian music. As he tells us many treatises have already been written on the subject, but those who have heard Indian music and who have sufficiently keen musical perception to appreciate the smoothness and beauty of the intervals used, must have laid down some of those books after reading them with a feeling of bewilderment. If Mr. Deval's results are accepted, the Indian scale which is several thousand years old will stand out as the most perfect of a natural untempered scale. That Mr. Deval's 22 Shruties are the correct ones may in the first place be presumed from the fact that he has studied the latest European literature in the subject of the formation of scales, and has spent eight years in testing the notes used by various singers in order to ascertain the exact intervals which the singers endeavour to produce. As he tells us, he has been guided by the principle laid down by old Indian writers on music, that the simplest ratios are always the best." Mr. Clements then gets into the technique of the European and Indian Scales, which it would be out of place here to quote. "Mr. Deval's 22 shruties appear to throw considerable light on the question of the constitution of the ancient Greek Modes and will, I have no doubt, prove of the highest interest to European scientists. Indian Musicians owe a great debt of gratitude to Mr. Deval for now that the Shruties are known it will be possible to construct harmoniums which will be in tune with Indian Music. The tempered harmoniums now in use which have a painful effect on Indian ears will then be discarded. I have no doubt that with the advent of properly constructed keyed instruments, Indian music will enter upon a new era of progress and development, possibly in the direction of harmony, for harmony is already extensively practised in the form of

irregular arpeggios. This progress will be hastened by the invention of a simple musical notation; and for that purpose also Mr. Deval's researches will be of the utmost value."

Mr. Clements wrote the above in October 1910. That his interest in Indian Music is not merely conventional and that he did not write the introduction to Mr. Deval's book by an accident, is evidenced by the following extract which we make from the *Times of India* of the 25th instant:—

The inaugural meeting of the Philharmonic Society established at Satara in commemoration of the Coronation of His Majesty the King Emperor, held in the Arthur Hall on Sunday the 19th instant Mr. E. Clements, President of the Society, presided. Mr. G. R. Kale, one of the members of the Society gave a short history of Hindu music from the earliest times to the present day, in which he explained how the theory of music expounded in ancient Sanskrit works on the subject was lost sight of, and only the art remained in the hands of Mahomedan singers with the result that Hindu music came to be considered without a regular scale. Mr. Deval of Sangli took up the subject, and after a laborious study extending over several years made the discovery of the Hindu scale with the 22 shruties, notes between the fundamental note, and the octave with a pre-established regularity. Mr. Clements who has accepted the Presidency of the Society, then played a few *surigams* of Hindu airs on his newly designed harmonium. The same tunes were played on the tempered harmonium, side by side, and thus it was demonstrated to the audience how the newly designed instrument was superior, as it reproduces in a far more satisfactory way than the tempered harmonium, all the subtle varieties of Hindu musical notes.

Every modern European writer or speaker on Indian Music, makes a point of mentioning that Indian Music is based on melody and not on harmony and that therefore it is not pleasing. Helmholtz in his preface to his work: "Sensation of Tone" remarks: "I consider it a mistake to make the theory of Consonance the essential foundation of the theory of music and I had thought this opinion was clearly enough expressed in my book. The essential basis of music is melody. Harmony has become to Western European during the last three centuries an essential, and to our present taste, indispensable means of strengthening melodic relations, but finely developed music existed for thousands of years and still exists in ultra-European natives without any harmony at all." Various attempts have been made from time to time to reduce Indian music to a simple notation. The most recent, so far as the present writer is aware, is that of Mr. H. P. Krishna Rao, B. A., of Mysore, who published a few years ago his "First steps in Hindu music in English notation" and has since followed it up with other similar works. He has further started the publication in English called "the Indian Musical Journal", a copy of the issue of which for July-August last is before us. The journal gives very valuable notes and extracts from ancient Sanskrit authorities on the subject. We hope that the publication will be largely patronized. In this connection, it may not be out of place to mention that the Gandharva Maba Vidyalaya under its talented founder and Principal, Pandit Vishnu Digambar is doing good work in popularising Indian music and musical instruments. We trust that in endeavouring to make the sounds popular the science of music will not be lost sight of or sacrificed.

The Punjab Government, in reviewing the administration of Local Boards, observe that communal and sectional electorates favour the election of "extremists".

December, 31.]

THE PROGRESS OF SOCIAL REFORM IN INDIA UNDER BRITISH RULE.

By SIR NARAYAN G. CHANDAVARKAR, Kt.

"The King is coming.—The King is come!"
"God Save the King!"

These words, which are now on the lips of every man, woman, and child in India, who are the subjects of His Majesty George V, King of Great Britain and Ireland, and Emperor of India, have solemn meaning. For the first time in the history of British rule in India, her Sovereign and her Queen visit their dependency in all their state and Majesty to signify by their presence that India, which has been spoken of and written about times without number as "the brightest diamond in the British crown," occupies a foremost thought in the Sovereign's mind and a prominent place in his heart, and that it was not a vague idea but a solid sentiment of his former conviction when but a few years ago he as Prince of Wales, when he then was, declared that a bond of sympathy joining England to India ought to be the bed-rock of British rule. This visit of the Sovereign, his presence among his Indian subjects, may seem to some as betokening nothing more than a large pageantry, which will be forgotten as soon as it is over and leave no enduring benefit behind. But those who observe wisely, with the insight of wisdom, the finger of God in history, will regard this Royal visit as marking a fresh step of advance in the relations between Great Britain and India, a step in the wake of the previous steps taken by the British Crown since Queen Victoria's time to promote peace, prosperity, and progress among the teeming peoples of this country. During the dark days of Mutiny of 1857 Queen Victoria wrote to Lord Canning, then her Indian Viceroy, that "there shall be no hatred to the brown skin." When subsequently she assumed the direct control of the government of this country from the East India Company, she sent to its people a message of peace and good-will in the form of a Proclamation, couched in language divine, healing, restoring, and blessing language which the lofty soul of noble womanhood, speaking or writing from the heart, knows best to inspire. The Proclamation worked like a miracle on the heart of the multitudes to whom it was addressed, because the gracious Queen's words were the words of law and love and she spoke with dignity, meekness, and fervour. Her language and thoughts flowed, as it were, like a stream straight from the Highest. Never, at least within living memory, had a sovereign sent to his subject so glorious a message of peace on earth and good-will unto men. Living a life of godly womanhood herself, she struck the imaginations of her Indian subjects as Victory personified and what Indian, high or low, prince or peasant, was there, who did not know the name, the life, and the royal heart of his Queen Victoria? She manifested her interest in them further by sending to this country first her second son, then her first son, then her third son, and, lastly, her grandson. King Edward VII., who succeeded her, became the peace-maker of Europe. He inherited her nobility of heart and signalised his reign by following in the footsteps of his august Mother. His Proclamation to his Indian Princes and people was a prelude to the great reforms for which his period of sovereignty will ever be memorable in the annals of British India. And now, again, Queen Victoria's grandson, our Emperor George V comes with his Queen among his Indian subjects. Before him his royal grandmother, after her, his royal father, had spoken to their subjects in India by Proclamations. Now India's Sovereign speaks to them face to face. Where, before him, it was Proclamation, it is now Annunciation—England and India meet as it were in person; and if it is

true, as it is true that this world in which we live, is ruled not so much by science as by symbols, this Royal visit is and ought to be symbolic of the heart of England united more than before to the heart of India for the due fulfilment of their joint mission in the cause of God which is the cause of Humanity.

At such a juncture, unique in the history of India, when the history begins a new page, we may well stand, as it were, the heads before our King-Emperor and our Queen with bowed heads before our King-Emperor and our Queen and render an account of how the cause of God, which is the cause of humanity, has been served in this ancient and historic land, during all these years of British sovereignty by the advance of Social reform. What has England done and achieved, what has India done as a result of the influence achieved under England's influence, for that advance? The King-Emperor find that, under his judgment—let our sovereign judge. He will find that, under the God's Grace, the light of England has lifted the stirring darkness and a new life is abroad the beginning. It is one of a new humanity, in which the best of the Orient of the Occident. The picture has doubtless its shades but the shades, without which it cannot be a picture of bright and promise serve but to set off the lights of the new life set in motion among us under British rule and influence.

To let the light of this new life stand before us in its true perspective, so far as it is presented to our mind's eye by the progress of social reform under British rule, we must, at the outset, define to ourselves in clear language the term social reform. It is a term the real meaning of which is often missed among us, in social controversies. The education of women, the marriage of widows, the breakage of caste, and such other items have come to mark the limit of social reform with the result that the term has come to have a limited meaning. The consequence of that is that, according to some people, the chances of our social progress are less under a foreign rule than they would have been under an indigenuous Government. The British Government say this class of thinkers, is by the very nature of its position pledged to a policy of non-interference in religion, and, as in India every social custom is more or less allied to religion, it cannot or at least will not do what a Government of our own would have not shrunk from doing as the arbiter of the destinies of its subjects, in all matters, including the religious and the social. It is easy to speculate about what might have been. The policy of religious neutrality is not a new feature of administration in this country and is expressly laid down as a duty incumbent on the King by the Hindu *Shastras*. For instance, Yajnyavalkya in his *Smriti* says that a King should protect and respect and never interfere with whatever is the custom of the country he rules and to that law of royal obligation Yajnyavalkya's commentator, Vijnaneshwara, adds the proviso, "so long as the custom is not opposed to the *Shastras*." And we all know to our cost how the *Shastras* have been interpreted by each school of thought and action in its own way and for its own purposes so as to make it all chaos and confusion.

The best because the distinguishing, feature of British rule with reference to the cause of social reform is that by the very nature of its spirit as manifested in its laws and institutions, and exemplified in the lives of many of its best administrators, it has set in motion a mental and moral force, which is the real test of all social movement. Social reform means the reform of a Society which enables it to be a spiritual communion—a collection of men who have learnt and are learning to live together, work together, for the highest ends of humanity. The true test of a social movement of every measure of social reform—is that it aims at raising the level

of personality in each human being, and personality is the true lover of history. All religions and all philosophies which have awayed civilised man, nay, even the superstition of the savage make personality the essential and life-giving basis of society. The belief in ghosts and spirits points to that and what the *Upanishads* of old proclaimed in the words *Atmano vidham thay veerium*—(manhood must be won by one's own-self) was the same thought which found utterance from Kant when he held the Ego to be necessary to knowledge, from Butler when he found it necessary to character, and when Green declared that the subject of all education was to enable men to become persons. The human Ego is a combination of God and Self, and in their attempt to bring out the God and drive out the Satan, some religions have only succeeded in obscuring the Ego and obscuring its richer endowments. The Hindu religion, as it has been understood and practised for some centuries, is one of these. It has made slaves of its members and followers by accustoming them to think and live on the thought that man in his present life is a victim of his Fate, and that Fate is determined by his actions (*Karmas*) in his previous life. Such was not the Hindu religion in its pristine purity. Yajnyavalkya taught that luck or fate is nothing else than *paurnasham*, manliness, and that *paurnasham* is action. If action, taught that sage of sages, done in a former life can achieve the desired result in the present life, action (*paurnasham*) done in the present life must produce the same in this very life, instead of the next; all therefore, depends on *purusha kara* (human effort), not on *daiva* or luck; labour is the cause of fruit; if it were not so, if luck were all and labour nothing, the science of medicine, to take a simple illustration, would be useless. This lesson of Yajnyavalkya teaches us that, according to him, the personal equation or value is the test of all progress, that the Ego must be developed into true manhood and noble womanhood.

And this is the best of the influences of British Rule in India. Its very spirit—the best of its laws and the atmosphere we breathe under it have distinctly and directly tended and tend on the whole and in their totality to the recognition and promotion of personal values. All have been declared equal in the eye of law, each person counts as of value. To take a trite illustration: when during the famine which raged in India during the Viceroyalty of Lord Lytton, his Government published a Resolution, declaring that Government could not pledge themselves to see that not a single soul died from starvation, the conscience of England was shocked and the Government of Lord Lytton had to recant their language and avow their sacred duty on more humane lines.

It is true that in practice the ideal is not sometimes realised and kept to. But progress is like the waves of the sea at tide-time; it goes forwards and then it seems to go backwards, but when and if it goes backwards, under British rule, it recedes but to take one further step in advance. That is the sober and steady temper of British rule which makes for the enduring elements of progress.

Most of the laws, to which social reform in India stands indebted at the present day, had been passed before the British Crown assumed the direct control of the Government of this country from the East India Company. The abolition of *suttee*, the Widow Remarriage Act, the Caste Disabilities Act, the law penalising such cruel and barbarous religious practices as are known to us by the familiar names of sitting *dharms* and *thuggi* seem at first sight to have been conceived merely as measures of mercy. But they were more—the solid principle underlying them was that of individual liberty, the recognition of personal worth in every human being. How many, it was asked at the time and it is asked even now, will take the benefit of such laws as the Widow Marriage Act, and the

Caste Disabilities Act? The answer was that it did not matter whether many or but a few would benefit, if a single soul benefited that would be itself a gain. It was the thought, force and love-force of the laws promulgated which constituted the real and highest benefit. And it received a fresh and nobler impetus when Queen Victoria assumed the direct control of the Government and spoke to her Indian subjects through her Proclamation of 1858, which we cherish as our Charter. That Proclamation is often spoken of as the Charter of the Indian people's political rights and liberties enjoyed and promised under British rule. I have not seen its social value—its equally supreme worth as a Charter of our social rights and liberties recognised with the same emphasis as its political aspects have been. And yet it is as much a social as it is a Political Charter. This was brought out in very distinct terms during the heated controversies which rent the country into two parties in the discussions on the Age of Consent Bill in the year 1891. Those who opposed that Bill invoked the aid of the Proclamation as a pledge by the Queen on behalf of her Government that it shall never interfere with any social custom, however inhuman. Lord Lansdowne, then Viceroy and Governor-General of India, solemnly declared in his speech in the Legislative Council of the Supreme Government, that the Queen, whose sense of humanity had made her a monarch of monarchs and brought close to the bosom of every one of her subjects her sense of sympathy for suffering, had by her Proclamation pledged herself to remove every social custom which was revolting to civilisation. Queen Victoria spoke by her Proclamation what as Sovereign she owed to her subjects and in so speaking with the sense of holy trust in the Divine will, she taught a lesson and set an example to her subjects as if she spoke "Do unto and among yourselves as I have pledged myself to do unto you as my subjects. Love one another, bear and forbear, and above all remove all social evils and customs which retard your growth". Was not this the indirect and yet sacred lesson of the Queen's Proclamation—its character as our Charter of Social Reform?

MOSLEM POLICY.

CALCUTTA, December 27.

An important Moslem meeting was held in Calcutta on Sunday to consider the present position and determine the future policy of the Mussalmans. The Hon. Nawab Saiyid Mohammad Sahib Bahadur of Madras presided. Letters and telegrams expressive of their views from Sir Ibrahim Rahimwala (Bombay), the Hon. Mian Mohammed Saifi (Lahore), the Hon. Nawab Nawabali Choudhri (Dacca), the Hon. Khan Bahadur Sharfuz Hussain Khan (Patna), the Hon. Syed Muhammad Fakhruddin (Bankipore) and others were read by the convener, the Hon. Dr. Subrawardy, who urged an immediate change of policy and a *rapprochement* with the Hindu community. After prolonged discussion the following resolution proposed by the Hon. Maulvi Abdul Majid of Sylhet, seconded by Aga Moidul Islam and supported by the Hon. Mr. Ariff and Maulvi Wahid Husain was adopted:—That this meeting is of opinion that the time has come for the Mussalmans to change their policy towards other communities, but, considering the importance of the question, it is desirable that the line of policy to be adopted should be determined after further deliberation.

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HON. MR. BHUPENDRA NATH BASU'S SPEECH.

CONCEPTION OF NATIONALITY.

The question at the present moment is not an immediate fusion of the Indian peoples into one common mass, professing one religion, speaking one language. Much as that consummation would be desirable, much as it would appeal to writers of political utopias in considering the question of a politically united Indian nationality, it is to-day outside practical politics. For the constitution of India as a nation politically, let us not be overcome by the phantoms which politics interested in maintaining in India the present stage of Government, of justifying at the bar of humanity the position of subordination in which the Indian peoples are held, have raised to blind our view. The true conception of a nation, according to modern ideas, is well laid down by a thoughtful writer whose authority is undoubted. He says 'what is essential to the modern conception of a State, which is also a Nation, is merely that the person composing it should have generally speaking a consciousness of belonging to one another, of being members of one body, over and above what they derive from the mere fact of being under one government, so that if their government were destroyed by war or revolution, they would still tend to hold firmly together; when they have this consciousness we regard them as forming a Nation' whatever else they may lack. For the purposes of realising the ideal which Professor Sidgwick lays down, we are better situated than many other people; we have not behind us the memories of ancient quarrels, of defeats and successes which the Scotch and English had when they combined; for we have been living now for more than a century under one Government. ~~It is a geographical factor~~ in the formation of a nation, we are more closely allied than the Piet, the Gael, the Anglo-Saxon, and the Celt. We are certainly better situated than warring communities which regarded each other as foreigners and enemies and subsequently combined into the great city states of Rome and Athens. The student of history will remember the formation of the Leagues in the latter period of the independence of Hellas; and coming down to modern times we are not so divided, have never been as Italy was prior to 1860, covered by States, Republics and cities opposed to each other with the bitterness of hereditary hate; secular and temporal powers were arrayed against each other in mortal enmity; ruling houses belonged to different races, some Italian, some French, some Spanish, and some Austrian, and wore in secret league with different foreign Governments. Prince Metternich said of Italy in 1860 that it was merely a geographical expression. In about ten years' time after that famous utterance Italy became a free and united nation.

IS INDIA A MERE NAME?

It has been said of India also that it is a mere geographical expression; but our place has neither been in the past nor in the present merely a few letters on the map of the earth. In ancient times our ancestors had carried their civilization far beyond the confines of India, from the Caspian to the Pacific and had sometimes formed large states occasionally combining India and the regions beyond the Hindukush under one over lordship.

COMMON GOVERNMENT.

We have at the present day on our side many great advantages which other communities who have struggled to form a nation or state had not possessed. We are living under one Government, a Government which has always evinced a strong desire to further the cause of India's progress; education, communication, sanitation have been

matters which have always attracted the attention of the Government and are every day receiving greater consideration: it is not merely maintained for the purposes of revenue; it is not maintained for the sole purpose of providing a field where the middle classes of England may earn a living and her merchants fortune, but is also maintained in the interest, of the people, for their general uplifting.

ROYAL SYMPATHY.

I shall quote the gracious words of his late Majesty from his message to India on the occasion of the Jubilee of the great Proclamation showing the spirit of British rule in India:

'The welfare of India was one of the objects dearest to the heart of Queen Victoria. By me ever since my visit in 1875 the interests of India, its princes and peoples have been watched with an affectionate solicitude that time cannot weaken. My dear son, the Prince of Wales, and the Princess of Wales, returned from their sojourn among you with warm attachment to your land and true and earnest interest in its well-being and content. These sincere feelings of active sympathy and hope for India on the part of my Royal House and Line only represent and they do most truly represent the deep and united will and purpose of the people of this kingdom.'

Therefore in the realisation of our great ideal, we have on our side the sympathy of our Government, sympathy not expressed in words but translated into action. The Legislative Councils, halting, incomplete, inefficient as they are at the present moment are daily tending to create a sense of joint and corporate responsibility.

'SENSE OF ONENESS.'

Seely justly observes:—"Nationality is compounded of several elements of which a sense of kindred is only one. The sense of common interest and the habit of forming a single political whole constitute another element. We in Congress meet every year, people from the north and the south, from the east and the west of the vast continent of India to strengthen the forces which lie behind these elements, so that they may develop and combine. In the past the great religious reformers, whether of the north or the south, of the east or the west, have been the common heritage of India and to-day social and political reformers, of whatever race and creed, receive unstinted and unqualified appreciation from every part of India.'

PANDIT DAR'S PRESIDENTIAL ADDRESS.

The twenty-sixth Session of the Indian National Congress began its sittings at Calcutta on Tuesday, the 26th instant. Pandit Bishan Narayan Dar on being elected President delivered an able address of which the following is a summary.

Pandit Dar records at the outset in appropriate terms to the deaths of Mrs. Ramsay Macdonald, His Highness the late Nizam, Sir Charles Dikie, Babu Narendranath Sen, and Babu Shashi Kumar Ghose. He then acknowledged the kindness of Lord Hardinge in receiving the Congress deputation headed by Sir William Wedderburn in January last. Mr. Dar then tendered the most loyal and heartfelt homage and welcome of the Congress to Their Imperial Majesties. He said "The visit of a British Sovereign to his great Eastern Dominion is a unique event in our history, and has sent a thrill of joy and gratitude through the length and breadth of this ancient land, but the memory of the acts of splendid beneficence that have marked that visit will never pass away from the hearts of the Indian people." Mr. Dar then referred to the amendment of the partition which, he said, showed that the Supreme Government is determined to rule us according to its best and noblest traditions, and that if we appeal to it in a

just cause and convince it by our persistent and patriotic endeavours that we are earnest and sincere, it will never fail to respond to our appeal. Mr. Pandit Dar welcomed the change of capital to Delhi. Speaking of the new Lieutenant-Governorship and Executive Council of Behar, the learned Pandit remarked:—"The Central Provinces cannot remain long without a Lieutenant-Governor and a Council, nor the Punjab without an Executive Council. The claim of the United Provinces to have an Executive Council is so strong and has been so persistently urged by the unanimous voice of the people that but for the present Lieutenant-Governor who apparently favours a more autocratic and less constitutional system of government, it would have been conceded long ago. But it is reasonable to hope that it will be conceded before long under a new and liberal-minded Lieutenant-Governor." He also expressed the hope that the United Provinces may not have to wait for a Governor, sent out from England. After expressing the thanking for the other Durbar boons, Mr. Dar summarised the achievements of the British rule in India in following terms:—"Peace, order and perfect security of life and property have been secured to us to a degree never known to the old Roman Empire and even now not to be seen anywhere beyond the limits of the British Empire. A genuine and an active interest in the welfare of the masses, as is shown by its famine, plague, sanitation and agrarian measures, is its abiding and noblest feature. Perfect religious and social freedom it has given us unasked; and Railways, Telegraphs, Post Office and a thousand other instruments and appliances are the means by which it has added to our material comfort and social advancement. The educational system which has immortalised the names of Bentinck and Macaulay is perhaps its greatest gift to the people of India. The spread of English education, as it has instructed our minds, and inspired us with new hopes and aspirations, has been accompanied by gradual and cautious concessions of political rights—the admission of Indians into the public service, the introduction of local self-government and the reform of the Legislative Councils on a partially representative basis. We have a government whose justice is exemplary and a civil service which in ability, integrity, zeal, and genuine regard, according to its own lights, for those entrusted to its care, has no rival in the world. When I think of the dependencies ruled by other European powers—of Algeria and Tonquin under the French, of parts of Africa under the Germans—of the large negro populations in the United States as the republican Americans treat and govern them. I thank God that I am a British subject, and feel no hesitation in saying that the government of India by England—faulty as it is in many respects and greatly as it needs to be reformed and renovated from top to bottom—is still the greatest gift of Providence to my race; for England is the only country that knows how to govern those who cannot govern themselves."

Mr. Dar then next criticised the attitude of the Bureaucracy towards the educated classes and their aspirations, and criticised the Press Act and the seditious meetings Act. Mr. Dar then turned to the council regulations, which he maintained, defeated the objects of Lord Morley's council Act, Lord Minto, he said, had declared the regulations.

But the Government of India's announcement made the other day that no substantial amendment of the Regulations was contemplated has filled the public mind with disappointment. If the announcement was intended to close all discussion of the question of amending the Regulations for the time being, then it is one against which this Congress will be perfectly justified in entering its respectful but most emphatic protest; for the Regulations are full of such glaring defects as amount to positive injustice to large classes of His Majesty's

Indian subjects, defects which are calculated to turn the elective principle into a mockery and the enlarged functions into an illusion, which mar the beneficence of a great concession, and will, if not speedily corrected, prove detrimental to the best interests of the Government itself. But since there is to be a territorial redistribution necessitating a substantial modification of the Regulations I trust that the occasion will be utilised by the Government to remove at least the more serious of their defects.

Mr. Dar condemned the separate and excessive representation given to Mahomedans and landlords, and he complained of the insufficient and indirect representation of the middle classes, demanded that there should be a close majority of elected members in the provincial councils and scented the idea of communal representation in local bodies. Mr. Dar pointed out the great dangers of separatism. He then advocated the simultaneous examinations in England and India for the civil service, and advocated the larger employment of the Indians in the public service. The President supported the Hindu and Moslem University schemes and Mr. Gokhale's elementary educational Bill. The President in conclusion referred to the enthusiasm for political progress, and observed:—

"But enthusiasm and idealism cannot achieve impossibilities. Human nature is conservative, and national progress is slow of foot. First the blade, then the ear, and after that the corn in the ear—this is the law of nature. Self-government, such as obtains in British colonies, is a noble ideal, and we are perfectly justified in keeping that before our eyes; but is it attainable to-day or to-morrow or even in the lifetime of the present generation? Consider where we stand in the scale of civilisation, when we have only 4 women and 18 men per thousand who are literate; when there are millions of our countrymen whom we look upon as "untouchables"; when we have about a hundred thousand widows of less than five years, and caste rules still forbid sea-voyage, and Mr. Basu's Special Marriage Bill is condemned as a dangerous innovation; when many Hindus do not sufficiently value their own interests as 65 million Mahomedans whose interests and feelings have to be cared for and the Mahomedans are equally oblivious of the interests and feelings of 240 million Hindus—when this is the condition to which we have been brought by centuries of decay and degradation, to talk of a national government for India to-day is to make ourselves the laughing-stock of the civilised world. Agitate for political rights by all means, but do not forget that the true salvation of India lies in the amelioration of its social and moral conditions."

INDUSTRIAL CONFERENCE.

The Industrial Conference met on Friday morning in the Congress pandal before a representative gathering. H. H. the Maharaja of Maunbhaj as chairman of the Reception Committee opened the proceedings and in the course of his speech accorded the delegates a hearty welcome. He said that their presence emphasized the growing interest of the country in industrial enterprises and the importance which they attached to the Conference. Without the least fear of contradiction he might affirm that the Conference had served a most useful purpose in bringing together the leaders of thought and the pioneers of industry into a fold where they could exchange views and give each other the benefit of their experience in a friendly spirit. He said that the industrial problem was the problem of problems in an age of scientific advancement and of keen competition in which the struggle for existence was becoming harder day by day. The question of industrial advancement must precede all other questions. Upon it depended the livelihood of the great majority of the people and the wealth and prosperity of this country. India had its industries in the past and excelled in very many of them. It had its trade and commerce, both inland and seaborne. Continuing, a speaker said that the circumstances prevailing in the past had all changed; it could no longer have an insulated and self-sufficient life. India was now a member of the international community and must take its share in the strife of commercial competition. Sir B. N. Mookerjee then proposed and the Hon. Mr. Bupendra Nath Basu supported the election of the Hon. Mr. M. B. Dadabhai as President of the Conference.

BOMBAY PUBLIC LIBRARIES.

The following Press Note was issued last week:—

The Governor in Council has had under consideration the question of the registration of vernacular libraries and the official support that may suitably be accorded to such libraries when registered. He is pleased to issue the following general instructions in the matter.—

(i) The register of approved libraries will continue to be kept by the Director of Public Instruction who is given full discretion to grant or refuse registration; a "registered" library means a library entered in the Director of Public Instruction's register.

(ii) No library will be registered the management of which does not agree to conduct it in accordance with the rules promulgated in Government Resolution No. 2037, dated the 14th October 1909.

(iii) On registration a library will be accorded the following official support:—

(a) free supply of departmental publications, of books purchased by Government which are considered suitable for distribution in this way, and of annual reports issued by Government;

(b) free supply of press notes in English and the appropriate vernacular, and

(c) free supply of Part I of the *Bombay Government Gazette*.

(iv) No Government servant shall join, or remain a member of, any library which has not been registered.

(v) No grants from State funds shall be paid to libraries which have not been registered; and the attention of every municipality and local board concerned should be drawn to the impropriety of accorded any support, financial or other, to such libraries.

(vi) These instructions apply only to libraries which take in vernacular newspapers and literature.

2. Two lists are appended—

List A—registered libraries which have agreed to abide by the rules of the 14th October 1909;

List B—libraries already registered which refuse to abide by these rules. The libraries in list B should now be struck off the register, and any Government servant who is a member of any of them should forthwith resign his membership.

3. List A is believed to be incomplete. Each Collector should now send to the Director of Public Instruction a list of all public libraries in his district which do not appear in lists A and B, noting whether they have been registered or whether he recommends such for registration or not; and a similar list should be sent by the Commissioner of Police for the City of Bombay. When the general list of registered libraries is complete, the Director of Public Instruction should publish it in the *Bombay Government Gazette*; future additions to, or withdrawals from, the list should also be notified in the same way. Copies of the notifications should be supplied to each Department of the Secretariat.

4. The libraries in list A should be added to the distribution lists of the papers specified in paragraph 1 (iii) above, if they do not already appear in them; and the libraries in list B should struck off such lists.

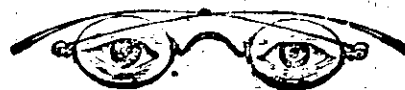
5. Government grants that have already been paid to libraries on condition of management in accordance with the rules of the Educational Department should be recovered from any library refusing to accept condition (ii) in paragraph 11 above. The Director of Public Instruction should take steps, in consultation with the Remembrancer of Legal Affairs, for the recovery of the grant of Rs. 500 made to the Veuguria Native General Library if the amount has not been recovered already.

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needless to expatiate upon the magical qualities of this our invaluable medicine. We would not like to blow the French horn as is the fashion of the day, but suffice it to say that the use of this medicine is recommended to those who have any faith in the efficacy of Ayurvedic and Unani medicines. We recommend it also to those persons who desire to tone up the nervous system, to strengthen the body, refresh the memory, and to guard against debility. It is enough to say that much as not that a perfumer admires it is that which diffuses fragrance of its own accord. Price per tin containing 40 pills, Rupees ten only. Postage extra. No PARRES necessary.

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Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII.

BOMBAY—SUNDAY, JANUARY 14, 1912.

No. 20.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
sneak, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

The Mahajana Sabha and the Provincial Congress Committee of Madras, have taken the extraordinary step of telegraphing to Lord Crewe a protest against appointing Mr. Richmond, a gentleman belonging to the domiciled community, to the membership of the Provincial Executive Council left vacant by the death of the late Mr. Krishnaswami Iyer. Apart from the merits of the candidate, the practice of protesting against the nomination of particular persons to high office on the strength of a rumour, if generally adopted, must make public life intolerable to all men of refined feeling. All that one person who dislikes another has to do is to start a rumour, the easiest thing to start, that the other man was likely to be nominated to a membership of Council or a High Court Judgeship, and thus afford public bodies an excuse for canvassing the racial, personal and professional attributes of that person. Presumably our Madras friends had good reason to believe the rumour, but that does not alter the position. We quite understand that the object of the newly created membership would to some extent be frustrated by the nomination of a member of the domiciled community which has, deliberately and of set purpose, kept aloof from the life and interests of the general population. That object, as we have always understood it, was to bring an Indian eye to bear upon the administration at its fountain-head. If the domiciled community repudiate any connection with the Indian point of view, it is natural that the Indian communities should feel that their side of things cannot be adequately presented by a member of that community. At the same time, is it not just possible that Mr. Richmond's appointment may be the very means of pressing this issue on the community to which he belongs? In any case, he is in the eye of the law as much a native of India as a Hindu or a Mahomedan. We really think that the Mahajana Sabha of Madras has taken a less far-sighted view of the subject than we should have expected it to take. Even if the appointment were a really bad one, the protest must have come after it was announced. No doubt, it would have been too late so far as this particular appointment was concerned, but it is much more important to uphold the necessities of public life than to prevent a particular mistake in choosing persons to fill an appointment. What does it matter, after all, if X or Y or Z is a member of council? The important principle, namely, that an Indian is not excluded from the Executive Government would be as much satisfied by Mr. Richmond's appointment as by Mr. Sankaran Nair's or Mr. Abdur Rahim's. Let us have fair-play all round.

The current number of the *Indian Interpreter* contains the following graceful appreciation of the honour of the Knighthood of the Indian Empire, conferred at the Delhi Durbar on Dr. Bhandarkar.

"From that list of distinguished names," writes our contemporary, "no name, however, stands out with more real distinction than that of the new Knight of the Order of the Indian Empire, Sir Ramkrishna Gopal Ehandarkar. When so many receive recognition for services that only the accident of wealth makes possible, when character is so seldom esteemed as giving a claim to honourable place, it is an especial satisfaction to recognize one instance at least when character and ability, with no skill in flattery, have won distinction. Sir Ramkrishna belongs more to the more ancient ideal of knight-hood than to that of to-day. He might have a place fittingly enough at the Round Table of King Arthur, and, as a follower of the way of *bhakti*, might well join Sir Lancelot and Sir Galahad in the quest of the Holy Grail. We await eagerly his history of *bhakti* now in the press. No one can compare with him in the wide learning that he brings to bear upon this deeply interesting aspect of Indian religion. But it is a greater matter that we can say of him that he has not only studied profoundly the way of 'loving faith' but that 'first he followed it himself.'"

Most thoughtful men in this country will agree with the following observations of the London correspondent of the *Indian Mirror*: "Those who are anxious that the Gaekwar should preserve his good name would have preferred that he should have followed the example of King George when certain charges were made against him, instead of falling back upon his sovereign rights. It may well be doubted whether His Highness has done himself a good turn, notwithstanding the fact that he has been successful in escaping from the jurisdiction of the Court. The decision means that whilst the case may be proceeded with and grave allegations made against the personal character of the Gaekwar, he will not be in a position to defend himself and he will have no remedy in the event of the petitioner establishing his case. For this reason, I repeat that it would have been better if His Highness had declined to avail himself of a technical point and had taken the bolder course of meeting his accusers face to face."

The *Bengali* has a way of assuming things in the exigency of argument, which is decidedly amusing. In a recent issue, the *Statesman*, it would seem, said, quite rightly we think, that "political reforms in the main deal only with the surface of things: social reforms go to the root of society." The *Bengali* ordinarily would, we are sure, accept this statement. But, as the *Statesman* had said it, it must be criticised. So, we are told that it is one of "those half-truths which are more dangerous even than untruths." The *Bengali* adds: "If the cause of social reform has made greater progress in recent years in Baroda and Mysore than in any other part of India, the result has been due largely to the initiative of the Governments in those States." Has social reform really made greater progress in Baroda and Mysore than in any other part of India?

CONTENTS.

Editorial Notes.
The Imperial Visit.
The Railways and the Nation.
The Depressed Classes Mission.
The Imperial Visit.
Female Education in Tinnevely.

Principle v. Expediency.
The Daivadnya Conference.
The New Coinage.
The late Mr. V. Krishna-swami Iyer.
A Ladies' College for Bombay.

THE INDIAN SOCIAL REFORMER.
BOMBAY, JANUARY 14th, 1912.

THE IMPERIAL VISIT.

Their Imperial Majesties started on their return voyage after their five weeks' stay among us on Wednesday. The splendour of the Delhi Durbar is now but a memory. But the solid achievements of Their Majesties' Visit remain and will long continue to animate the hearts of the people of India. The transfer of the capital to Delhi, confers no tangible benefit on anybody except those who own landed property in or about that city, but its profound significance as symbolical of an attitude of reverence for the illustrious memories of the past, has been quickly and deeply appreciated by the sensitive pride of the Indian people in their ancestral lore. Above all, it is the most striking assertion conceivable of the value of sentiment in imperial policy and as striking a repudiation of the doctrine of economic and political exploitation. We do not say that the transfer of capital has no advantages of a more substantial kind. These are set forth in the despatch of the Government of India proposing the change. But the deciding factor in the choice of Delhi, and not of any other place, as the future capital, was its sentimental and traditional associations. The annulment of the partition of Bengal has converted a warm-hearted people from a temper of sullen resentment into one of enthusiastic loyalty and devotion to British rule. Here, again, His Majesty showed his sense of the value of popular contentment as the basis of empire without sacrificing by one jot the administrative advantages of Lord Curzon's arrangement. As a consequence of the re-arrangement, and of the arguments on which it has been supported by the Governments of India, discussions have arisen about the desirability or otherwise of re-adjustment in other provinces. We are confident that nothing will be done by way of modification of existing arrangements on abstract grounds and without taking into account the desires and sentiments of the populations concerned. To do so would be to fly in the face of the very policy inaugurated by His Imperial Majesty. The removal of the disability of Indian soldiers to earn the Victoria Cross, and the other concessions announced at the Durbar, have all been such as to leave an impression of abounding goodwill towards the people of India.

The announcement that the promotion of popular education will henceforth be an integral part of imperial policy, has appealed to the mind of India as few things else would have done at the present time. The grant of fifty lakhs towards this object, announced at the Delhi Durbar, is to be a recurring grant, Mr. Butler said in answer to a question from

Mr. Gokhale at the meeting of the Viceroy's Legislative Council last Wednesday. Like Railways and Irrigation, Education will henceforth find a permanent place in the Imperial Budget. This is a most gratifying development of policy, and His Imperial Majesty and his advisers have earned the sincere gratitude of all thinking men in India by initiating it. Had this great measure stood by itself as a monument of His Majesty's interest in Indian education, it would not have been unworthy of the distinction. But an even greater proof was given in the gracious speech in which the King-Emperor replied to the address presented by the Calcutta University. We have no hesitation in saying that this speech is, and was probably intended to be, the most important made by His Imperial Majesty on Indian soil. It is superfluous for us to enlarge here on the tenacity with which India cherishes the gift of modern education by British rule. Critics, mostly ignorant of Indian conditions, whose opinions on an educational subject have never been asked in their own country, have been at work discrediting Indian education and its products. More than any other single cause this baiting of the educated classes of India during the last few years, had exasperated public opinion, and the apparent success with which the campaign met in the English press and platform, had induced a sense almost of despair in some of the most robust minds of the country. His Majesty with that true instinct which has marked his casual doings as much as his more deliberate actions and utterances, has noted the fact, and has, with an authority and an earnestness which none can dispute, declared that the educational system of India, though it stands in need of reform, is to be the chief means of adjusting the relations of the two great civilizations which are operating in our midst. The speech may well be styled the great charter of the Indian Universities.

These are solid benefits which have accrued from the Imperial Visit. But these are not all. We have seen the unassuming simplicity with which Their Majesties made themselves thoroughly at home among their Indian subjects, wherever they went, the confidence with which they constantly sought to move among them untrammelled by official restraints, and the undisguised regret with which they bade farewell to these ancient shores. We may, perhaps, observe in passing that the farewell of Bombay to Their Majesties fervent as it was, was by no means adequately expressive of the surging emotions of gratitude of the people of this city. The police and military arrangements on Wednesday were far less rigorous than on the occasion of Their Majesties' arrival, and yet there were large gaps in the route, empty chairs and vacant galleries, which should not have been there and would not have been there if it had been made clear, as it was evidently in Calcutta with most gratifying results, that the people were principally concerned in the occasion and that the official element was there to co-operate with the people. Whether this was an oversight peculiar to the occasion or whether it be, as some think, an inherent characteristic of local methods, it certainly shows a lack of mutual responsiveness between the public and the organisers. That, however, is by the way. Their Majesties' visit has securely established them in the hearts and affections of the Indian people of all races and creeds. It has appealed powerfully to the mind of the country. It has opened a new chapter in British rule in India, and a chapter which promises to be a happy and a glorious one.

THE RAILWAYS AND THE NATION.

This is the name of an extremely suggestive book in the Sociological Series issued by Mr. Fisher Unwin. Students of railway administration will find much instruction in its 150 pages of close-packed argument. The author, Mr. W. Bolland, contends that the British railway system has not fulfilled expectations. He quotes in his introduction a long extract from the *Chambers's Edinburgh Journal* of April 1839, setting forth the anticipations formed in those early days in regard to the railways. The writer in the *Edinburgh Journal* prophesied that railways would tend to develop the resources of every part of the kingdom, and bring into action its latent capabilities. "Another very observable benefit from railways," he wrote, "will consist of the breaking down of local prejudices. At present certain towns maintain unworthy jealousies of each other. By residing constantly in one spot our minds become narrowed; we learn to look upon our own gin-house tract as all the world, and foolishly imagine that the usages and habits of thinking peculiar to our fellow mortals must necessarily be wrong, and therefore liable to reproach and sarcasm." He took the instance of Newcastle and Edinburgh, and pointed out that, excepting for some slight commercial connections and casual friendship, the inhabitants of these cities knew nothing of each other, though it would be vastly to the benefit of both that they should be reciprocally acquainted. Railways, he said, would bring about this end, and "in this manner," he concluded, "whether we view railways as a means of improving the mercantile resources or the moral qualities of the people they cannot fail to be productive of an incalculable degree of good to the whole mass of Society." Mr. Bolland admits that in some respects these anticipations have been fulfilled. But he maintains that, were it possible for the writer of the article above quoted to revisit the world, he would be astonished to learn that many of his delightful anticipations were still, after over seventy years of railway experience, unrealised; that, although Edinburgh and Newcastle had been connected by railway for more than sixty years, the people of these two cities, owing to the cost of transport, were still comparative strangers and that places of romantic beauty, although now within easy reach of railways, were still inaccessible to great masses of the people for the same reason. Mr. Bolland continues:

What would be his reflections when told that much of the exchangeable and inexchangeable wealth which our country contains is still all but useless, not for lack of ready means of communication, but because, having been provided in great abundance, the charges for their use are such that they cannot be fully utilised? If it was distressing in 1839 to reflect that there were certain inland districts of our own country less available for purposes of commerce than places situated on the seashores of distant continents, owing to the then existing means of transport, what would be his opinion of the conditions under which British railways afford cheaper transport to foreign than to British producers? When he witnessed the common spectacle of splendidly equipped passenger trains capable of carrying 300 and 500 passengers running with average loads of 50, and was informed that many people can only afford a railway journey once or twice a year, would he not utter a note of wonder and exclamation? When, instead of a healthy, prosperous, intellectual population spread over the face of the country, he found thousands of physically and morally deteriorating specimens of humanity cooped up in sordid surroundings which they seldom leave, while millions of acres of land were desolate through lack of human activity, and the life-giving ozone swept over silent and tenantless waste, would it be possible to excite his admiration for twentieth century institutions and intelligence?

The failure, Mr. Bolland contends, is not to be explained on the ground that the expectations of the

writer in the *Chambers's Journal* were extravagant. There is not, he says, the slightest ground for such a view. "A magnificent engine of civilisation," he asserts, "has hitherto been spoilt by reckless speculation and competition and an antiquated system of fixing charges imposed by law, all of which have hampered railway development, inflicted loss upon the proprietors, and limited the power of railways to serve the public."

Mr. Bolland avers that the investors, the public and the employees are equally dissatisfied with the present system of British Railway administration. Dividends and stock values have been declining for several years past. The trading public are complaining bitterly that foreign goods are carried at lower rates than home productions. The employees are constantly pressing their demand for better conditions and remuneration. Opinions are heard on all sides that railways have seen their best days and are destined to be superseded by improved road motors. Mr. Bolland does not agree with the view that railways are being played out. Railways possess and will continue to possess one great advantage over road motors, that is, their ability to carry additional passengers and goods at little or no extra cost. Mr. Bolland thinks that the defects of the British system are due to the railways working as separate private concerns, to needless waste of capital and working expenditure, and to the wrong principle of fixing charges according to the distance travelled or carried. He advocates the unification of the whole railway system of Great Britain as the indispensable condition of more economic and efficient administration. He is of opinion that Railway charges should be sufficiently elastic to reach every available traffic unit which is willing to pay more than its own specific movement expenses. Experience, he points out, has shown that unless discriminations are applied much business must be left; and further that if such traffic be not carried, the charges for what is carried must necessarily be made higher. This can only be done when the Railway administration is concentrated in a single national agency. But the most striking suggestion made by Mr. Bolland as the means of getting the maximum benefit out of the railways, is that railway charges should, like postal charges, be absolutely uniform and irrespective of distance. In his last and most important chapter, he shows that the principle can be applied to railways as well as it has been to the post office:

The idea that distance is an important factor in the cost per unit of passengers or goods transported is an inheritance from the past when, owing to the limited number of units which it was possible to carry by the usual means of conveyance, distance was a fair measure of the cost per unit; but under modern conditions of large ships and long railway trains it frequently happens, as we have seen in the case of the foreign produce, that the cost per unit transported for long distances is less than the cost per unit for short distances, owing to the greater number of units carried per journey. That distance cannot measure the cost of railway transport is obvious from the fact that a few miles of line in the neighbourhood of a large city, or where there have been physical obstacles to overcome, may exceed the cost of fifty miles through level rural district.

The railway business is, it is shown, somewhat analogous to the business of the post office which because of the profit it makes on the short distance packets and because of the enormous numbers of all kinds which it carries, is able to carry a letter many hundred miles for a penny. If we were to apply the same reasoning to the post office as to the railways, and were successful in preventing the carrying of letters four hundred miles except for one hundred penny, few such letters would be carried, and in the end the charge for carrying letters four miles might conceivably have to be increased. Mr. Bolland writes:

The railway companies for many years have been moving in the direction of the postal principle for fixing charges. Distance as a measure of cost per unit is already partially ignored in the case of special goods rates especially in the grouping system in tourist and excursion fares; therefore the application of the postal principle to railway charges would simply be the extension of a system already proved to be beneficial to the railways and the public to its logical completeness. Distance being, we have seen, an inconsiderable factor in determining the cost per unit of railway transport, the cost of the longest journey is for all practical purposes no greater than the cost of the shortest journey, and the sole reason for charging more for the longer journey must be to obtain sufficient revenue, and if the same result can be achieved by increasing the number of units (which is the fundamental difficulty involved in this solution) the principle of basing charges on distance may safely be abandoned. How can the number of units be increased? Obviously by no better means than the adoption of low uniform rates and fares. As regards the passenger traffic, it may be said that because fares are high comparatively few journeys are made. The same applies to freight, but here it must be admitted, there is not the same prospect of immediate expansion.

We cordially commend this very able and suggestive analysis of railway management to our readers.

THE DEPRESSED CLASSES MISSION.

The following account of the work done by Mr. Shinde in his four tours, and the contributions received by him, have been sent to us for publication:—

Berrars Tour—9th April to 19th April 1911—Akola—Rs. 275. Amraoti, Thugaon—Two lectures, two divine services and one Kirtan. A conference of 2,000 depressed classes people at Thugaon.

Kathiawar Tour—23rd April to 18th May 1911—Rajkot—Rs. 299. Gondal—*Bhavnagar, Rs. 405.—*Mangrol, Rs. 25. *Junagad—Rs. 350. Vadia. Six lectures and one Kirtan service. Interviews with H. H. The Thakore Sahebs of Rajkot and Gondal, with Mr. Maconachi, Agent to the Governor and Mr. Boudall, Administrator, Junagad.

S. M. Country Tour—12th August to 22nd September 1911—Poona.*Satara—Rs. 594, Sangli—Rs. 10. Miraj—Budgao, *Belgaum—Rs. 10. *Dharwar—Rs. 34-8. *Hubli—Rs. 472. Jamkhandi—Rs. 29-8. *Mudhol, *Ferdal—Rs. 25. Ten lectures and one divine service. Interviews with H. H. the Chiefs of Sangli, Miraj and Budgao. A liberal contribution of Rs. 100 to the Mission was received from H. H. the Chief of Kurundwad.

West Coast Tour—2nd to 29th October 1911, Manglore, *Vengurla—Rs. 5. Sawantwadi, Amboli, *Malvan, Ratnagiri, Rs. 56. Dapoli, Bombay—Rs. 6. Interviews with Mr. A. S. Pottinger, Political Agent and Administrator, Sawantwadi, and with Mr. Clayton L. C. Esq., Collector, Ratnagiri.

Mr. Shinde has organised local committees at places marked with an asterisk.

The Executive Committee of the D. C. M. Society accord their sincerest thanks to the donors of the contributions noted above for the practical sympathy they have shown to the Mission.

The question of Parliamentary legislation for the reconstitution of Bengal is being considered. Though a Governorship-in-Council can be created under the charter of the Act of 1858 it may be deemed expedient to proceed by a Declaratory Act. In an event the India Councils Act of 1909 must be amended.

THE IMPERIAL VISIT.

(MESSAGE TO THE UNIVERSITIES.)

His Imperial Majesty received on Saturday the 6th instant an address of welcome from the Calcutta University at Government House. Shortly before 10-30 a. m., the Fellows of the University, both Ordinary and Honorary, were conducted by the A. D. C. in Waiting to the Throne Room and ranged on both sides of the Throne. These included the Hon. Sir Harcourt Butler, Hon. Sir Fleetwood Wilson, Hon. Sir Robert Carlyle, the Hon. Saiyad Ali Imam, the Hon. Sir Archdale Earle, Sir Lawrence Jenkins, the Lord Bishop of Calcutta, the Advocate-General and Sir Gurudas Banerjee. About two hundred registered graduates of the Calcutta University, who were given an opportunity personally to tender homage to the King-Emperor, took their seats in the marble hall facing the Throne Room. The Governor-General in his Chancellor's robes preceded His Majesty, and was received by Sir Ashutosh Mookerjee, the Vice-Chancellor of the University. Precisely at 10-30 His Imperial Majesty attended by his suite, slowly walked into the Throne Room and took his stand on the dais when the Viceroy's Band played the National Anthem.

ADDRESS OF WELCOME.

Sir Ashutosh Mookerjee, the Vice-Chancellor, advanced and made his bow to His Imperial Majesty, and read the following address of welcome by the Calcutta University to the King-Emperor:—

The address after welcoming Their Imperial Majesties referred to the inestimable advantages and blessings for which India was indebted to its connection with Great Britain, particularly the priceless treasures of modern Western knowledge and culture, literature and science. The address gave expression to the feeling of gratitude to Providence, for the kind dispensation which had tied the fate of India to that of the Western country and to the rulers who initiated and adhered to a far-sighted and sympathetic policy of public instruction and education through the beneficent action of which the light of modern knowledge was spreading through the whole length and breadth of India. In conclusion the address after referring to the duties and responsibilities of Indian Universities, concluded as follows:—

"They realize that it is their duty not only to promote and foster but also to guide and control the country's advance on the paths of enlightenment and knowledge and to provide safeguards, as far as it is in their power, so that the enthusiasm which the sudden widening of the intellectual horizon is apt to engender in youthful minds may not tend to impair or weaken those great conservative forces without the constant silent action of which no nation can achieve true greatness and well-being, the forces of respect for order, reverence for law and good custom, and loyalty to established authority."

THE KING-EMPEROR'S SPEECH.

The address which was enclosed in a handsome silver casket was presented to His Imperial Majesty, who graciously accepting it replied as follows:—

I recall with pleasure the occasion on which six years ago I received from the University of Calcutta, the honorary degree of Doctor of Law, and I am glad to have the opportunity to-day of showing my deep and earnest interest in the higher education of India. It is to the Universities of India that I look to assist in that gradual union and fusion of the culture, and aspiration of Europeans and Indians, on which the future well-being of India so greatly depends. I have watched with sympathy the measures that from time to time have been taken by the Universities of India to extend the scope and raise the standards of instruction. Much remains to be done.

No University is nowadays complete unless it is equipped with teaching faculties in all the more important branches of the sciences and the arts and unless it provides ample opportunities for research. You have to conserve the ancient learning and simultaneously to push forward Western science. You have also to build up character without which learning is of little value. You say that you recognise your great responsibilities. I bid you godspeed in the work that is before you. Let your ideals be high and your efforts to pursue them unceasing and under Providence you will succeed. Six years ago I sent from England to India a message of sympathy. To-day in India I give India the watchword of hope. On every side I trace the signs and stirrings of new life. Education has given you hope and through better and higher education you will build up higher and better hopes. The announcement was made at Delhi by my command that my Governor-General in Council will allot large sums for the expansion and improvement of education in India. It is my wish that there may be spread over the land a network of schools and colleges from which will go forth loyal and manly and useful citizens able to hold their own in industries and agriculture and all the vocations in life, and it is my wish too that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge, with all that follows in its train a higher level of thought, of comfort and of health. It is through education that my wish will be fulfilled and the cause of education in India will ever be very close to my heart. It is gratifying to me to be assured of your devotion to myself and to my House, of your desire to strengthen the bonds of union between Great Britain and India of your appreciation of the advantages which you enjoy under British rule. I thank you for your loyal and dutiful address.

The Fellows, both Ordinary, and Honorary, next advanced one by one and made their bows before His Majesty. After all the Fellows had paid their homage the Vice-Chancellor advanced and made his bow and with him His Imperial Majesty shook hands, and presented an autograph portrait of the King-Emperor and Queen-Empress of the Calcutta University. After His Excellency the Chancellor had bowed before His Majesty the King-Emperor came down from the dais, and accepted the homage of the assembled Graduates. The band played the National Anthem, and all those assembled took their departure.

HIS MAJESTY'S FAREWELL SPEECHES.

Their Imperial Majesties left Calcutta on Monday the 8th January amidst universal rejoicings and respectful and sincere good wishes. His Imperial Majesty made the following reply to the address presented by the members of the Bengal Legislative Council:—

"The Queen-Empress and I are deeply moved by the words of your address, and they are no empty words. They have been amply and visibly proved by the enthusiastic reception accorded to us on our arrival here, and no less by the affectionate demonstration with which we have been greeted everywhere, and by all classes in Calcutta, and its surrounding neighbourhood. For the remainder of our lives we shall remember with feelings of pride and emotion the stirring experience of these past eight days. We shall recall the warm-hearted greeting extended to us on our arrival in your capital, and the sight of those patient and sympathetic multitudes which had assembled from all parts of the provinces to testify their loyalty and devotion to my Throne and person. And I am gratified by the assurance given in your address that these outward proofs of allegiance and affection reflect the general sentiments of your fellow-subjects throughout the length and breadth of North-Eastern India.

Nor shall we forget the striking scenes and brilliant displays which have been so successfully organised and carried out to celebrate our visit.

The people of Bengal offer us as a farewell gift their "overflowing love and gratitude." Rest assured that the Queen-Empress and I could ask for nothing more precious to us and to our children. We take it back to them, to be cherished by them as a priceless heirloom.

Our hearts are too full to express adequately the gratitude for all you have done to welcome us and to make us at home amongst you. In bidding you farewell the Queen-Empress and I fervently pray that all my subjects in Bengal, of whatever race and creed, be united by the ties of sympathy and brotherly love, and may they under Divine guidance ever strive towards the advancement of their common happiness, contentment and general well-being.

ADDRESS TO THE KING-EMPEROR.

In the pavilion, H. E. the Governor presented Sir Richard Lamb, the Vice-President of the Bombay Legislative Council, who then read the following address on behalf of that body:—

To Their Imperial Majesties the King-Emperor and the Queen-Empress.

On behalf of the people of the Bombay Presidency, we, the Members of the Legislative Council of the Governor of Bombay, with dutiful respect tender to Your Imperial Majesties our grateful thanks for the ever-memorable visit, fraught with momentous issues, which has now reached its close. We have been privileged to be the first of Your Imperial Majesties' subjects in India to welcome Your Imperial Majesties to these shores and the last to offer a warm and regretful farewell.

We beg to express to Your Imperial Majesties our humble appreciation of the far seeing wisdom which prompted Your Imperial Majesties to undertake this visit and of the great benefit which it has conferred on our country. The presence of Your Imperial Majesties in India during the past five weeks and the gracious words which Your Imperial Majesties have addressed to the people will ever remain a precious memory in our hearts and will constitute new links between the British Crown and its Indian Empire. Among all classes of people in this Presidency there have been manifestations of devotion to Your Imperial Majesties, and the strong sentiment thus evoked will, we are convinced, bear good fruit in the future.

We believe that Your Imperial Majesties will carry back to England vivid impressions of the love and loyalty of the Indian people and we pray that Your Imperial Majesties may long be spared to reign over us and to witness the great and assured progress in India which your Imperial Majesties so ardently desire and have done so much to promote.

May all blessings attend Your Imperial Majesties, and for the voyage, the return to England and the time to come we fervently wish Your Imperial Majesties God-speed.

(Sd.) G. S. CLARKE,

President of the Council.

REPLY BY THE KING.

To this His Imperial Majesty replied in the following gracious terms:—

I thank you sincerely on behalf of the Queen-Empress and myself for the kind and generous terms of the address of farewell which you present in the name of the people of Bombay Presidency.

The cordial welcome which we received on our arrival in your capital was the prelude to that display of warm-hearted loyalty which has characterised every stage of our progress during the past five weeks, and now we have listened with mingled feelings of gratification and sorrow to your touching words of farewell and God-speed.

Your hopeful forecast as to the benefits which India will derive from this visit deepens our thankfulness at having accomplished the earnest wish of our heart.

It has given me infinite pleasure to be once more among my faithful subjects in India, and the Queen-Empress and I have been touched beyond words by the genuine love and devotion towards us which feel have entered into the spirit of the people.

Our one and only cause of regret during these past happy weeks has been our inability to stay longer in this country, and to visit the ancient Presidency of Madras and the States of the many Chiefs who have offered us their generous hospitality.

On leaving the shores of India, we carry lasting memories of experiences made pleasant by every means that thoughtful care and affectionate regard could devise.

We fervently trust that our visit may, by God's grace, to the general good of the people of the great continent. Their interests and well-being will always be as near and as dear to me as those of the millions of my subjects in other quarters of the globe.

It is a matter of intense satisfaction to me to realise how all classes and creeds have joined together in the true-hearted welcome which has been so universally accorded to us. Is it not possible that the same unity and concord may for the future govern the daily relations of their private and public life? The attainment of this would indeed be to us a happy outcome of our visit to India.

To you the representatives of Bombay, who have greeted us so warmly on our arrival and departure, I deliver this our message of loving farewell to the Indian Empire.

May the Almighty ever assist me and my successors in the earnest endeavour to promote its welfare, and to secure to it the blessings of prosperity and peace.

FEMALE EDUCATION IN TINNEVELLY.

THAYAMMI ANMAL PERKALVI CHALAI.

The anniversary of this institution was celebrated with great eclat on the 29th evening. The lite of the town and its suburbs were present. Mr. R. R. V. T. Kristnamachariar, B. A., Personal Assistant to the Collector, presided. The spacious pandal put up for the purpose in front of the school building was over crowded and a large number of Hindu ladies were also present.

The proceedings commenced with divine worship by the senior girls and then an interesting programme was observed.

The annual report showed that the school was in a flourishing condition and that its financial position was satisfactory. The inspection report embodied therein showed that the general progress was satisfactory, that Kummi and Kolatam were excellent and that the direct method of teaching English was successful. Satisfied with the progress of the schools, the Sub-Assistant Inspector recommended 25 per cent. increase in the grant. The string Kolatam and Kummi by the senior and junior girls were played exceedingly well. The songs connected therewith contained purely theistic ideas. The dialogue was in Tamil, very interesting and very much appreciated by the audience. It dwelt upon the evils of jewel wearing. The chairman made some very instructive and appropriate remarks. After a vote of thanks to the chair and the audience present by a member of the committee and also by the President, Pausupari and garlands were distributed and the meeting dispersed.

In this connection, I may state that the Brahma Samaj anniversary was celebrated during the preceding three days. On the 26th evening in connection with the said anniversary, there was a gathering of the school children and the proceedings therein commenced with divine worship by the senior girls. There was then Kummi and Kolatam with theistic songs. Mr. M. P. Esuramartya Pillai, a member of the Tinnevelly Brahma Samaj, then addressed the girls impressing upon them the value of truthfulness. A treat was then given to the children. In connection with the said anniversary, there was also a ladies' gathering on the 27th evening in which an essay on the life of Empress Victoria was read by the Thayammi Anmal Girls School Head Mistress Leelavathy. Mrs. G. Rengaya Pillai, a well-known Hindu lady, presided. The meeting dispersed with the distribution of pausupari and garlands to the ladies present.

D. SUBRAMONIA PILLAI,
Secretary, Brahma Samaj.

PRINCIPLE vs. EXPEDIENCY.

To

THE EDITOR, *The Indian Social Reformer.*

Sir,

The preparation for the last National Social Conference held at Calcutta was made, it seems, at the eleventh hour. The name of the President-elect was not published even a few days before the Conference was held. Apart from the unseemly scene which was created by some fighting spirits over Mr. Basu's Bill, the Conference appeared to be a business which was to be got rid of somehow or other.

Bengal though foremost in politics lags much behind in social reform. Barring a few Brahma who are much advanced in social reform and set off, so to speak, from the main Hindu Society, the Bengalis, as a rule, are a purdah-ridden people. The cause of widow-marriage is making no progress in the province which produced the great Vidyasagar. In Bengal, the question of the elevation of the depressed classes is becoming more and more acute as the Namsudras look with suspicion even upon the philanthropic efforts of the liberal minded members of the higher castes and are impatient to sever their connection with the Hindu society. All these things go to show that no efforts ought to have been spared to make the Social Conference a success. But the opportunity of waking Bengal to the necessity of social reform was unfortunately allowed to slip away.

Now that the administrative reforms have given a wider scope to the political aspirations of the people and the healing hand of His Majesty the King-Emperor has cured some of the worst political sores, it behoves all the ardent advocates of social reform to extend their operations with great vigour. This is the psychological moment for pressing the claims of social reform as was hinted by Pandit Bishan Narayan Das in his presidential address at the National Congress.

The National Social Conference is the central body of the social reform movement and much depends upon the men in whose hands the strings of that body are placed. But I was surprised to see Mr. B. N. Bhajekar re-elected as Joint General Secretary of the Social Conference. With all deference due to Mr. Bhajekar and with full appreciation of his services in the cause of widow-marriage, it cannot be ignored that he has lately developed a tendency of disaffection to the Social Conference. The pamphlet written and published by him against Mr. Basu's Bill contains some passages in which the right of the Conference to make representations to Government on social questions is questioned and the Conference is described as a conglomeration of Aryasamajists, Brahma, Agnostics and Atheists with whom the great Hindu society has nothing to do. Mr. Bhajekar does not think the caste system a social evil; on the other hand, he seems to consider it a component part of Hinduism. I cannot see the propriety of electing such a gentleman as a responsible official of the Social Conference. This is a question of principle on which alone the progress of social reform depends, and not of mere expediency. If those who think that Mr. Bhajekar ought not to have been saddled with official responsibility in connection with a body against which he considers it his duty to carry on a propaganda and he should not associate himself with that body as an official out of respect for his own conscience, are to be dubbed fanatics, principle can never assert itself over short-sighted expediency.

Bombay,
4th January 1912. }

Yours, &c.,
PRINCIPLE.

FOR SALE.

A few volumes of the *Indian Social Reformer*, leather half bound at Rs. 6-8 per volume, postage extra.

APPLY TO—Manager,

THE DAIVADNYA CONFERENCE.

(FROM A CORRESPONDENT.)

The Second Daivadnya Conference was held at Bombay in Balliwalla's Theatre, Grant Road, at the end of December last. The Daivadnyas are generally goldsmiths by profession but they are not as a community quite backward in education as they have several graduates and an I. C. S. among them. The first Conference was held at Poona some three years ago. This year the Conference was attended by some 1,500 gentlemen and 800 ladies. Mr. Vithal Dadaji Satghare, B.A., LL.B., of Baroda presided and he dwelt on several items of social reform in his presidential address which was full of sober views and liberal principles. Resolutions on female education, child-marriages, curtailment of expenditure on domestic occurrences, spread of primary and technical education were passed. Several lady speakers took part in the proceedings. Resolutions on unequal marriages (marriages between old men and young girls) and amalgamation of sub-castes could not be passed in the Conference as the opposition though very small in number proved too strong in rowdyism. Had it been possible for the president to decide the sense of the meeting both the resolution there was no doubt, would have passed with a overwhelming majority. Though the proposition re the amalgamation of sub-castes could not be carried in the Conference owing to circumstances stated above, a common dinner took place after the Conference was over, to which the Daivadnyas of Goa and Karwar to whose inclusion some members had taken objection in the Conference, were invited. This dinner was partaken by some 200 men among whom those from Goa and Karwar were nearly 75. Also it must be noted here that some members had suggested a proposition on widow-marriage in the subjects committee and it was supported there by most of the educated section, but the subject had to be omitted out of deference to the wishes of the orthodox party who formed the majority in the Conference, to avoid the possibility of a split. The only resolution with which a thorough-going social reformer could not sympathise was that about creating priests among the Daivadnyas themselves. The reactionary, drone-like priestly class can be productive of good in no community. But the Daivadnyas who call themselves Brahmins cannot get priests from among other Brahmins willing to render their professional services on Vedokta lines and hence this reactionary move!

THE NEW COINAGE.

The following press Note was issued last week: In order that people may not be deceived by false imitations purporting to be the new rupees, the following description of His Majesty's new rupee is published, so that it may be easily identified:—On one side is the image of the King-Emperor, wearing the Imperial crown. His Majesty is shown as wearing the collars of the two Indian Orders, the Star of India and the Indian Empire. On the lower of the two collars, that of the Star of India, will be seen the figure of an elephant, which is the ancient symbol of kingliness in India. Round the edge is the superscription in English "George V King-Emperor." On the other side in the centre are the words in English "One Rupee, India" above, and the year of coinage, with the words "One Rupee" in Persian below. In the ornamentation will be seen, at the top and bottom, a lotus, the emblematic flower of India, and, on either side, a rose, a shamrock, and a thistle, the Emblematic flowers of England, Ireland, and Scotland. The new small silver coins are of the same pattern as the new rupee; and the same effigy of the King-Emperor has been placed on the new bronze coins and the one-anna nickel piece. All the coins have been manufactured in India.

THE LATE MR. KRISHNASWAMI IYER.

It was in December 1898 that I first heard Mr. Krishnaswami Iyer. It was at the first Congress that I attended. It was the fourteenth, the third held at Madras, and the late Mr. Ananda Mohan Bose was in the chair. Mr. Krishnaswami Iyer moved the resolution suggesting the appointment of an Indian as a member of the Madras and the Bombay Executive Council. It was one of the best speeches of the year, another equally good speech (but less vigorous though even more closely argued) being that of his friend Mr. (now Mr. Justice) Sundara Ayer on the deportation regulations. Mr. Krishnaswami Iyer was even then recognised as one of the ablest men in Madras and one with a future. I first met him in September or October 1900 with my friend and relation Mr. Ramesam, then a junior Vakil who had much to do with Mr. Krishnaswami Iyer, to request him to contribute an essay to my compilation 'Indian Social Reform.' It was the first time I had a talk with him, and while I felt keenly interested in his talk I was rather unprepared for his rough and ready manner of disposing of men and things—even men with enormous reputations for whom I had learnt to cherish a mighty regard. I was not pleased, and left with an unfavourable impression which continued for years. Later, Mr. Krishnaswami Iyer interested himself more in public affairs. He presided over the great meeting in Pachaiyappa's Hall against the report of the Universities Commission, he became Secretary of the Madras Congress of 1903, he went to the Bombay Congress and made a superb speech on representation, and he took a leading part in the Benares Congress at which were heard the first murmurs of the storm that blew over the Congress in the two subsequent years till at last it destroyed it at Surat.

It was after the Benares Congress that my acquaintance with Mr. Krishnaswami Iyer ripened into a friendship, the memory of which will ever be a treasure to me. I became Assistant Secretary of the Industrial Conference, the duties of which made me a rolling stone for nearly four years, and I used to see him frequently during my wanderings. He too felt the most active interest in the Conference and had a leading part in starting the Industrial Association of Madras. I was at Tinnevely, where he presided over the Madras Provincial Conference in 1906 and he and my late friend Mr. M. R. Ramakrishna Iyer were chiefly instrumental in bringing about the first South Indian Industrial Conference held in that town with Mr. G. Subramania Iyer as President. After the Conference I spent several days with him at Courtallam, a neighbouring health resort; we went together to Madura where his distinguished brother the late Mr. Swaminadha Iyer was Sub-Judge and the people of which place he interested in the Industrial Conference; we again met at Madras a short while later, and final at Vizagapatam in the course of the same tour. He was at Vizagapatam on professional work. It was about that time that news came of the death of Mr. W. C. Bannerjee, and we spoke at a meeting in his honour. Later on the same day he presided over my industrial meeting. Throughout the three years and nine months that I was Assistant Secretary of the Industrial Conference, there was not another man in all India from whom I derived greater assistance, to whom I looked up so constantly for advice and sympathy and co-operation as well as practical support, who took such a sagacious view of our industrial problem. The Conference lost its best friend when V. Krishnaswami Iyer breathed his last on December 28, 1911.

It was through Mr. Krishnaswami Iyer's instrumentality, chiefly though not solely, that I happened to be invited to serve on the Industrial Conference convened at Ootacamund

by Sir Arthur Lawley's Government in September 1908. Mr. Iyer and I laboured together for several days there, our other colleague working with us being the late Mr. Ramkrishna Iyer. We three and the Hon. Nawab Saiyad Muhammad recorded a joint explanatory memorandum to protest against the selfish attitude assumed by the three representatives of European trade and commerce at Madras. The idea was Mr. Krishna-swami's own. It was in the discussions of that Conference that I saw what immense power the man possessed and what a born leader he was. Tact, conciliatory methods, the gift of winning over opponents, the capacity to carry motions with the assent of those who began by resisting them; in one word statesmanship,—these qualities were his, and I said to myself in wondering admiration, here is the man fit to lead great causes to victory—our most invaluable assistant after Mehta and Gokhale. He showed himself possessed of qualities for which those who only knew him from a distance never could give him credit. He was no ever industrialist, but he alone seemed to have a mind and will of his own in that body of experts. And when the Conference concluded its labours, the European members official as well as non-official, flocked round him to tender their congratulations and thanks, for, they said, they were all groping in the dark as to what they should do to bring the labours of the Conference to a successful issue, and would probably have failed to the end if it had not been for his directing will, his master-mind. A tribute indeed to worth rare as it was genuine.

In the moderate-extremist controversies that troubled Indian politics for three years Mr. Krishna-swami Iyer took a decisive line from the very outset and this earned for him a great amount of unpopularity, not only among pronounced extremists but among the facing-both-ways of old Congressmen nominally in the moderates' camp. It was more or less against his will that he was persuaded to speak in support of Pandit Madan Mohan Malaviya's proposition on boycott at the Benares Congress, but the speech never lent itself to the construction eagerly placed upon it by supporters of boycott. For, while Mr. Krishna-swami Iyer held boycott unaccompanied by violence or intimidation to be legally permissible he certainly did not say that it was wise or expedient in all circumstances. The question that was debated for long was whether a compromise could not be arranged between the two sections of opinion. There was one leader who never wavered in his conviction that no ground should be yielded: that was Mr. Krishna-swami Iyer. If the remark be permissible without my being open to the accusation of egotism, I should like to put in here that in those years he was the leader with whom all along I found myself in completest agreement. It was our conviction that the compromise of 1906 was on the whole unfortunate, and if we did not publicly raise our voice against it, it was due to our reverence for Mr. Dadabhai Naoroji who was brought down from England at risk to his life itself in order to enable a united Congress to be held.—Mr. Sundara Iyer was the one man who voted against the boycott proposition notwithstanding that consideration.—It was our conviction that it would have been more in the interest of the Congress if it had been allowed to divide itself in 1906, for this would have probably been accomplished without the shoe-throwing of Surat while a re-union between the two sections could have been brought about easier as bitterness was at that time much less than at the end of 1907. When the break-up actually took place at Surat, it was Mr. Krishna-swami Iyer who proposed the summoning of the Convention. It was to Mr. Gokhale he said it, and the latter not only readily fell in with the proposal but was so rejoiced that he remarked, 'We have all read history but you alone are a genius.' Mr. Gokhale lost no time in conveying the suggestion to Dr.

Rashbehari Ghose, and the learned doctor, over-joyed at the happy inspiration of Mr. Krishna-swami Iyer, embraced him. The circumstances under which the first Congress after Surat was held at Madras are well-known. I will not here refer to the opposition set up against it by men were expected to know better and to do better. I was in close and constant touch with him all the time. He sent for me from Amraoti, having obtained a loan of my services from my chief Mr. Mudholker, and put me to the duty of visiting the southern and western districts of the Madras Presidency for delivering speeches in vindication of the Convention and the new constitution and organising district Congress committees, my esteemed friend Mr. Srinivasa Sastri undertaking the same work in the northern and eastern districts. He said to me the first thing on my reaching Madras, 'In spite of any quantity of opposition I will carry the Congress through.' He was as good as his word. The Congress of that year was a glorious personal triumph, of which any man might be proud for all time. His brother was in his last illness at the time and succumbed to it a week before the Congress. Mr. Krishna-swami's grief was simply inexpressible. Never were two more loving or worthy brothers. 'I was proud of me,' he said to me two days after his loss in a tone that drew tears from the eyes. But the great bereavement was not for one moment allowed to interfere with his work for the success of the Congress. I may here narrate an incident in the Subjects Committee which is as good an illustration as any that can be cited out of the many that come to the mind of the masterfulness of the man. Lord Morley's great despatch on Reforms was a very general feeling that the resolution of thanks to Lord Morley should be moved by the greatest of Congressmen. Sir Pherozeshah declined to speak and would not be moved from his determination in spite of any amount of persuasion. Mr. Krishna-swami Iyer rose to give expression to his sense of irritation and said with something more than even vigour, 'Sir Pherozeshah Mehta has all his life been accustomed to command. Will he now obey the unanimous command of the Subjects Committee? It is needless to try that Sir Pherozeshah did nothing of the kind. He would not have been he if he had. He did something more—and something worse. He never turned up at the Congress the next day! Mr. Krishna-swami Iyer soon after had daily attacks of fever; besides his wife was very ill—the illness from which she never recovered. But he was the earliest to master the despatches of the Provincial Governments on Constitutional Reform sent for me to indicate lines on which the further agitation in connection with that should be carried on. The wisdom of his counsel was completely vindicated by subsequent events.

Mr. Krishna-swami Iyer having made himself the indispensable man of Madras public life and one of the greatest of Congress leaders all over India, it was a great disappointment to us all that he should have accepted a judgeship of the Madras High Court. Pandit Madan Mohan Malaviya not having congratulated him—and there was no man in the country for whom Mr. Iyer had a mightier regard after Dadabhai Naoroji—he wired to the Pandit—'your silence ominous, shall explain my action'. I was myself favoured with a long communication on the subject in which he stated at length his justification of the acceptance. I recall with some interest that in my reply I said that the one circumstance which reconciled me to his action was that in all probability he would soon pass to the Executive Council from the High Court Bench, in which capacity he was bound to do more than any other man I could think of to promote the great causes Congressmen had at heart.

Any number of incidents and anecdotes crop to the mind every one of which reflects the highest credit on his head and heart alike, but I must restrain myself. Mr. Krishna-swami Iyer was known for his charity. He said to me four years ago that he was not bound to leave too much to his children

so as to make it unnecessary for them to earn for themselves, that he had already made rather more than adequate provision for them, and that after meeting his expenses everything that he could spare would go for public causes. In one single year his public benefactions came to about sixty thousand rupees! Where shall we see the like of him? When I asked him why in the circumstances he would not follow the example of Mr. Gokhale and give all his time to public work, his reply was that he had not the powers of Mr. Gokhale, and that he thought there was use in public life for one like him who had the means to spend freely on public causes and had the ready inclination to do so without stint. Who will say that he was not ever as good as his word?

Mr. Krishnaswami Iyer was a much misunderstood man, chiefly because, as the Chief Justice of Madras said the other day, he did not suffer fools gladly. His manner no doubt left much to be desired, and when this was put to him he always acknowledged the defect but used to add, 'It is a comparatively small matter, I attach much greater importance to sincerity and straight dealings.' Mr. Krishnaswami Iyer had a marvellously quick mind, and his impatience at slowness in those with whom he had to do was often misconstrued for haughtiness which was not a weakness of his. His capacity for taking quick decisions was such, he took in a situation with such surprising readiness, that Mr. Gokhale himself was once heard to say when he sat on a sub-committee with him, Krishnaswami's mind works twice as quickly as mine and there is some difficulty in keeping pace with him.' Mr. Krishnaswami Iyer's mind was equal to any task. His elucidation of the intricates of the Arbuthnot case needs no recalling. Sir S. Subarmania Iyer was the presiding Judge and it was a great pleasure to him to acknowledge the splendid help he derived from Mr. Krishnaswami Iyer's exposition of the case. Here is an excellent illustration of Mr. Krishnaswami's brain-power. When he travelled for the first time, over the north-eastern section of the Madras Railway, he made the prediction that every year heavy rains were bound to cause breaches at particular points which he specified because of engineers' mistakes which he was able to explain. Will it be believed? There has yet been almost no single year when breaches did not occur at the specified places! I always thought that for brain-power Mr. Krishnaswami Iyer was our Lord Haldane.

May I not be permitted to add a word that Mr. Krishnaswami Iyer's interest in the *Leader* was great and his sympathy for it keen and real? Indeed there was almost none who showed a greater concern for its success.

A LADIES' COLLEGE FOR BOMBAY.

A correspondent writes to *The Times of India*—I ask the favour of your columns to reopen a question that must have considerable interest for the Bombay parent. An Indian lady from the Bengal side expressed surprise to me that there was no ladies' college in Bombay, a defect absent from Calcutta. It occurred to me that a little more than a year ago a prominent member of the Educational service, whose main experience has been of college life, advocated in his yearly report the speedy separation of male and female students into different colleges. I forget the reasons for his proposals. But it would not be difficult to bring forward very strong arguments in their support. I think it is scarcely worth while to argue the point of the intrinsic value of a ladies' college. I am convinced most Indians who have ever thought seriously about the education of their daughters' regards such an institution as an imperative necessity. The Indian lady to whom I referred was emphatically of the opinion that the cause of education among the women of India is retarded in places where parents are deterred from sending their daughters to college through a very natural reluctance to their attending lectures in colleges where the female element is a very small minority, and where there is no supervision similar to that which we know in England as a "dragon," (why so called, I do not know, unless some horrible pun lurks in the name.) Anyhow you have merely to ask Indian parent to discover that many more of them would send their daughters to college

if there were a college for girl students only. We have heard much of the civilising influence of cultured mothers. But I do not see how we are to encourage it unless we make female education acceptable to Indian parents by meeting their scruples against mixed colleges. At the beginning I fancy it might not be unwise to put at the head of a ladies' college some well-known and trusted married professor with a considerable experience of college life in India who knows lady would agree with my friend from Calcutta that it student and takes an interest in them, I do not think it would be hard to find one. There is surely wealth enough in Bombay to inaugurate the type of foundation I advocate. So far as I can judge, it is the merest oversight that it is not already in existence, I know of no serious argument against it and I am pretty sure that the average lady student, would be less irksome to be among members of her own sex than to be surrounded by loud-voiced youths whose manners are not always beyond reproach. What we wait for now is the co-operation of charitable men of wealth with Government in the foundation of a ladies' college for Bombay.

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PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII. BOMBAY—SUNDAY, JANUARY 21, 1912. No. 21.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—And I will be heard." WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

Professor K. B. Ramanathan of the Pachappah's College, Madras, delivered a very thoughtful address on the late Swami Vivekananda on the 13th instant in the Ramakrishna Mutt, Mylapore. Mr. Ramanathan said that the one distinct service which the late Swami did for Hinduism was to take away from it its ethnic character and to place it on a par with the religions that claimed to be universal. He showed by quotations from the Swami's speeches and writings that, though the latter used to criticise and abuse the social reformers, no doubt to please the orthodox masses, for all practical purposes he was in entire agreement with the social reformers' programme as regards caste and the elevation and education of women. "Can you better the position of your women?" the Swami once said; "then there will be hope for your well-being." Speaking of the position of American women, he exclaimed: "How pure and chaste they are! Few women are married before twenty or twenty-five, and they are as free as birds in the air." On another occasion, the Swami remarked of those who opposed sea-voyages that every Hindu who travelled to foreign countries rendered more benefit to his country than "hundreds of men who are bundles of superstition and selfishness, and whose one aim seems to be that of the dog in the manger." The Swami, for all his study of the Gita and the Vedanta, was an exceedingly irritable man as, indeed, most Vedantists, at any rate among English educated classes, would seem to be. The Gita lays the greatest stress on freedom from anger and violent temper which it brands as Asura attributes, and yet we have men posing as profound Vedantists who do not even profess to endeavour to overcome their bad tempers. Some of Swami Vivekananda's most ardent admirers were even worse than the Swami in their lack of control over their tongues and yet, as Professor Ramanathan said, social reformers do not grudge the Swami or his imitators their fling provided they help on the cause of progress. But all the same fault of temper is fault of character.

We reprint with much appreciation the article headed "A great Social Danger" which Mr. M. R. Sawhney wrote in a recent issue of the *Tribune*. Mr. Sawhney calls attention to the fact that there is a great disparity between the numbers of men and women in the Punjab and points out that there are several social customs which do not favour female life. He writes soberly and with a power of analysis which is very promising. There is no question of sentiment or Shastras, but one of plain commonsense. We commend the spirit of the whole article and particularly the remarks with which he concludes: "It is about time that we looked at things as they really are. We must

not try to hide our defects and shortcomings. When a person or nation tries to hide its defects, it means that that particular person or nation is ashamed of them. But secrecy in such matters has a very deteriorating effect upon the community. It stands in the way of the social life of progress. We must bring our shortcomings to light. Because when defects in our social system are made public we shall try to get rid of them. We must not forget that when we practise an hypocrisy or deceit it is only ourselves that we deceive, we lose contact so to say with our real self".

The Law Member of the Government of India moved at the last meeting of the Legislative Council that what is known as the Devolution Bill be referred to a Select Committee. The Bill enables the Government of India to delegate its powers to Local Governments with certain exceptions. This, it is claimed, will lead to local autonomy. No doubt it will make Local Governments virtually independent of control except, in the ultimate resort, of Parliament, but this is as far from being local autonomy as the present state of things. We are glad, therefore, that Mr. Gokhale explained that he did not accept the principle of the Bill, and must hold himself free to criticise its provisions at a later stage. By all means let the Provincial Governments be freed from irritating interference in matters of routine, but this is very different from what the Bill proposes to do. It is all very well to talk of the Government of India keeping in its own hands questions of policy and leaving the details to the Local Governments. It is the authority that controls details that virtually determines policy.

The sudden death of Sir John Jenkins, announced early last week, in the fulness of his physical and mental powers, and almost on the eve of his retirement to England as a member of the India Council is a tragic reminder of the intimate kinship between life and death. Sir John Jenkins went to Calcutta with the reputation of being a strong—which in official parlance means a hard—man, but no one who met him after he had been a few months in office as Home Member would have believed that of him. He was impressed almost from the beginning of his career in the Government of India by the unsuitability of Calcutta to be the capital of the Empire, and there can be no doubt that his influence had a great deal to do with the now accomplished transfer.

His Excellency the Governor of Madras opened the Museum Conference at Madras last week; Referring to the fact that in most Indian Museums only objects belonging to India are kept, Lord Carmichael suggested that it might stimulate greater interest in the study of the history and culture of the various provinces of India if the Government were to purchase and place in the museums objects of art and antiquity from the various provinces of India.

interest among educated or wealthy Indians, if exhibits from other countries were also included. "I know for instance," said His Excellency, "that when I got the telegram from the Secretary of State asking me to come to Madras as Governor, quite without my thinking of it, one of the first things that rose to my mind was the remembrance of a tube in what used to be known as the Industrial Museum in Edinburgh in which there was a specimen of a very large centipede, a specimen in poor condition but which struck me very much when I was a small boy. This specimen was labelled as from the Malabar Coast and one of the first ideas that came to me when I thought of the Governorship of Madras was the idea that if I went there possibly I might visit the Malabar Coast and find other centipedes like that which I remembered. Dr. Vogel in proposing a vote of thanks to the Governor said that His Excellency was not an amateur, as he modestly spoke of himself, but an expert in Science.

The Social Service League First Aid Classes will again be opened in Girgaum from the beginning of the next month. A class for a course of Hygiene consisting of ten lectures will also be opened from the beginning of March. Those who wish to join the classes should send in their names as early as possible. The Hand-book of First Aid and a piece of bandage can be had from the Secretaries on payment of Re. 1-6. A copy of text-book on Hygiene costs Rs. 3. A fee of 8 As. will be charged at the time of registering the names. Further particulars may be obtained from the Honorary Secretaries, Kandewadi, Bombay.

The first meeting of the Executive Committee of the Social Service League Volunteer Corps was held on the 15th Instant in Mr. Bhagwandas Madhavdas' Hall, Sir N. G. Chandavarkar presiding. It was decided to request the members of the Committee to try their best to secure as large a number of volunteers as possible. The Committee was informed that about 158 volunteers were already on the corps and it is expected that more will come soon. The Secretaries were authorised to arrange for the details and to incur necessary expenditure. The Secretaries were also to allot volunteers to different localities for the work of collection and they were requested to organise local committees to help them in their work. The Committee was informed that Shet Narottamdas Morarji Gokuldas has opened a Two-Anna Fund and it was considered necessary to arrange that the two organisations should not come into conflict with each other.

We reprint in another column a passage from a recent London letter in the *Madras Standard* touching on the delicate subject of the presence of Indian students in England in reference to their relations with young women of that country. Our attention was called some weeks ago in a private letter to the offensive things that were being written in a certain class of English papers against Indians. We have no doubt whatever that the conduct of the great majority of Indian students as well as of more elderly visitors to England, does not in the least justify the ridiculous fuss that seems to be made in some quarters over this question. The most rigid rules of selection cannot prevent a few from being passed whose conduct in England may not be a credit to themselves or their countrymen. It is the persons who misbehave that ought to suffer the consequences of their misbehaviour and not the large majority of respectable, well-conducted youths attending the several Universities and Inns of Court. If a person proves by his conduct that he is unworthy to be admitted to the sanctuary of social and

family life, he should be firmly shown his place until he has shown that he has turned over a new leaf. Instead of that, to subject all Indians to a species of social ostracism for the sins of a few, is to inflict a cruel injustice on honourable men. We are sure that the English sense of fairplay, will never allow this wrong to be perpetrated. We may say at the same time that the prevalence of a sterner tone of public opinion in this country against scandalous conduct of the kind under reference, will add materially to the influences which keep youth, prone to error, in the path of rectitude.

Some days back the *Times of India*, in noticing the death of the late Mr. Krishnaswami Iyer, threw out the suggestion that Indian medical men should carry out research work with a view to discover what predisposed so many of their talented countrymen to diabetes. Lala Baijnath writes to the *Leader* offering to take up the enquiry suggested, and asks the following questions:—(1) What are the most prevalent diseases amongst our men of education from which others not so highly educated are comparatively free? (2) Is their power of resisting disease as good as that of the others? (3) Are complaints like diabetes, lung troubles, paralysis, common amongst the educated classes of your part of the country? (4) Do they claim many victims and generally at what periods of life and which of them claim the most? (5) What conditions of life tend to favor these diseases and what the contrary, (6) Are any particular classes of food and drink or particular preparations thereof responsible for these complaints? (7) How far has the system of early marriages and the consequent loss of vitality to do with it? "The matter is of vital importance as effecting our wellbeing as a nation," he writes, "and I hope all classes of medical practitioners as well as all our leading men and newspapers will kindly help the enquiry. Should we receive sufficient data to go upon I shall publish the result in a popular form free from professional technicalities, for public use, in consultation with some of our medical friends like Major B. D. Basu, I. M. S. (retired) of Allahabad who has already given much attention to the treatment of diabetes by means of suitable diet."

The reminiscences of the late Mr. V. Krishnaswami Iyer, which we reprinted last week, were taken from an article contributed by Mr. C. Y. Chintamani to the *Leader* which he is editing with so much ability and breadth of view. We regret that the fact was not duly acknowledged at the time.

"Cartoons from the *Hindu Punch* for 1911" fully sustain the reputation of former issues for shrewd and penetrating commonsense illumined by a genial and wholesome humour. The artistic talent of our contemporary shows a steady approximation to the goal of the best kind of the class of journalism which it represents, almost single-handed, in this country.

Mr. G. C. Whitworth exposes in the course of a short letter to the *Wednesday Review* the sophistries with which the opponents of Mr. Basu's Bill have sought to wrap up their fellowmen. We reproduce the letter in another column.

His Majesty the King-Emperor, on leaving India, has been graciously pleased to confer the title "Royal" upon the Institute of Science now being built with the funds most generously provided by Sir Jacob Sassoon, Bart., Sir Cowasji Jehangir, Bart., Sir Currimbhoy Ebrahim, Bart., and Sir Vasanti T. Mulji, Kt.

CONTENTS.

Editorial Notes.	Hindu Sacraments.
The National Social Conference.	The Muslim Ladies' Educational Conference.
Wister Nivedita.	King's Message to Prime Minister.
A Great Social Danger.	The Social Conference.
The Civil Marriage Bill.	
The Indian Student in England.	

THE INDIAN SOCIAL REFORMER.
BOMBAY, JANUARY 21st, 1912.

THE NATIONAL SOCIAL CONFERENCE.

The National Social Conference was held as usual after the National Congress at Calcutta. Some comments have been elicited by the fact that neither of the General Secretaries went to Calcutta and that a President was not chosen till the last moment. We do not wish to minimise the importance, whatever it may be, that attaches to these circumstances. But we should like to point out that the vitality of a movement like the Social Conference does not depend upon the General Secretaries or the gentlemen who may be requisitioned to write an opening address to its proceedings every year. That depends upon the interest taken in social reform by the local associations and committees, and wherever there was a strong local feeling the Conference had no difficulty in getting a warm and enthusiastic greeting. The last Conference was not the first or only one where both the General Secretaries were conspicuous by their absence. The same thing happened at Lahore two years ago, but the strength of the movement in the capital of the Punjab made it one of the most noteworthy sessions held in the history of the Conference. It may be pointed out that the invariable procedure with reference to the selection of a President of the Social Conference is that the Reception Committee suggests the name of a local notable known to be friendly, or at any rate not hostile, to social reform, to the General Secretary who thereupon formally invites him to preside. It is obvious that no other procedure is possible with reference to a body like the Social Conference which, unlike the political or industrial movements, deals with matters involving the most active sympathies or antipathies of every individual in the community. As regards the General Secretaries, we believe that Sir Narayan Chandavarkar's absence was due to the fact that, owing to the Durbar holidays, the opening of the High Court was fixed several days earlier than usual and also, perhaps, to his inability to secure for himself such accommodation as he finds necessary for the proper maintenance of his health. As regards Mr. Bhajekar, we know that it was not out of indifference that he did not attend the Conference. Speaking of Mr. Bhajekar, we may take this opportunity of saying that we do not agree with the arguments advanced in a letter, which we printed last week, as to his unsuitability to be General Secretary of the Social Conference. Mr. Dasu's Bill is no more the test of adhesion to the Conference than Mr. Gokhale's Bill is of adhesion to the Congress. In any case, within the next few days, the fate of the Bill will be decided one way or the other. It is hardly worth while, to put it on the low-

est ground, losing the services of a worker so zealous and strenuous even for reasons of far more permanent significance. The Conference did both wisely and generously in re-electing him to the Secretaryship.

The Social Conference, nobody feels more strongly than we do, is in urgent need of reconstruction. The first and most urgent respect in which a change is desirable is that it should no longer meet at the fag end of the National Congress session. The Bombay Presidency Social Reform Association resolved early last December to call a Social Conference in Bombay or Poona during the Easter holidays, and to hold at the same time an Exhibition of ladies' work. The Conference will, of course, be largely provincial, but we understood that representatives of other provinces, if they were pleased to attend, would be heartily welcomed. Active workers and practical friends of the reform movement will be specially requested to attend. It is felt that such an occasion can be more fully utilised to discuss means and methods and to get into intimate touch with earnest workers, than a hurried and formal meeting annexed to a political Conference. The National Social Conference, on its present lines, has no doubt been extremely serviceable, but the temper and conditions of social reform have become transformed, owing largely to the work of the Conference itself, and a reconstitution of its methods has become imperative. Everybody is fully aware by this time of the evils of female illiteracy, infant marriage, enforced widowhood, restrictions on sea-voyage, and rigid caste divisions. The Shastric authorities and the secular reasons for reform in these respects, have been sufficiently lectured and written upon. And, what is more, the number of educated women, of rational marriages, of foreign-travelling persons, and of persons who disregard the caste rules in many unwholesome particulars, has greatly increased. Resolutions advocating the education of women or condemning infant marriage, seem to many a sad waste of time in these days. The fact is that the Conference was modelled on the Congress lines and even the Congress finds that it must adopt other lines or expect to see its occupation gone. Apart from the progress made in the last twenty-five years, the whole theory of public life has undergone radical change in the West and, by infiltration, in India also. The philosophy of social service has never been so elaborately, ably and alluringly presented as in the numerous volumes which some of the shrewdest and soundest thinkers of our time have written in the last few years. We seem at last to have got to the common basis of politics and religion—the two great attractions of the human mind. Behind this philosophy of social service, is a vast educational movement which insists on practical work as the most direct and enduring means of knowledge. A worker in the social field gets many side-lights, and is susceptible to many inspirations, from which the people who theorize for or against social reform are entirely cut off. This doctrine is deeply permeating Indian education, and is already beginning to permeate our public life. The National Social Conference, we have no doubt, will readily adapt itself to the change so hopeful and full of promise for the country's future. We have had for very many years theory before practice. Now is the turn of practice before theory.

SISTER NIVEDITA.

Messrs. Ganesh & Co. of Madras have published a neat and handy volume of over 250 pages, being a selection from the writings of the late Sister Nivedita of the Ramkrishna Mission. The salient facts of her life are given in an admirable appreciation by Mr. S. K. Ratcliffe.

She was the daughter of the Rev. S. R. Noble, and was born at Danganon, Co. Tyrone, on October 28th, 1867. Her father was trained for the Congregational ministry at the Lancashire Independent College, and he died at 34, leaving a widow and three young children, of whom Margaret was the eldest. She was trained as a teacher, being fortunate enough in her girlhood to become acquainted with some of the most enthusiastic apostles of the New Education then at work in London. Her own training in child-study was, I understand, extremely thorough. She was a close student of Froebel and among her teachers was at least one of the most original English followers of Pestalozzi. Her practical experience was gained as teacher in various girls' schools, and in the beginning of the nineties she opened, at Wimbledon, a school of her own in which she strove to give expression to her broad and vivid conceptions of education for girls. At Wimbledon she was the life and soul of an exceptionally interesting company of modern young men and women, eager enquirers into everything, discussing literature, society, and ethics with a furious and confident energy, and beginning in many directions work which has yielded fruit in the intervening years. Always, one gathers, it was the enthusiasm for new and free forms of education which was strongest with Margaret Noble, and she was one of the most active of the group which nearly twenty years ago, established the Sesame Club, the first of those social centres for men and women in London which have since multiplied at so remarkable a pace. It was, as she has recorded in "The Master as I saw Him," at a drawing-room meeting in November 1895 that there befel the first meeting with Swami Vivekananda, from which came the fundamental change in her life and aims.

At the Swami's suggestion she resolved to devote herself to work among women and children in this country. She arrived at Calcutta in January 1898. Of the work that she did there we cannot do better than let Mrs. J. C. Bose, who knew her intimately, speak:

A few months after the interview in which I could hold out very little hopes for her success in her educational efforts among our orthodox sisters, I was invited to her little house in Bosepara Lane. I was astonished. She had accomplished the impossible. Having secured a house in the midst of orthodox surroundings, at first no Hindu servant would serve her but she went without any help rather than wound the feelings of her neighbours. Many days passed when there could be no cooking, and she lived on fruits and on what some kindly neighbour would send her. After a time however the people about came to regard her as their own in so far that even the most orthodox and saintly women felt happy to live in the house as her guest.

It is a wonderful story—how little by little she completely won the heart of the people by her patient love. At first the children of the neighbourhood came. This led to the establishment of a kindergarten school. Their mothers were not to be left behind; they too were drawn in and a separate class for grown-up women came to be started. Orphans and widows found in her a sympathetic heart always ready to succour, and they were taken in to be trained by her as teachers. In this way "The House of the Sisters" was established in the heart of the orthodox community.

It was through her own writings, and the help of one in the West who came to regard her as her own daughter, that she maintained the house and the school. Those living in the neighbourhood know how by far the larger portion of her income was used by her to help the needy and feed the starving, even depriving herself of many necessities.

Her civic training soon found scope in keeping the Lane and its neighbourhood a picture of cleanliness. This was not easy, but she showed the way by sweeping the Lane with her own hand. It was about this time that plague broke out for

the first time in Calcutta. Many will remember the wild panic that seized the people. Trains and steamers were crowded with fleeing people. When the terror was at its climax Margaret Noble was active in her errands of mercy. She organised a band of young men, with whose help she cleaned the most insanitary spots in the northern part of the town. She personally undertook the task of nursing plague patients contact with whom was almost certain death. One little plague-stricken child of humble parentage lay in her lap dying and clasped its little hands round her, taking her for its mother.

Such was Sister Nivedita. No mere spinner of words and dreamer of fine dreams. No doubt, she idealised Hindu social life, but that was because she was so intensely absorbed by the beauty of the spiritual basis of that life that she had not the heart to dwell on its outer imperfections. Yet it is wrong to suppose that she had any delusions in these matters. In speaking of family life in China, for instance, she extols the eminently rational and positive turn of the Chinese mind which has saved the people "from those excesses of the ideal which are to be met with in India." She cites as an example the absence of child-marriage in China—the age of twenty for women and thirty for men being considered the proper age—though the Chinese have as clear a conception as Hindus of the importance of perfect union between a wedded couple. She refers more than once in terms of the highest appreciation to Pandit Isvar Chandra Vidyasagar whom she calls "an old Brahminical scholar, who was one of the stoutest champions of individual freedom, as he conceived it, that the world ever saw." Swami Vivekananda himself exclaimed two days before his death. "Alter Ramkrishna, I follow Vidyasagar." While expressing reverence for the love which sought death in the form of *Sati* she writes: "But Ram Mohan Roy was indubitably right when he took any means that lay to his hand to forbid women in future that liberty. The patriot admires the heroic wifehood and admires also the lion-hearted reformer. Hindus know well that this stern prohibition must be eternally enforced." Of the Brahmo Samaj she says:

On the purely human side, again, by opening society to women, Brahmoism silently made the important assertion that men stand or fall by their obedience to as high a moral standard as is required of their wives and sisters. Henceforth in fine Indian Society men must be ashamed to associate even with men, if these should be unfit for the finer tests imposed by the company of good women. The beautiful old reverence of the orthodox for womanhood was not lost, the exquisite reserve of the Indian householder, guarding the privacy of his home, remained. Only for those who were proved worthy of the honour, there was now opened a social sanction where fine men might meet good women and make an exchange of courtesy and thought.

The Brahmo, she adds, is no longer to be blamed for abandoning the ancient forms of caste, and neither is the orthodox man to rest content with his own petrification of custom. In her remarkable papers entitled "Aggressive Hinduism" she points out that marriage itself ought to be, in the first place, a friendship of the mind. "Exchange of thought and communion of struggle, is far beyond the offering of comfort, and the one need not exclude the other." Here is a beautiful ideal of marriage which she holds up to India. "The wife shares in the ideals of her husband. She protects them, as if they were her children, even against himself. She urges him on towards them, when, alone, he might have flagged. She measures their common glory by the degree of this realisation. Her womanhood is grave and tender, like some sacrament of the eternal. 'Not this, not this,' is the cry ever in the ears of both. Counting happiness for self a little thing, each gives it to the other, in seeking to bestow it on the world around." These essays abound in flashes of illuminating thought and disclose a personality of remarkable strength and originality. We are sure

that this book will have a wide circle of readers. It contains four portraits and is priced Re. 1-8.

A GREAT SOCIAL DANGER.

Mr. M. R. Sawhney writes the following instructive article in a recent issue on the remarkable disparity between the male and female populations of Lahore and other towns of the Punjab:—

One of the principal causes of there being a much smaller female population than male population is that more women die of disease than men. But what is the cause of this? Just look at the life of an Indian female. No sooner a girl begins to get to the age of puberty and sometimes long before that she is not to be seen much in the streets; for a grown-up Indian girl must be modest and that she can only be at home. If she goes about that modesty might be imperilled. At home she is perfectly safe. She can listen to the talk of elderly women about marriage, getting children, and scandal of the worst description, but that can not rob the girl of her modesty. Servants half naked are not uncommon in Indian houses, but, of course, that does not matter. The girl is practically shut up in the house. She breathes foul air especially if she is living in a town. The houses in the towns are by no means model houses as far as sanitation is concerned. I might say without exaggeration that some of the girls practically live in filth because they hardly ever get an outing. All this has a very deteriorating effect on health and puts an early end to many a useful life. Next let us consider her married. She gets perhaps less freedom for a year or so after marriage, than she did before it. Sometimes after her marriage she becomes her own master, but by that time she has got too much used to the old life to think of improving upon it. And besides that other factors come into play which make her stick to her home for practically the whole of the day.

She is, as a rule, married very young and bears her first child in most cases at a very early age. Suppose she gets married at the age of fourteen and bears her first child when she is fifteen. Many get married much earlier and have their first child when they are but fourteen and in some instances even at the age of thirteen. At that age the body has not attained its full development, in other words, the girl is still growing. And while she is still growing, she has growing in her another individual who is fed from her blood. Naturally when a girl is growing, she requires more food per kilo of her weight than a grown up girl does. Child-bearing, at such an early age thus interferes with the growth of the girl, because certain amount of the nutrition is taken up by the child. So that either the full development of the girl is retarded or she never attains it. That child-bearing at such an early age is a much more dangerous and troublesome process than it is when the girl has grown up into a woman, that is when she is over twenty years of age. If the girl is lucky she escapes without any serious injury, otherwise very serious harm is done to her. Then comes the question of treatment. That is a rule left to the *dai* who has attended the case during child-birth. We know what these *daies* are. They are, as a rule, self-trained, ignorant, headstrong and filthy. It is indeed sometimes difficult to make them clean their hands thoroughly. And to such *daies* is the life of girls entrusted. Curiously enough, some of these *daies* have a strong hold on the minds of superstitious and ignorant women. Many of our women have actually more confidence in these *daies* than they have in qualified midwives, because they think that the *daies* have a larger experience. But they do not realise that experience unaided by learning and observation does not teach much.

It is the girl who suffers for the neglect on the part of her husband or parents in providing proper medical aid. The girl is not properly treated. Even simple rules of hygiene are not observed. The result is that the girl begins to get fever, the fever does not leave her because the cause is not removed. The parents are constantly hoping that the girl will get well, but what is the actual result? The girl either dies or gets over it. When she dies of course it is put down to "bad kismet." When she gets over it, the parents think that the girl is cured, but in a large number of cases she is not. In some cases the girl has no trouble later on, but in others the girl suffers for years, or may be for the whole of her life. The poor girl is naturally very shy about mentioning active trouble to anybody. The husband as a rule is too young to realise the seriousness of the trouble, and the mother-in-law pays little or no attention to the poor girl. The latter is made to keep quiet and silently bear her troubles, by being told by her mother-in-law and her other female relations that every woman has these what they call "little troubles". But the poor girl none the less suffers for several days of the month. Those well off do not feel it quite so much because they have not to do much manual work. But it is different with their poorer sister.

I am sure that not many of us could put up with the amount of suffering that our women undergo. Their fortitude indeed is great. But is there any reason why we should let them go on suffering, if we can prevent it? In Europe, and even in India, there are societies for the prevention of cruelty to animals, but have the members of these societies in India ever thought of the suffering that our women undergo through want of proper medical treatment? What a large number of deaths could be averted, and what a lot of misery prevented, if only those who can afford would call in either lady doctors, or at least midwives trained in their work, and in cleanliness, during confinement! In Europe as a rule male doctors are called in in serious cases, as women are more educated and value their lives much more than Indians. They have not that false modesty which kills women by the thousand in the Punjab through want of proper medical treatment. For the poor there ought to be lying in hospitals provided either by the Government, Municipal Committees or by private donations. These hospitals would also serve as training schools for *daies*, provided, of course, they are well managed and the staff is efficient. The cost of the upkeep of such hospitals will not be great if to begin with they are started on a small scale.

We must also not forget that there are a lot of widows who finding their lives unbearable, commit suicide, or starve themselves to death, in other words, commit a slow form of *salttee*. Widow marriage would I think prevent this to a large extent.

Then under the purdah system, women are practically kept shut up in their houses or move about only in the dirty streets of our towns. The well to do get but little exercise, for the old ways are left off and the new not acquired, they live under conditions which are very unhygienic and consequently very detrimental to their health. These women never look healthy and their plight is pitiable. Most of the women one sees walking about in the streets of Lahore are pale, sickly, unhealthy looking. It is rare indeed to see a bright face. This is the best evidence of the conditions under which they live. No sooner they have a couple of children they begin to consider themselves old, and by far the majority of them look much older than they really are. A woman of thirty looks quite forty. It is different with their European sisters.

It is about time that we looked at things as they really are. We must not try to hide our defects and shortcomings. When

a person or nation tries to hide its defects, it means that that particular person or nation is ashamed of them. But secrecy in such matters has a very deteriorating effect upon the community. It stands in the way of the social life of progress. We must bring our shortcomings to light. Because when defects in our social system are made public we shall try to get rid of them. We must not forget that when we practise an hypocrisy or deceit it is only ourselves that we deceive, we lose contact so to say with our real self.

And if there is one thing that will improve the condition of women in this country it is education. Municipal sanitation will do an immense amount of good but home sanitation must come from education. I hope in conclusion that part of the new grant announced for purposes of popular education will be spent in educating the girls of this country, for they need education as much as men do, if not more.

THE CIVIL MARRIAGE BILL.

Mr. G. C. Whitworth, I. C. S. (Retd.), writes to the *Wednesday Review*:—

As an illustration of the way in which a plausible, eloquent and high-sounding article may be written without having any real solid foundation and without conveying any probative force, I propose to take that of Mr. K. S. Ramaswami Sastri on the subject of the Civil Marriage Bill in the "Wednesday Review" of 27th September. On the Bill itself I will express no opinion—I deal only with the style of argument. Mr. Sastri begins by saying that the two dominating conceptions underlying the measure are, (1) that a man or woman who is a Hindu by birth can marry any one in the world and yet be a Hindu and give birth to Hindus and (2) that marriage should be a civil contract subject to dissolution by divorce under certain conditions. Both these ideas are fundamentally inimical to the basic ideas of the Hindu religion and the Hindu civilisation, and the antagonism is so great that we must be prepared to see the annihilation of our civilisation if the fundamental ideas of the bill are to triumph and the bill is to become law.

Now in saying this Mr. Sastri is distinctly wrong in fact. Those are not the dominating conceptions of the Bill. The dominating conception of the Bill is that persons holding the Hindu faith in what they consider to be its highest and purest form should be able to marry without either, on the one hand, declaring that they are not Hindus, or, on the other, conforming to ceremonies which they regard as idolatrous and unworthy of the true sacrament of marriage. Had Mr. Sastri been content to say that under the proposed law a Hindu might occasionally marry a non-Hindu (as indeed happens at the present time), or that a marriage under the law might occasionally be dissolved by divorce (though marriages under the present dispensation are sometimes *virtually* dissolved by worse means than that of divorce) he would have been justified. But then that would not have enabled him to go on and talk eloquently about "the annihilation of our civilisation", the attempt to "contaminate our racial purity," and so on. These terrible consequences rest on the extraordinary presumption that because a particular course of conduct—desired and required by a small number of persons—is made legal, therefore the world at large will rush to follow it. Just imagine a whole society giving up its ancestral habits and prejudices merely because a new line of conduct is declared to be not illegal.

Then much is said as to the sacramental character of the Hindu marriage. But is Mr. Sastri prepared to deny that every marriage, if entered into with proper motives on the part of the man and the woman is a sacrament? If not, what

he says under this head is beside the mark. The sacrament is there, with the Bill or without the Bill. The forms by which it is expressed are comparatively immaterial. But to my Western mind I must admit that an intelligent consent by both the principals seems essential to the ceremony being worthy of the name sacrament.

Then the Bill is condemned as introducing the conception of marriage as a civil contract. Introducing? But surely nothing plainer than that every marriage, whether it be a sacrament or not, is a civil contract. It is a civil contract because it alters the civil status of both the parties—immensely in the case of the woman, and materially in the case of the man. And then the negotiations that precede marriage—do not these savour rather of the civil than of the sacramental aspect of marriage? And how was it that such words as *Kanyasulk* and *Varsulkya* did not occur to Mr. Sastri's mind when he spoke of the "distinctive elements of the Hindu institution of marriage." And did no vision of the union of an old man with a little child rise before him when he dwelt so much on the word sacrament?

Mr. Sastri writes prettily about husband and wife coming together in future lives and moving onward with one heart in their path to perfection. I have no wish to disturb the beautiful picture, but would like to know where the discarded, or the superseded, wife is to come in; also whether all the wives of a Kulin Brahman can move onward with one heart in their paths to perfection. It is of no use to look at only one side of a question. Especially in questions relating to marriage do we require to have the woman's view as well as the man's.

Witness Lady Chandavarker's observation the other day that "men have a privilege very akin to divorce" in that they can take a second wife while the first is living. That being the case it is somewhat cheap and easy for a man to say that marriage should be indissoluble and that a law of divorce is quite shocking. Divorce no doubt is shocking, but he is observed in passing that it is not the final declaration of separation but the previous conditions which have gone to make the marriage a failure that is the real evil. Once secure the sweet sanctities of the home that Mr. Sastri writes about, and there will be no question of divorce. But there is nothing in the whole article to lead us to believe that these sanctities, or any other blessings, earthly or heavenly, pertain more to marriages under the proposed law. After admiring Mr. Sastri's description of domestic happiness and trembling at his picture of a ruined society, we are only inclined to say: "And now what about Mr. Basu's Bill."

HINDU SACRAMENTS:

To,
THE EDITOR, *Indian Social Reformer*.
SIR,

Educated Hindus frequently talk both on the platform and in newspapers, about "Sacraments." All the English knowing Hindus vehemently assert that Hindu "Marriage" is a "Sacrament" under the Hindu law. Mr. B. Baghooath Rao B. A., of Mysore, you say, has written an excellent book in the Kanarese language on the *Samskaras* or Sacraments prescribed for Hindu women. None has up to date explained the meaning of the word "Sacrament" under the Hindu Religion (which many an educated Hindu denies it is a religion), what are the essentials to constitute the "Sacrament", and how many Sacraments there are according to the Hindu Religion. I will be much obliged if any of your readers or you yourself will be pleased to enlighten me on the subject.

Myingyam,
7th January 1912.

Yours faithfully,
P. S. Udyar.

THE INDIAN STUDENT IN ENGLAND.

The London correspondent of the *Madras Standard* writes:—

So much has already been said and written on this subject, that one would have thought it would have quite exhausted itself by this time; but there are a certain class of people in England who seem to make it their business to pour forth, through the medium of a section of the British press, all the most scurrilous and virulent abuse that they can possibly think of, upon the heads of the young men who come over here for the purposes of study and general education. This brings forth the natural sympathy of all those broad-minded people here who have the welfare of the Indian student at heart, and who are filled with disgust at the action of their fellow countrymen for their spiteful attacks upon the Indian youths here. Of course we are painfully aware that there are some cases of young Indians not behaving as they ought to do, but even the worst have been no worse than students of other nationalities. And these isolated cases do not justify this systematic attack upon the Indian student community as a whole. Unfortunately, it is not wholly their own fault. Some of them have not had the best advice, nor have they come under the influence of the best of friends, and so in the wild glamour of this modern civilisation in England, they have lost sight of the pure and noble ideals of their own Motherland. And it seems that the guardianship offered by the India Office to young students coming to these shores is far from being efficient. A stray enquiry about the address of its wards about once in every two months does not stand for much. And yet this is all that India Office does for the young man placed in their charge; by trusting parents and guardians. The painful revelations that often come to light when one moves about and mixes with these young men would often reveal the fact that all the fault does not lie at their door. It is well known that there are a class of people here, in England, who through lack of any proper moral tone, lay traps and temptations in the path of the unwary young student. This sort of thing has reached to such a length, that certain young students working in co-operation with Socialist and Labour friends are trying to attack this evil and root it out altogether. It is rumoured here that the India Office are trying to introduce some measure which will prevent Indian students from mixing with English girls, though how they are going to do this, I do not know. If the matter is wisely and properly dealt with, it is sure that many Indians in London would lend their help and earnest support in trying to improve the lot of the Indian student here. But the spirit in which this question has been approached by the officials of the India Office here is both unwise and utterly ignorant. It casts a slur upon the names of a great nation who have always upheld the dignity of womanhood to such an extent as almost amounting to worship. The India Office have never taken the trouble to look to the welfare of the Indian student here, and it is a sure thing that their present tactics will not bring them into the good graces of the Indians themselves. It is thought that the only remedy that they will be likely to suggest will be by placing obstacles in the way of Indian students' academic or professional careers, and making necessary certificates from people who under ordinary circumstances would hardly be considered as worthy of certifying to any student's manhood. This is sure to be a matter of great resentment to the Indian students, and we can only hope that some better solution will be found for this great problem that is troubling both Indian and English people who have the welfare of the young Indians at heart at the present time.

THE MUSLIM LADIES' EDUCATIONAL CONFERENCE.

The meeting of the women's section of the Muhammadan Educational Conference was presided over this year by Her Highness the Begum Sahiba of Bhopal, who has done not a little towards furthering the cause of female education in her own State. In the course of her address Her Highness attributed ignorance of women to lack of attention on the part of the men, but acknowledged the efforts that are being now made for the past negligence. Said she:—

The history of our community as well as daily experience fully prove that it is the neglect and want of due attention of men which are responsible for the ignorance of women which has done much more harm to men than to women. But, thank God, efforts are now being made to make up for past negligence, and many of those obstacles which stood in the way of female education, most of them were self-created, have now been removed.

We cannot quite subscribe to the views of Her Highness. The negligence, if there were actually any on the part of the men, to look to the educational needs of the women, could not have been deliberate. Unless there be sufficient educational progress among the male members of a community, they cannot quite appreciate the advantages of giving education to their females. The male members of the Muslim community themselves have been taking to modern education only in comparatively recent times: they are yet far behind the Hindu community in the race, and their appreciation of female education is just in proportion to their own progress in education. Female education in the Hindu community is only of late making headway. This is no doubt primarily due to the educational advancement of the male sex in that community. If the male members of the Muslim community have just begun to make efforts to educate their female-folk, that comes just in the natural order of things; and the former cannot be legitimately blameable for "negligence." Of course, it would be all for the good of a community, if the education of the men progressed *pari passu* with the education of the females.

When Her Highness says that "the problem of the education of our women who are safe and free from the troubles of the outside world and whose occupation is to look after their children and household affairs, is not so complicated as that of the education of men," obviously she means that the education of the females should be such as may not train them up for the serious affairs of life or to rub shoulder with the men, but such as may be generally useful to them in their own sphere and within their own circle, or, to put it in Her Highness' own words, "so that they may become your (men's) real help-mates and useful companions in this life." It is a view of the matter that should commend itself to all right thinking men. We, for one, are not for the education of our female-folk on the lines of the male-folk—to fit them up for quill driving or for the several professions that our young men are now generally engaged in. Our females have enough and more than enough, to keep them engaged in their own home life, in their own family circle, and in their own neighbourhood for their own sex.

The preparation of a suitable course of studies, supply of lady teachers, arrangement for training, etc., are certain aspects of female education that should receive due attention of the leaders of our community as the preliminary step. No satisfactory course has up to this time been prepared. Her Highness has put down her own ideas on the subject in a pamphlet which, she said, she was distributing in the hope that they might be considered and help lent her in the matter. We have not a copy of the pamphlet at hand to refer to the

contents. But it would generally be conceded that a course of elementary education in the three R's might do for all practical purposes, to begin with; moral and religious subjects to be the chief constituent of the general education. This should be followed by a course of practical lessons in domestic hygiene, and domestic occupations which would include culinary, the care and training of children, needle work, and the like. Training of dhis midwives should also form an indispensable part of education of the fair sex. There are, however, some practical difficulties in the way of turning out midwives from among the Muslim ladies; these difficulties can be effectually overcome only with the spread of general education among them.

The medium of instruction should be Urdu, for the early marriage of our girls, as Her Highness the Begum observes, renders their education in a foreign tongue most difficult. But there are so very few books in Urdu adapted to the requirements of our girls. There are, however, many books in English on household occupations, domestic hygiene, training of children and technical education. These may be profitably translated into Urdu, and the suggestion thrown out by Her Highness to our going men to devote a portion of their time to this important work, will, it may be hoped, receive all the attention it deserves. If the paucity of text books is great, equally, nay, far greater, is the paucity of qualified lady teachers. The former difficulty may be got over easily enough, but there cannot be adequate supply of lady teachers unless the girls go in for the necessary training in sufficient number. We devoutly hope that in course of time parents and guardians, male and female, will throw off all their prejudices against giving the needful training to their girls.—*Muslim Review*.

KING'S MESSAGE TO PRIME MINISTER.

The following telegram, dated the 10th instant, has been sent by his Majesty the King-Emperor to Mr. Asquith:—
 'Before leaving India on our homeward voyage I am sure that you, as the head of my Government, will be glad to know that from all sources, private and public, I gather that my highest hopes have been realised and that the success of our visit has exceeded all expectations, not only in Bombay, Delhi and Calcutta, but in every other part of the country where the Queen and I have been. All classes, races and creeds have united in receiving us with unmistakable signs of enthusiasm and affection. The magnificent display at the Durbar was the outcome of the wise and well-considered plans brilliantly carried out through the untiring effort of the Viceroy and those working under him. During our pleasant visit to the Viceroy all Calcutta combined in doing everything possible for our comfort and enjoyment I rejoice that, thanks to the mutual confidence between me and my people at home, I have been enabled to fulfil the wish of my heart. This satisfaction will be still greater if time proves that our visit has conduced to the lasting good of India and of the Empire at large.

THE ENGLISH IN BENGAL.

The Reverend Walter K. Firminger read a paper before the Indian section of the Society of Arts on the old district records in Bengal. The Reverend gentleman said the records afforded conclusive arguments against the view popularised by Lord Macaulay and Mr. Kipling that until 1772 the English had scarcely administered the district and that the settlement in Calcutta was merely fortuitous. The records, he said, showed that the growth of rural administration was the real secret of British expansion in Calcutta. Sir Krishna Gupta, who presided, Sir Stewart Bayley, and others, urged that these records should be systematically examined and printed by the Government instead of being left to the enthusiasm of individual students like the Reverend Walter Firminger.—*Reuter*,

THE SOCIAL CONFERENCE.

It is a tribute to the vitality and the justice of the cause of social reform that the last session of the Indian Social Conference in Calcutta was on the whole a success. The Conference owed very little, so far as we were able to gather, to the local committee formed to organise it. Perhaps, it would not have been very easy for the committee to have given less attention to the Conference. Nor can praise be given to the permanent secretaries living at Bombay for having bestowed much thought on their duty to the Conference. Both Sir Narayan Chandavarkar and Mr. B. N. Bhajekar were absent. Sir Narayan was not present at the two preceding sessions either, while since 1906 he has given up the practice of delivering inaugural addresses after the manner of the late Mr. Justice Ranade. The inaugural address was a most interesting feature of the Social Conference, and a feature peculiar to it. Ranade's annual addresses will live in history. Wiser discourses it has not been given to Indian audiences to listen to. While he could not naturally come up to his predecessor's level, Sir Narayan Chandavarkar too delivered some excellent addresses from which his less enlightened countrymen derived much instruction. It is a great pity, and it does not prove his interest in the Conference, that Sir Narayan Chandavarkar should have allowed the last six sessions of the Conference to go without the benefit of an address from him. Mr. Bhajekar has been a keen social reformer to whom the cause owes a great deal and the Conference itself is highly indebted. We hope it was circumstances beyond his control and not his peculiar views on Mr. Basu's Special Marriage Bill that were responsible for his absence from Calcutta. There could be no more melancholy demonstration of the indifference of those responsible for the Social Conference, whether in Calcutta or Bombay, than that a president for the Conference had to be improvised a little less than twenty-four hours before the actual meeting. At places much smaller and much less advanced than Calcutta, such a situation never arose. It was very good of Mr. A. Chaudhuri to have consented to preside at such short notice. A regard for this fact makes anything like a criticism of the speech he delivered a particularly ungracious task. And our sense of obligation to him for having rendered a session of the Conference last December at all possible dictates to us the propriety of our refraining from anything in the nature of adverse criticism of the few remarks he made.

Rai Debendra Chandra Ghose Bahadur, Chairman of the Committee, made an interesting speech in opening the Conference. After an appropriate reference to the late Rai Bahadur No:ndro Nath Sen, who of a Bengalee took the most interest in the Social Conference and whom the members of the Conference sadly missed at the last session, Rai Debendra Chandra Ghose made some remarks uncomplimentary to his native province as regards its lack of interest in the cause of social reform. 'Barring the case of a few individuals, we Hindus of Bengal as a body have evidently left the work of social reformation to the Brahma Samaj,' said the Rai Bahadur. This recalls to our mind Jawar Chandra Vidyasagar's despairing cry that Hindus as Hindus would never accept social reform. The Hindus of other provinces have given many proofs since Vidyasagar spoke as above, that they are not so bad as that. Are the Hindus of Bengal an exception? And are they to remain an exception? It is true that outside the Brahma Samaj not many families have demonstrated their faith in social reform, but we do not think they can for ever remain proof against the pressing need of social reform. It is not a peculiarity of Bengal that 'orthodox Hindu society does not like to reform itself.' But orthodoxy has clearly been placed on the defensive and it finds itself required more and

more to justify itself in the eyes of thinking men. And it can only do so by making timely, even if grudging, concessions to the requirements of the new age. As the Rai Bahadur says, sincerity and self-sacrifice are needed for departure to be made from customs of long standing and wide prevalence. These qualities, it has to be candidly confessed, are not so very common as one would wish them to be. But they are growing, and herein lies the hope for the future. Even if many would be reluctant to introduce change out of a pure sense of justice, the motive of love of community and the much stronger motive of self-interest will render reform inevitable. When wisdom lingers the inevitable reforms will come more slowly than one could wish, but come they will. And it is the part of those who are convinced undue delay in the introduction of reform is harmful to the interests of the community, to exert themselves to the utmost of their power to shorten the period of transition by constantly agitating against present abuses. Wherever this has been done, progress has been achieved at a quicker pace than where educated men have been more indolent or more conservative. Rai Debendra Chandra Ghose himself testifies the progress made in the Punjab. It is entirely due to the missionary zeal of the members of the Arya Samaj. Given the same activity on the part of the educated men of Bengal, there is nothing to lead us to suppose that the same result will not be produced in that province. We are glad Rai Debendra Chandra Ghose spoke out clearly in support of Babu Bhupendra Nath Basu's Bill. Several excellent speeches were delivered at the Conference, among which may be mentioned the speech of Babu Sarada Charan Mitra on the fusion of sub-castes, of Mrs. Sar-jani Naidu on the elevation of the depressed classes, of Babu Dwarka Nath on foreign travel, of Miss Tennant on the age of marriage and of Mrs. Hemant Kumar Chaudhuri on the Special Marriage Bill. There was life in the proceedings on both days, and there were unmistakable signs of enthusiasm on the part of those who assembled to discuss the affairs of their society.

The question remains, what part is the Indian Social Conference now playing as a means of bringing about social reform. It was meant to be an educative body, and an excellent educative body it has been. But is it to be content with this function for all time to come? Twenty-five sessions of the Social Conference have been held till now. We doubt if it will be possible to organise many more sessions on the same lines and yet retain people's interest in the Conference. A repetition of old resolutions drawn up with very little reference to the stage at which subjects have arrived and without much thought given to the means that should and could be adopted to produce greater results in the future, supported by speeches the general note of which is vague platitudinising, will not, we are afraid, serve a particularly useful purpose. Indifference to the Conference has become the prevailing note. It rather seems to be held only because it is felt that it must be held; and the more quickly the agenda is gone through, never mind howsoever perfunctorily, the more the sense of relief felt by those who get it up. We do think that it is not thus that the Conference can be kept up as a living body with the people's attention drawn to it, workers attracted to it, and useful purposes served by it. The leaders of the social reform movement and the country will, we think, render a great service if they put their heads together and think out a plan for making the Indian Social Conference more efficient and more useful than we can say honestly that it is at present.—The Leader.

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VOL. XXII. BOMBAY—SUNDAY, FEBRUARY 4, 1912. No. 23.

*"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."*
WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

It seems probable that the Government of India, while reluctant to accept the Hon. Mr. Basu's Bill to amend the Special Marriage Act in its present form, may not be indisposed to consider a modification of it so as to apply only to Brahmos who are especially inconvenienced by the requirement insisted upon by the present Act. That is to say, they may perhaps be induced to exempt members of registered Samajes from making the declaration repudiating belief in any religion. A simple declaration that they are members of a Samaj may be held to satisfy the requirements of the Act. The Samajes themselves, if legislation is to be limited to them, would, we believe, prefer that their own particular rite should be recognised, to a civil marriage even without the obnoxious declaration. The object of Mr. Basu's Bill would be only partially and indifferently served by a provision of the kind indicated above. It is nevertheless a matter for serious consideration whether, if no more liberal amendment of the present law is obtainable, even this will not be some improvement on things as they are.

The citizens of Madras resolved, at a public meeting held on Tuesday under the presidency of Dewan Bahadur Rajarathna Mudaliar, to represent to His Majesty the King-Emperor and to the Secretary of State for India, that the transfer of Lord Carmichael to Bengal is detrimental to the interests of the Madras Presidency but that if it cannot be revoked, a Governor should be appointed from Great Britain with liberal sympathies to succeed His Excellency. The transfer has all the appearance of a decision arrived at in haste without consideration of all the consequences involved. Apparently, it was felt that a prompt announcement of the name of the future Governor of Bengal would strengthen confidence in and disarm criticism of the modification of Lord Curzon's Partition. The announcement of Lord Carmichael's appointment has certainly gladdened the supporters of the new scheme in Bengal, but whether it has had any effect in satisfying its opponents, is doubtful. His Majesty's advisers do not seem to have reflected that, to the extent that their expectations of Lord Carmichael's appointment are fulfilled, the position of his Lordship's successor in Madras would be prejudiced. The fact that Lord Carmichael had to be moved to Bengal, and a successor to him appointed in Madras, would be taken to reflect on the relative merits of the two Governors.

It is inconceivable that Lord Ampthill, who went back to his Presidency after having acted for nine months as Viceroy, would have countenanced such a suggestion. True, that the new Governor has not been in office for more than a few weeks, but the

moment His Excellency assumed charge of his high office, he became the custodian responsible for the maintenance of the traditions and prestige of the Presidency. It may be that the Secretary of State's orders left no discretion to His Excellency. In that case, we can only regret that such orders should have been issued. Of course, we all know that the Governor of a Presidency is subordinate to the Secretary of State, but to display the fact so glaringly as to make it appear that His Excellency is as the Centurion's man, "Go, and he goeth, Come and he cometh," is hardly compatible with the position and authority of the head of an important Indian province. However that may be, the real object of the promoters of the Madras meeting would seem to be not so much to get Lord Carmichael's transfer cancelled—they no doubt realise that this is improbable—as to ensure the appointment of a successor with a liberal and constitutional temper of mind fresh from England. This is by no means an extravagant demand.

H. H. the Aga Khan addressed a meeting of Mahomedan citizens on Tuesday evening on the prospects of the Moslem University. His Highness broke new ground when he prominently mentioned among the benefits to be derived from the University, the creation of a new and more energetic type of Moulvies and Mullas. The Aga Khan went on to observe that "the University would have the great benefit—not only the honour, for it would be their benefit as well as their honour—of having H. E. the Viceroy as its Chancellor. The moving of the capital of India would bring that Chancellor within a few hours of Aligarh and they would have the great advantage of being able to bring matters directly before the Chief of the State which would be an advantage not only to the institution but to the community. The constitution also assured them of having the direct control under Mussalman representatives of the opinions of the people chosen from all over India, with a strong body near Aligarh. This was the constitution which was waiting only to be asked for. As Sir Harcourt Butler told the Mahomedan Conference they had only to bring their 35 lakhs and take away their charter. Therefore the most necessary work of the moment was to raise what remained to be raised within the next few days for unless they were able to carry the scheme through now there were possibilities that the whole work might be lost and the present great opportunity not taken advantage of. Out of the 35 lakhs 25 lakhs had already been raised. Nine lakhs remained to be raised before they could approach Government. Altogether 37 lakhs had been promised but of this only 26 lakhs had been actually raised. All the great Princes and Ruling Chiefs of Islam had not only promised generous donations but had paid them."

The *Leader* prints a letter from Dr. C. B. Rama Row, M. D., of Palamcottah, Madras Presidency, addressed to Rai Bahadur Lala Baijnath, in response to his enquiry about the occurrence of diabetes among Indians. Dr. Rama Row observes as the result of experience of hundreds of cases during his thirty years' practice: "The class of men among whom diabetes works havoc are the educated Indians who take little or no physical exercise, who when they unfortunately become widowers at a fairly mature age are forced by our social customs to take for their wives, girls who are far below their age; and who by reason of their habits or surroundings are oppressed by mental worry. The other diseases which you refer to such as dyspepsia, constipation, piles and nervous disorders could all be traced to the above causes. The most acute case of diabetes in my experience carried off its victim in a few weeks, and was due to intense mental worry caused by the exposure of his corrupt ways and consequent official action. Not one of those of our men who have succumbed to diabetes has been a lover of or partaker in field games. And I know one great man at least who has attributed the continuance of his life and usefulness, to his remaining single after his wife's death and not taking a girl-wife. I hope your investigation will excite that public interest and sympathy which it deserves, and result in the establishment of well organised gymnasiums and play-grounds, in creating a taste for sports and out-door games in our rising young men, and in gradually diminishing the number of infant and unequal marriages."

We print in another column a scheme for general social reform work by Major H. Steen of Poona who takes a close and consistent interest in all movements having social progress for their object. We should be glad to have the opinions of earnest social reformers on the scheme. If sufficient interest is shown in it, it may be possible to convene a Conference to decide finally on its adoption. Even if twenty or thirty men resolve to constitute themselves into a League on the lines suggested by the scheme, it would be a good beginning, and the ultimate success of the project will be assured. At present, the financial and working burden falls heavily on a few devoted men, which is neither fair nor just.

We have much pleasure in acknowledging receipt of the first annual report of the Ruxmani Hindu Lying-in Hospital, founded last year by Mr. Vijbhucandas Atmaram who set apart his family house in Baleshwar for the Hospital which he placed in charge of his son, Dr. Maganal Mehta, M. R. C. P. The Hospital was intended for the Hindus of the better classes and was planned with due regard to their religious susceptibilities and prejudices. The report shows that the institution proved a marked success and has belied the doubts and fears of the over-wise. The total number of patients delivered in the Hospital during the period under report, that is, from the end of October 1910 to the 31st October of last year was 66. The report speaks of difficulties overcome by patience and tact. The cost of upkeep was wholly borne by Mr. Vijbhucandas Atmaram. We heartily congratulate him and his worthy son on the success of their humane enterprise.

Writing about the protest made against the introduction of a performance by nautch women at the Bombay Exhibition, the *Bombay Guardian* writes:—"It is to be hoped that this part of the entertainment has been banned; but it is lamentable to consider that the protest was raised not by an Englishman but by an Indian, and presumably the arrangement had passed a committee on which Englishmen were sitting." The *Su-*

bodh Patrika comments as follows on the same incident: "We are extremely sorry to find that the Committee of the Royal Exhibition of Old Bombay are bringing down the Exhibition by introducing nautch girls to entertain the visitors. If the anxiety to avert a pecuniary loss be so intense as to take away all sense of decency and solicitude for public morals, at least the desire to introduce nothing unseemly in a show connected with the fair name of the King-Emperor and Queen-Empress ought to restrain the members of the Committee from such an exhibition of impurity. In their advertisement they say that the time when the exhibition must be closed is nearing but if such things are to continue we wish that it would be closed at once."

It is stated that, with the sanction of the Advocate-General, Madras, Sir S. Subramania Iyer, K. C. I. E. LL.D., President, Dharma Rakshana Sabha, and Mr. C. Krishnamachari, Second Grade Pleader, Tirupati, have, as plaintiffs, filed a suit in the Court of the Subordinate Judge, North Arcot, against Sri Mahant Prayag Dosji Varu. The plaintiffs allege various breaches of trust on the part of the defendant, including the item of over 3 lakhs deposited by him in the Arbuthnots contrary to the express directions of the High Court, and state that, notwithstanding previous adjudications, the defendant is fraudulently asserting title to certain properties of the temple, and appropriating certain of the *devasthanam* properties to his own use. A para. of the plaint runs as follows:—"The plaintiffs submit that the defendant is guilty of various breaches of trust, some of which alone have been mentioned in the preceding paragraph and it is necessary in the interests of the temples and their endowments that he should be removed from office and a proper person appointed in his stead."

Dewan Bahadur Raghunatha Rao, C. S. I., writes in the course of a letter to the *Madras Times*: "What is known generally as the Hindu religion is sectarianism and is connected with sociology and worldly pleasures and does not concern itself much with religion, the pure. One may be a Hindu in religion and an American Christian in sociology. Religion defines virtue and vice and demands practice of the former as a duty without expecting any reward except the satisfaction of having been able to discharge one's duty. Its ideal is God. It prescribes duties as commandments and proclaims universal kindness and love to God's creatures, as one's chief duty. The Jain, Buddhist, Christian, Mahomedan, etc., religions do not materially differ from the Vedic religion of Bharata Varsha as regards the precepts of religion. If one abides by the commandments of religion, it is enough for one to become a good religious man. He may eschew the rules of sectarianism quietly and without any offence to his sectarian brother. You must conform to the dictates of religion, whether you are a sectarian or not. A mere sectarian without being a true religionist will not enjoy peace anywhere here below or above. Sri Krishna plainly commands that love and reverence to God and love and sympathy to God's creatures bring one to Him."

The Social Service League Famine Relief Fund Committee is going to work Girgaum, Bhuleshwar, Walkeshwar Thakurdwar, Kumballa Hill, and the Fort on Sunday the 4th instant. The Volunteer Corps of the League with its distinctive badge will go about these wards collecting subscriptions. Tickets with the seal of the League will be issued in acknowledgement of the subscription. All those who have the slightest feeling for our country and its starving people are requested to co-operate with the movement by contributing their quota.

Their nature is not sad, but contemplative. Over here we sometimes think contemplation sad!"

Mrs. Mann next showed the distinction between *melas* or modes, and *ragas* or melody forms derived from modes. Returning to *mela* Maya Malava Gaula, which by this time had become familiar to her listeners, she sang the outline of *raga* Lalita, which is derived from that *mela* and drew attention to what she called the *idioms* of *raga*, i. e., the peculiarities by which *ragas* can be distinguished from one another. These she exemplified in the song "Sitamma Mayamma", rendering it first according to Western notions of *arohana* and *avarohana* and then according to the *rasa*—outline of Lalita, with due accentuation of its idioms. Then came a song in *raga* Kambodi, with similar analysis. "Our Western scholars spoil these songs" if they give them without due attention to their idiom, and to *arohan* and *avarohan*. They are quite exquisite if sung as they should be, in strict accordance with Indian ideas. Now—a-days, however, one must be careful to distinguish between real Indian musical feeling, and that which is degenerate, or, again, influenced by machines. Here, for example, is a beautiful folk song, which I had from a South Indian lady." Here Mrs. Mann delighted the audience with an exquisite melody in Todi. Immediately afterwards she sang it "as it was sung to me, in the harmonium voice"; but—she added—"the beauty of the melody pierced even this! Anglo-Indians sometimes object that I flatter Indians much by representing it to be more beautiful than it is. The music however, is not at fault, but rather some modern Indian methods of producing it; the indifference of listeners and performers—not always, but often—to the loveliness of the art; and also the lack of sympathy at times, in the Western ears that hear it. The trained, musician, however, can pierce through the outer conditions and find the treasure beneath.

The lecturer gave examples of *sargams* (studies) of Northern India in several *ragas*. Incidentally she mentioned that a language of instruments (such as *dira daua* for *sitar*, *nadhi dhi na*, etc., etc., for the drum) was an auxiliary to the study of music, which had been recognised for centuries in the East, but which had only lately been taken up by broadminded Western teachers such as the Principal of the London Academy of Music Dr. T. H. Yorke Trotter.

In response to a request for an example of a modern Indian School, the lecturer gave a Bengali song in Aiman Kalyan, "Hriday shoshi hridigane" by Rabindra Nath Tagore, and also "Thumari Gehe", in Khamao, by the same composer. Both were much appreciated. After examples of several South Indian *Kirtanams*, Mrs. Mann explained that she had been breaking laws of music by singing *ragas* out of their proper times, but hoped that she might be forgiven, since she did not yet know those times in every case, and also because the exigencies of Western life let no choice to the lover of Indian music but to expose as many of its beauties as possible within the space of one short hour!

"May the *ragas* and *raginis* forgive me, and may all of them who have been rudely disturbed in their celestial abodes & serve this hour, return in peace, by the help of *raga* Madhyamavati!"—which was then sung amid enthusiastic applause.—The *Hindu*.

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PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII. BOMBAY—SUNDAY, FEBRUARY 11, 1912. No. 24.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse. I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

It was a happy idea which was carried out in several places last week to hold public meetings to give expression to the general feeling of satisfaction at the many happy results of the visit of Their Imperial Majesties to India. The Hon. Sir Pheroazeshah Metha presided over the Bombay meeting, and Dr. Rash Behari Ghosh over the Calcutta meeting. In Madras the distinction of official and non-official was rightly ignored on the occasion and His Excellency the Governor took the chair at the public meeting. His Excellency the Viceroy has sent a happily-worded message to the Prime Minister summing up the purport of the resolutions passed at the several meetings. We print the message in another column, and are glad to know that it has produced an excellent impression in England.

When the orthodox community admits that our social institutions are open to discussion and, if necessary, revision, we may be sure that a great step has been gained in the direction of social reform. So long as it held on to the view that all the customs and institutions of Hindu social life were sacrosanct and beyond the reach of argument, so long it was hopeless to expect orthodoxy to take a rational view of them. The announcement that a "sabha" is to be held at Conjeevaram during the Easter Holidays to discuss and, as far as possible, to pronounce opinions on certain questions concerning Hindu religious and social practices, is therefore to be welcomed as a hopeful sign. The prospectus of the *sabha*, we are told, was considered at an informal meeting held in Madras at the residence of Dr. Sir S. Subramania Aiyer. The meeting cordially welcomed the idea of a *parishad* and suggested the lines on which it may be conducted. The subjects to be taken up are:—The encouragement of the study of Sanskrit, sea-voyage, re-admission to the Hindu religion, age of marriage of girls, Vaidika Achara and Dharma Sastra ceremonies generally, the alterations necessary in the Hindu Law, and the best means of creating a spirit of toleration, wide sympathy and mutual respect amongst the pundits. The conference will be composed of persons specially invited for the purpose by the working committee. Certain English-knowing gentlemen have been specially requested to attend and assist the pundits in regulating their proceedings. Rao Bahadur M. Rangachariar will preside at the sittings of the Conference and have a casting vote in cases where the Conference is equally divided. We wish that Sir Subrahmany Iyer himself had been chosen to preside over the Sabha.

A Medical College for Women is a great educational need of India. The statement in Mrs. Ramabai Ranade's letter that there is not a single such insti-

tution in India, is not quite correct, as the Ludhiana School of Medicine has, as we mentioned some time back, been thrown open to all classes. All the same, however, the need especially in Bombay for a Women's Medical College is urgent, and we trust it will be supplied at an early date. Mrs. Ranade's letter runs as follows: The "*Times of India*" recently made a powerful appeal in favour of a separate Indian Medical Service for women. May I through your columns, point out the very obvious need of a separate well-equipped Medical College for women in India. It will be the best memorial of Their Imperial Majesties' visit, and may well be called the Royal Medical College. There is an Arts Collage (the Bethune College) for women at Calcutta. But there is not a single Medical College exclusively for women in the whole of India. In our Presidency, we have little of the *Pardah* system, and I think a Medical College for women at Bombay will be a success. The Seva Sadan Society is about to build a Home and Institute for Indian women on the New Gamdevi Road and will be glad to give every facility to Indian lady students in the proposed Medical College, as well as in the other Colleges. There will be boarding arrangements on a large scale, and even scholarships may be granted.

Travancore possesses a larger proportion of the of the depressed classes than almost any other part of the country. The treatment accorded to them by the higher castes is also harder than in other parts of India. It is therefore with great satisfaction that we note that the Travancore Government has taken a firm stand on behalf of the children of these neglected classes whose right to attend the same schools as other children was sought to be violently assailed. The "*United India*" of Madras states:—"We regret to observe that the Nairs of Neyyatankara have set themselves in opposition to the admission of Pulaya boys to the Government School on the ground that they belong to the "untouchables." They seem to have gone even the length of forcibly preventing the entrance of these boys into the school. In the face of this opposition the Government had no other alternative but to call in the aid of the police, for no strong and enlightened Government can afford thus to be publicly defied and flouted by a small minority of its subjects." We cordially join with our contemporary in congratulating the Travancore Government on the correct attitude and the firm stand it has taken in this vital question.

From Talaja in Kathiawar comes a very gratifying piece of news. A marriage was recently celebrated in that little out of the way place among persons of the Dasha Shrimali Bania caste. But the bridegroom died on the very next day after the marriage leaving his young wife of barely twelve

years of age technically a widow. Naturally the deepest sympathy was felt for the unfortunate girl but what was unusual was that the elders of the community at Talaja were not content with showing merely lip sympathy. They convened a meeting of their caste fellows to consider the question of permitting the poor girl to marry again, although the full ceremony including "Hom" and "Saptha padi" had been performed on the first occasion. And they decided that, as the married couple had not been received back at the bridegroom's house, the marriage should be considered as not having been completed, and that the girl should be free to marry again. The bridegroom's party too accepted this humane decision, and our informant states that the Mahajan's decision has given general satisfaction in the community. We cordially agree with our correspondent that all concerned in the matter deserve to be congratulated on their large-minded and practical commonsense.

We reprint from the *Bengali* an account of the proceedings at a public meeting held to honour Babu Rabindra Nath Tagore, the greatest Bengali poet living. The *Tribune* of Lahore writes of Mr. Tagore as follows:—"Rabindranath is the foremost man of letters in Bengal—matchless in verse, without compare in prose. His exquisite and impassioned patriotic songs are on the lips of every man, woman and child. When Bengal was partitioned he became the recognized bard of United Bengal, his songs thrilled through Bengal east and west, inspired by a fervour of patriotism which can be appreciated only in the original. His hymns are among the finest in the language while for thoughtfulness his prose writings are unequalled. The man is greater than the poet and the purity and simplicity and dignity of his life, chastened by domestic sorrows which he has always borne with heroic fortitude, have now passed into the saintliness of middle age. The most distinguished men of Calcutta and Bengal united to do him honour with an enthusiasm and earnestness which could not be mistaken. This is the best and truest indication of a national awakening."

A valued correspondent writes to us from Bezwada: "About fifteen members of the Hindu Marriage Reform League from Bezwada, Masulipatam, and Guntur, accompanied Miss. Tennant to Vetapalem on the Bezwada-Madras line in the Guntur District, where they were the guests of Mr. K. Venkatappayya Pantulu, B. A., B. L., a leading member of the Guntur Bar. The object was to inspect 27 acres and blocks of buildings kindly placed at the disposal of the League as its property, by Mr. Venkatappayya Pantulu and arrive at a decision as to how best to utilise the gift for furthering the objects of the League. After some discussion, it was resolved to open a Secondary School for Hindu women and to run the same on national lines with due regard to the sentiments of the communities from whom the girls might be drawn. Vetapalem is a fairly large place with a population of 12,000 and there is a Girls' Primary School with 150 pupils which may serve as a feeder to the Secondary School. The place is at a short distance from the sea and the climate is salubrious all the year round. There is a plantation of mango, coccoanut, casuarina and cashew-nut trees, and the buildings consist of eight blocks admirably adapted for school purposes. The property donated is worth Rs. 15,000. The school is to be called "Sarada Niketanam" (seat of learning) and is to be managed, under the auspices of the South Indian Hindu Marriage Reform League, by a Committee composed of the leading members from the neighbouring branches. The course of study will include, in addition to the usual curriculum, some practical work which will

be useful both to the pupils and to the Society at large. A Boarding House will be opened."

A Dacca Correspondent writes to the *Leader*:—"Rai Devendra Chandra Ghose Bahadur was perfectly right when he said that in Bengal the work of social reform had been left to the Brahmos. Nowhere in Bengal are the Brahmos more influential than in Eastern Bengal. No doubt Calcutta, as in other matters, led, but it is this part of the province that lent a large and influential following to the Brahmo Samaj. One characteristic of the people of Eastern Bengal is that they hate strongly as much as they love sincerely. This, in our opinion, explains the comparative success of Brahmoism in Eastern Bengal. The Dacca Brahmo Samaj which we believe comes next only to the Calcutta Sadharan Brahmo Samaj in point of membership testifies to the earnestness of the East Bengal people in the cause of social reform."

Mr. K. S. Jassawala, the indefatigable champion of Indian cattle, who recently headed a deputation to London has succeeded in forming an association called the British Association for the protection of Indian cattle. The following aims and objects were framed at a recent meeting of the committee of the Association: To prevent the unnecessary slaughter of cattle in India with the view of increasing the number and improving the breed of the animals employed for the cultivation of the land; by this means to encourage the agricultural development of the country and so render the United Kingdom less dependent upon foreign countries for her raw material; and to improve the general condition and promote the more humane treatment of cattle in India. The address of Mr. Jassawala who is the President of the Association is 45, Courthope Road, Hampstead, N. W., London.

Perhaps the most distinguished American student of English literature is Dr. T. R. Lounsbury, Emeritus Professor of English in Yale University. A new book by him on "the Early Literary Career of Robert Browning" will be published on January 29th by Mr. T. Fisher Unwin. It deals with Browning's literary career from the publication of his first poem in 1833 to his marriage and departure for Italy in 1846, and its principal aim is to make clear how the poet struck his contemporaries. Professor Lounsbury first shows how it came about that the appreciation which he received in the forties was followed by a long period of indifference, and then explains the causes which brought about the revival of his reputation during the closing years of his life.

A correspondent who seems to be well-informed writes to be *Leader* of the 8th instant to say that not more than a lakh and a half of rupees has been so far realised of the subscriptions to the Hindu University.

Temperance Work at Holiday Time is reasonable and necessary, writes the *Baptist Missionary Review*: "Christmas festivities disgraceful to the name of Christian are the rule where Europeans or Eurasians live in numbers. The consequent reproach to the name of Christ is enough to move every missionary to do what he can. The Indian Christian community has enough to contend with already, and the octopus of intemperance must not be allowed to get a hold, if our vigilance and instruction can prevent it."

Owing apparently to the objection felt by the Mahomedan population to the presence of what bore some resemblance to a pig in the design on the new rupee, the coin has been ordered to be withdrawn from circulation. The sensitive regard thus shown to the religious susceptibilities of the people, reflects honour on the Government of India.

CONTENTS.

Editorial Notes.
Our Educational System and
its Critics.
A Notable Book by an Indian
Lady.
The Social Service League
Famine Relief Fund.

Babu Rabindranath Tagore.
The Begum of Bhopal on
her Travels.
Temperance in India.
A Public Meeting at Guntur.
The Viceroy on the King's
Visit.

THE INDIAN SOCIAL REFORMER.
BOMBAY, FEBRUARY 11th, 1912.

**OUR EDUCATIONAL SYSTEM AND ITS
CRITICS.**

Our educational system has many critics. Their name, it may be truly said, is legion. This is not the case with our system only. All over the world educational methods and theories are being canvassed with a zeal and acumen which cannot but lead to valuable results. What is peculiar in regard to the criticisms of our system is that, while in most other countries the critics have no other dominant interest than education, here it is generally the case that the dominant interest of many critics of education is politics of one kind or another. To a certain extent this, it must be admitted by all thinking men, is inevitable. If one bestows any serious thought on the present situation, one cannot but perceive that, except in a very few instances of more or less trivial import, effective action on any considerable scale is absolutely impossible without the help of machinery which responds only to impulses bearing a political character. A Bill to spread the benefits of elementary education among the masses by the only means which has been found sufficient for the purpose in other countries, namely, a certain measure of compulsion, is resisted here on the ground, not that it will fail of its purpose, but that it will make the Administration unpopular among the ignorant masses. A Bill such as Mr. Bhan's, again, is opposed on the ground that to relieve the parties to an intermarriage of the necessity of making an inquisitorial declaration of their absence of faith, will lead to resentment among the orthodox majority. Conversely, if widow remarriages are possible to-day without the validity of them being open to question, it is because the British Government of a bygone period realised the injustice of enforced widowhood and its own duty to do, what it alone could, to remove the legal obstacles from the path of a necessary reform. The fact is that the authority and influence of Government pervades all departments of life in India at the present day, so much so that any one who desires to choose for himself a sphere of activity to which it does not extend, will have to betake himself to the woods, and even there he may have occasion to study the ways of the Forest Department. The long and short of the matter is that if any one aspires to do anything which does not concern exclusively such purely personal things as his diet, his dress, and other functions which pertain to his animal nature, it is impossible for him to avoid contact with Government, and it is, therefore, a question of vital importance to all that the constitution of Government should be

open to the most progressive and healthy public opinion that there is in the country.

This, however, is rather a digression. We began by saying that criticism of our educational system, unlike similar criticism in other countries, is often coloured by the critic's political bias. Owing to this peculiarity, not only does one set of critics resolutely refuse to see any good point in the opinions of another set, but the general public is unable to place any reliance on the intrinsic educational value of these pseudo-political opinions. Let us take the instance of Mr. Bepin Pal. What does he say of our education? "The education that you have been receiving", he said in one of his lectures, "has been shallow, and because of this fact, namely, that this education has been verbal education, it had no reference to things but words. It helped to develop our memory but never our sense or our understanding as it ought to have done. And the result is that not only have we suffered in our intellectual life but we have suffered in our ethical, our artistic, and our spiritual life as well. Our character has grown in foreign tubs, our manhood has been hung up on the verandah, having no roots in the actualities of our nation and our life in the past traditions of our race: we have grown like orchids—orchids grown on the verandah of European Government. That is what our education has been and the greatest pity of it is this, that it has divorced our minds, our heart, our spirit, our character, and our manhood from our national life." Thus far Mr. Pal, who represents a distinct school of political thought in this country. Now let us turn to a critic of a different hue. Sir Valentine Chirol, writing from a totally different point of view, speaks of our educational system as tending to produce a semi-educated proletariat, unemployed and largely unemployable, and even where the failure is less complete, it tends to produce, he says, dangerous hybrids, more or less superficially imbued with Western ideas, and at the same time more or less completely "divorced from the realities of Indian life." We italicise the last phrase on account of its identity with the criticism pronounced by Mr. Pal quoted above. The identity of course does not extend beyond words. Both the critics, no doubt, speak of the English-educated Indian being divorced from the realities of Indian life but the realities of the one are far apart from the realities of the other. Sir Valentine would not hesitate to apply to Mr. Pal the criticism he passes on Indians as a class, nor would Mr. Pal hesitate to report that, as an Englishman and an alien, Sir Valentine was unfitted to understand the realities of Indian life. It is, no wonder, therefore, that the remedies suggested by the two critics are diametrically opposed to each other. "The present Government," says Mr. Pal, "stands incapacitated because it is a foreign Government for directing the education of the people along national lines," that is to say, so as to understand the realities of national life. Sir Valentine's remedy, on the contrary, is to have more Government control, more English Professors and Headmasters, more in fact of the very influences which, according to Mr. Pal, have made for the failure of our system.

The truth, however, is that it is no English education and English educated Indians that are divorc-

ed from realities but writers like Mr. Pal and Sir Valentine Chirol. The India of which they speak and write is not the real India but an abstraction. Mr. Pal's India is an India from which not only a century of British rule but also three centuries of Mahomedan influence is cut out. The India of Sir Valentine, likewise, is a mere symbol of certain preconceptions. Both of them commit the identical mistake of regarding India and her people as a thing without life, as a system which was finally closed to new influences at some arbitrary point long past of her history. But the similarity does not end here. Both Mr. Pal and Sir Valentine Chirol firmly hold that India cannot assimilate Western ideas. The only point where they differ is as regards their conclusions. Mr. Pal says, "Leave us alone, as you cannot do anything with us." Sir Valentine says, "It is no use our trying to train you up in our ideas but we are under an obligation to train you up in some way which is not ours but which we consider to be suited to your conditions." For our own part, we do not profess to foresee what the result of Western ideas on India may ultimately be. What Bergson says of our personality is true of our nationality as well. "Each of its moments is something new added to what was before. We may go further: It is not only something new, but something unforeseeable. For to foresee consists of projecting into the future what has been perceived in the past or of imagining of a later time a new grouping, in a new order, of elements already perceived. It is an original moment of a no less original history." This being the case, wisdom consists, not in speculating ingeniously as to what would be the most symmetrical aspect of things according to our particular predilections, but in dealing with each situation as it presents itself in the light of the immutable moral law, always remembering that a course of action or policy which favours or seems to favour our interests, is apt more often than not to be unjust as well as erroneous.

SOCIAL REFORM IN MAHARASHTRA.

To THE EDITOR, *The Indian Social Reformer.*

Sir,

Will you kindly allow me to remove the misunderstanding under which your correspondent 'X' seems to be labouring with regard to a statement in my letter headed "Principle vs. expediency." I never meant to say that few Brahmos practised social reform in Bengal. What I meant was that social reform in Bengal was mainly confined to the Brahmos who constitute but a very small section of the great Hindoo society. How can I then plead guilty to the charge of having made the assertion that more Brahmos practise social reform in Bombay than in Bengal? It was never my intention to compare the Brahmos in Bengal with those in Bombay. Mr. 'X' has drawn some unnecessary inferences and hence the misunderstanding. He asks "Are there more non-Brahmo reformers in our province than in Bengal?" to which I reply in the affirmative, though both the question and the answer have nothing to do with my last letter. Though the cause of social reform is not progressing in Maharashtra as it ought to do, it cannot be denied that there are many non-Brahmos in Maharashtra who do not observe *Purdah*, who have married widows, who have increased the age-limit of marriage and who have relaxed the restrictions of caste to a more or less extent.

Far be it from me to boast that we Marathas have reached the top of social reform. We have walked a few steps only and the goal is yet far far away.

Bombay, 7th February 1912.

Yours, &c.,
Principle.

* We are unable to see why the advance made by Brahmos in social reform should not count in the advance made by the whole Indian community of which they are as much a part as what is specifically called the Hindu Society. [Ed. I. S. E.]

A NOTABLE BOOK BY AN INDIAN LADY.

"Adarsha Mata", The Model Mother, is the title of a little book in Hindi written by Mrs. Hemanta Kumari Chowdhry who is at present the Head Mistress of the principal Girls' School at Patiala. By way of bringing it to the notice of our readers who understand Hindi, we cannot do better than reproduce the introduction which Sir Pratul Chandra Chatterjee has written for the book.

The writer of this book Srimati Hemanta Kumari Chaudhuri, observes Sir P. C. Chatterjee, is a Bengali lady born at Lahore and educated mostly in Upper India but finally in Calcutta. She is the daughter of the late Pandit Navina Chandra Rai, who was probably the most prominent Bengali in the Punjab a generation ago, and highly esteemed both in official and non-official circles for his general erudition and public spirit. He belonged to the Brahmo Samaj, of which he was a distinguished member, and always took a warm interest and usually participated in all movements for the public good.

The authoress of this book is, like her father, a member of the Brahmo Samaj and has tired all her life to follow his footsteps. Being free from the restrictions of very rigid *Parda* and the trammels of caste, she has been able to make herself at home in every part of Northern India and thus has picked up a great deal of information about the manners and customs of the different populations of those parts. Her philanthropic and educational activities have had a wide range and have extended from the Punjab on the west to Sylhet in Eastern Bengal and Assam. She has thus been able to establish efficient girl schools in East Bengal which have won her the good opinion of the authorities including Sir Bampfylde Fuller and Sir Lancelot Hare. At the same time she has organized a girl school in Patiala, viz., the Victoria Girls' School established by His Highness the Maharaja and opened by Lady Rivaz in 1906, and raised it by her exertions to a condition of efficiency and popularity that has secured her a high place in the esteem of its ruler.

These are no ordinary achievements for an Indian Lady, and I rejoice that a country woman of mine has been able by her personal exertions to do so much for the advancement of her backward sisters in Bengal and in the Punjab. The admiration I feel for her self-devoted efforts in the cause of female education and for the general good of Indian women has induced me to write those few lines by way of introduction to her book.

The little book itself is an attempt, in the Hindi language, to teach young women the duties of motherhood from the time of conception to that of the attainment of adolescence by their children. She has preferred to give her instruction in the form of a history of the experiences of a young lady wedded to an enlightened husband to putting it in a didactic form. Her lessons conveyed by means of a series of incidents introduced in her narrative have acquired a dramatic interest from the air of realism possessed by the latter which is calculated to rivet the attention and to impress the memory of her readers much more than if they had been given in the form of abstract proposition. The book is styled *आदर्श माता* (Adarsha Mata) or the *Model Mother*, and the authoress's remarks have a particular value as coming from a mother of children some of whom I am glad to find have attained University distinction, and as embodying the practical results of her personal experience.

I believe such a book is rare in the Hindi language and probably supplies a want that is felt. The language is simple, though she has used a number of words of Sanscritic origin. Possibly she might have more largely used colloquial expressions, but

these have a tendency to be local and would have, to some extent, restricted the circle of her readers and impaired the practical usefulness of the book, whereas the language she employs would be understood probably over the whole of Northern India I need not say more as I am not writing a critique on her book but merely bringing its utility to public notice. The authoress's aim is mainly the imparting of practical and useful information for the good of her sex.

THE SOCIAL SERVICE LEAGUE FAMINE RELIEF FUND.

About 700 Volunteers began their work of collection on Sunday, 4th February 1912. They worked in separate batches under various Captains to whom certain blocks in the following wards were assigned:—

- (1) Thekurdwar, (2) Dhobi Talao, (3) Girgaum, (4) Bhuleshwar, (5) Malbar Hill, (6) Walkeshwar, (7) Mahalakmi, (8) Grant Road, (9) Tardev, (10) Fort, and (11) Dadar.

Some portions of the foregoing wards are still to be worked. It is proposed to work the following wards on Sunday next

THE VENERY OF THE KING

The following telegram dated the 10th Feb. 1912 was received by the Secretary of State for India and the Secretary of State for the Colonies. The King and the Queen were in the presence of the Viceroy and the Governor-General of India at the time of the receipt of the following message from the Viceroy of India to the people of Great Britain. The telegram from the leading Ruling Prince of the Punjab, this has been received, and the Members of my Council have accepted the message. It is an important one and the resolutions which have been adopted by the Council have been all in favour of the message. The message has been adopted by the Council and the Viceroy has expressed his approval of the message. The message is as follows:—

The King and the Queen have received the message from the Viceroy of India and the Governor-General of India and have expressed their approval of the message. The message is as follows:—

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**BABU RABINDRANATH TAGORE.
HONOUR TO WHOM HONOUR IS DUE**

On Sunday afternoon, at the instance of the Sahitya Parishad, a meeting was held at the Town Hall, Calcutta, which marked a unique event in the history of Bengali literature. Bengalis, young and old, ladies and gentlemen, professors and teachers, doctors and merchants, traders and shop-keepers, lawyers and journalists, students of colleges and schools, besides writers, authors and poets, every one of whom must owe his or her allegiance to the personage whose great personality had inspired the sentiment that found audible expressions and visible demonstrations on the occasion, assembled in their thousands to congratulate our poet Rabintranath on his having completed his fiftieth birthday, a demonstration which had no resemblance of connection with matters, social or political, or religious, except that the congratulation had a religious aspect about it in the fact that the outpourings of love and joy and gratitude towards the poet were all heavily leavened with religious devotion to him, still the attendance was so large as would puzzle a frequent visitor to the Town Hall on demonstrative occasions, nay, the veriest meeting-hunter, as to how a meeting, evidently of 'literateurs' could be so well-attended. A journalist of old, say the late Pandit Dwarkanath Vidyabhusan, if he had chosen to descend in his ethereal form and have a look at the audience he would have been confused why shop-keepers, who in his days were either illiterate or could not read a Bengali book without much spelling, should be in a meeting like that and why, in spite of jostling and pushing and congesting to profuse perspiration, they should be waiting till the end. Really, the demonstration marked a new era. The 'literatures' of the province are not to be counted nowadays on fingers' ends. Love of literature and of authors and poets, a strong love for the mother-language, has penetrated the jute-mills, drapery shops, doctors' dispensaries, Paudits' 'toles' even the green and grain grocers' stalls. So Rabintranath, the king among the living Bengali poets and authors, is surely the lord of his fellow-writers in the same way as of those who have no pretence to bring literary men. That the bright rays of the Sun (Robi) still at his meridian of poetic genius and thoughtfulness, though considerably past the meridian physically, have enlightened the fair creatures behind the purda, and he holds quite undisputed a sway over the fair sex as the stern. His suzerainty over the former was evidenced by a large number of ladies attending the meeting and paying homage to the poet.

Babu Sarada Charan Mitter, who presided on the occasion in a short neat speech introduced the guest of the evening. He said that in ancient times poets were never honoured in their country. Blind Homer had to beg his bread, Milton passed his days in misery. Dante was deported. In England poets also shared the same fate. In India poets were never slighted. Unfortunately they failed in their duty in the case of Hem Chunder.

Professor Thakur Prasad Acharya read from the 'Upanishads' by way of blessing the start of the proceedings.

A choir of singers under the directorship of Babu Surendranath Bandopadhyaya, sang a song composed by Babu Jatindra Mohan Bagobi; B.A., in praise of the poet.

Maharaja of Notore in a well written speech presented Argus in a silver Sirvile.

The President then garlanded Rabintranath and presented a gold lotus to him.

ADDRESS OF CONGRATULATION.

Principal Ramendra Sunder Trivedi, Secretary of the Sahitya Parishad, next presented to the poet a congratulatory address printed on ivory leaves, bound in the form of an antique

Indian manuscript, enclosed in nice brocaded cloth of which the following is a translation:—When at the new awakening of the national life of the Bengalis, by the fall of the rays of the young Sun in the new dawn, the new lotus bloomed, the immortal Muse of Ind placed her feet and looked round the horizon. At once the 'Digbodhur' (goddesses protecting the cardinal points of the earth) felt an exaltation, the winds blew pleasantly, the gods poured down flowers from the heaven as marks of their ecstasy, high in the heaven, the cheering voice of Rudra Deva was heard thundering and in the breast of the new inspired seven orders of men and women a stream of thought was put in motion. The poets of Bengal began to sing songs in praise of the Muse, adapted to charming tunes. Sages considered themselves blessed by offering presents of garlands to her, knotted by their own hands.

Poet, fifty years ago, when on an auspicious day, you were first ushered to the earth and water of Bengal and graced the lap of Mother Banga, the breeze of new life in the land came and replied your half-evolved consciousness. Your new life was vibrated by that dashing wave; your young hand, inspired by the vibration, began to pluck flowers and worship the Muse with them. The affectionate eyes of your predecessors nourished you, the charmed optics of your successors rewarded you; the white effulgence of 'Bagdevata's (Goddess of speech) smiling face reflected on your brow. You have since traversed the various bejewelled chambers of the temple of 'Vani,' picking up particles of offerings from the forefront of the Altar, you have distributed them open-handed to the brothers and sisters among your country-people. They have been blessed by employing ambrosial glee, out of those offerings. You have heard the never-ceasing vibrations in the Universe, caused by 'Vani's nimble fingers, though coming after the old poets of this sacred land. When the golden 'Gayatri' was carrying the 'Gandharbo' protected ambrosia to heaven, drops of the liquid fell on earth; the gods have blessed you by taking your assistance in separating the fluid from the particles of dust and in meting it out to men. Your evergreen mother-country has nurtured you in her lap with her nectar of affection these fifty years; her sons, worshippers of the world-charming Mother, through their mouthpiece, the 'Sahitya Parishad,' are invoking the blessings of the Universal Father to extend your lease of life to hundred years.

POET ROBINDEA NATH'S REPLY.

The poet, in his usual musical voice feelingly yet apparently unaffected by nervousness, made a short but sententious reply. He said it would have been better if he could have resumed his seat making obeisance to mother country after receiving blessings from her. On the present occasion it was too much for him to give expression to his feeling. He was sure he would not be able to say much; so he begged the pardon of his audience. His request was that they might see his feeling and intention through the few words he could speak. Verily, he had never had before such a serious ordeal to pass through. He felt that in face of such a huge honour, his own littleness was made severely conspicuous. He never thought that his life-long worship of the Muse would result in such a crowning success. His heart was, therefore, in a state of hesitancy, brought face to face with the honour, which he must accept with a profound bow. To take such an honour in the light of truth and seriousness was very difficult. He had felt the difficulty from long ago. Still he could not refuse it. The speaker besought his hearers not to take his humility amiss—not to think it was false. He had only one word to say. That was the only redeeming feature and that was the only solacing unction to his agitated soul. It was this—all the honour was being done to the Muse of Bengali literature, the poet was merely the medium. The horizon of Bengali literature had hitherto

been very narrow. The poor Muse had had to keep up her vitality out of Prince's favours. But now the whole nation were welcoming her with open arms as their own. A feeling of awakening was universally visible which was sure to render the people high-souled and large-hearted. That feeling which had heretofore been confined to individuals alone was general at the present time. That marked a new happy epoch in the country. It was destined to vitalise the people. The poet chanced to be present before them when that flood had ebbed in. That was why he came in for the honour purely as a matter of accident. To speak the truth, the honour was due to their feelings itself. The speaker was perfectly aware that it was not his due. The wreaths that they had put round his neck had virtually garlanded the Muse herself. His portion was only to bear the burden. The 'puja' was to the Muse. His charge was only to receive the offerings and forward them to her. Even that office was really one of great honour.

The ladies and some of the young men present, including a Mahomedan student of the Presidency college made presents of flowers to the poet.

The meeting then closed amidst cheers.—The *Bengalee*.

... has been able to make herself at home in the various parts of Northern India and thus has picked up a vast amount of information about the manners and customs of the different populations of those parts. Her philanthropic and educational activities have been so extensive and have extended from the Himalayas to the Bay of Bengal, that she has been able to establish a wide and useful connection with the people of those regions. Her work has been so successful that she has been able to secure the attention of the authorities in those regions and to secure for herself a position of great respect and influence. Her work has been so successful that she has been able to secure the attention of the authorities in those regions and to secure for herself a position of great respect and influence. Her work has been so successful that she has been able to secure the attention of the authorities in those regions and to secure for herself a position of great respect and influence.

I am jealous for the womanhood of India. We cannot speak of higher education at this period for girls, when this pernicious custom of child-marriage deprives girlhood of even primary education. Is it not high time that you should halt in your race to ruin? The evils of your present marriage system are too well-known to you, and the serious results are today found in many of your households. The Hindu Marriage Reform League deals with many phases of the present marriage system with the six following objects:—(1) To raise the marriageable age of boys and girls as well as the age of consummation. (2) To spread education among girls on a wider scale than at present. (3) To educate public opinion on the question of Marriage Reform by means of lectures, books, pamphlets, tracts, leaflets, etc., and by such other means as may be found expedient. (4) To abolish *Varasulkam*, and to minimise marriage expenses. (5) To encourage marriages among the different sects of the same caste. (6) To take steps generally for the extension and promotion of the above mentioned objects.

The old system of indiscriminately expending large sums of money is now generally giving place to its employment in a more useful manner; and I am told that some years ago, a father gave a part of the money he expected to spend on the occasion of his son's marriage as a donation to the Central Hindu College; and another gentleman opened up a school for girls at Delhi. These incidents are no doubt rare, yet by a few such examples, it will have a tendency to modify the evils. May you all unite your efforts and assist in these reforms!

THE VICEROY ON THE KING'S VISIT.

The following telegram dated the 4th February from H. E. the Viceroy to the Secretary of State is published for general information:—The Ruling Princes and Chiefs of India, on the one hand, and the Non Official Members of my Legislative Council acting on behalf of the people of British India on the other, desire that I should forward to the Prime Minister the following message from the Princes and people of India to the people of Great Britain and Ireland. Telegram from the leading Ruling Princes and Chiefs signifying this desire have been received, and the Non-Official Members of my Council have acted on the authority of Public Meetings held at important centres in the different provinces, at which Resolutions expressing the sentiments embodied in the message have been adopted:—The Princes and people of India desire to take the opportunity afforded by the conclusion of the Royal visit to convey to the great English nation an expression of their cordial good will and fellowship, also an assurance of their warm attachment to the world wide Empire of which they form part and with which their destinies are now indissolubly linked. Their Imperial Majesties' visit to India so happily conceived and so successfully completed has produced a profound and ineffaceable impression throughout the country. Their Imperial Majesties by their gracious demeanour, their unflinching sympathy and their deep solicitude for the welfare of all classes, have drawn closer the bonds that united England and India and have deepened and intensified the traditional feeling of loyalty and devotion to the Throne and person of the Sovereign which has always characterised the Indian people. Conscious of the many blessings which India has derived from her connection with England the Princes and people rejoiced to tender in person their loyal and loving homage to Their Imperial Majesties—They are confident that this great and historic event marks the beginning of a new era ensuring greater happiness, prosperity and progress to the people of India under the aegis of the Crown.

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PUBLISHED EVERY SUNDAY MORNING.

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Vol. XXII. BOMBAY—SUNDAY, FEBRUARY 18, 1912. No. 23.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

The most important event of the week is certainly the establishment of the Republic of China. An Imperial Edict, accepting the Republic, was issued, which said: "It is evident that the majority of the people are in favour of a Republic and in a preference of the people's hearts and will is heaven discernible. How could we oppose the desires of millions for the glory of one family? Therefore the Dowager-Empress and Emperor vest the sovereignty in the people and order Yuan-Shi-Kai to confer with the Republicans on the methods of forming a great Republic which will unite the Manchus and the Chinese, Mongols, Mahomedans and Tibetans." We doubt if there is a parallel in history to this creation of a Republic by an Imperial Edict. It is impossible not to admire the quiet commonsense which the Imperial family have displayed in this crisis in their country's fortunes. The moral effects of the establishment of a Republic in China, are not likely to be less than those of the victory of Japan over Russia. The attitude of the European Powers has been quite correct throughout, probably because of the presence of the Great Republic on the other side of the Pacific Ocean.

One of the greatest benefactors of the human race, has passed away in the person of Lord Lister. His greatest contribution to surgical science, was the application of antiseptics to prevent the frightful mortality which was common among patients operated upon. Lord Lister himself attributed his discovery to new ideas derived from Pasteur's researches, namely, that decomposition in organic substances is due to living germs, and that these lowly and minute forms of vegetable life spring always, like higher organisms, from parents like themselves, and cannot rise *de novo* in the animal body. As often happens, it was some time after his results were accepted and adopted in Germany and France, that Lister's own countrymen began to appreciate them.

It is not easy to understand what object the East India Association expected to serve by asking Dr. Oliver Bainbridge to lecture on India of which most of the members of that body must have forgotten more than he ever knew. Of all the shallow, superficial foreign journalists who have aspired to inform the world of what India and Indians are like, Dr. Bainbridge is one of the shallowest. And his assumption of superiority while in India was as remarkable as his want of depth. One morning the present writer was surprised to get a brief note saying that it would give Dr. Bainbridge pleasure if he would call on him at his hotel at an appointed hour. He had no idea of who or what Dr. B. was,

and he did the only possible thing under the circumstances, replied as briefly that he regretted he could not have the pleasure of waiting on the Doctor. A few days later, Dr. Bainbridge himself called, and prudently made no mention of the previous correspondence. We may say in passing that some of us have learnt by experience that it is wise to give a wide berth to globe-trotting publicists unless they come personally accredited to this country. The object of many of them seems to be simply to be able to say, in order to give an impression of authentic, first-hand knowledge to their wildest statements, that they have moved among Indians. Dr. Bainbridge was less fortunate than some others of his kind have been at East India Association meetings, in having as Chairman a large-hearted Anglo-Indian gentleman who could not tolerate India being made out to be a sink of barbarism even as a background to a glowing picture of what British rule has done for us.

Surgeon-General G. J. H. Evatt, C. B., who was in the chair, entered a dignified protest against Dr. Bainbridge's superficialities. "For me, at any rate," observed this gallant veteran who has spent long years in India, "India did not begin when the first Englishman landed at Surat. India herself has produced many splendid minds, which have not been referred to. India has also produced many creeds that have given comfort to millions—and hundreds of millions—of people. There have been Emperors of India who perfectly understood the art of government centuries before. The Emperor Akbar, and all those men who worked with him, took an exceedingly high view of what the duties of statesmanship were, I mean to say, of mercy, courage, and justice. All those things did not arrive in India in a kind of *Mayflower* when we landed at Surat. I say we want to look at things with a true perspective. This lecture seems to me to be painted with a whitewash-brush in very lurid colours indeed. I speak to you in this way because you have asked me to address you, and I must not give you a mealy-mouthed address. I look on India as a sacred thing to deal with, and you must remember that every word that you say goes outside these walls to those people in India." We are glad to think that there are retired Anglo-Indians like Surgeon-General Evatt who are as jealous of this country's prestige and achievements as any Indian. They are the golden link between England and India.

His Highness the Aga Khan in a statesmanlike letter to the *Comrade*, gives reasons for his opinion that our Mahomedan countrymen should accept the recent changes announced at the Delhi Durbar. "It is the duty of a Moslem," writes His Highness, "to look not only to the immediate interest of his own locality but to those of his co-religionists as a whole. But if we look

upon it from a still wider point of view as Indians, we shall find that the old Partition had deeply wounded, and not unnaturally, the sentiments of the great Bengali-speaking millions of India. Anything that permanently alienates and offends the sentiments or interests of millions of Indians, be they Moslem or Hindu, is undoubtedly in itself an undesirable thing and should not only be avoided by the Government but also opposed by all communities of India. Viewed in this light the undoing of the Partition which has satisfied the great Bengali-speaking people ought to be in itself a cause of congratulation for all Indians, whether Hindus or Mussalmans, and I think we should all be deeply grateful to His Excellency Lord Hardinge for this great act of statesmanship which has removed a grievance from one important section of his Majesty's Indian subjects. From the point of view of the greater good of India and the Empire, the removal of the capital and the undoing of the Partition, or, rather, the creation of two new Provinces, have been masterstrokes of statesmanship."

We trust that the section of our Bengali countrymen who have taken up an attitude of opposition to the proposed University of Dacca, will be able to explain themselves more satisfactorily than they have yet done to public opinion in the rest of the country. At present, we must say that it has all the appearance of being a thoughtless clamour un-inspired by any lofty ideal. So far from opposing the new University, every educated man should welcome it and wish for the creation of several more institutions of the kind to meet the infinite needs of the country.

The appointment of Lord Pentland, who till recently held the office of Secretary for Scotland in Mr. Asquith's Ministry, as Governor of Madras, was announced on Wednesday. The new Governor has, as Mr. Sinclair, been Private Secretary to the late Sir Henry Campbell Bannerman who once declared that good Government was no substitute for self-Government. On the same day the Government of India issued a statement to the effect that the Hon. Sir James Meston, Financial Secretary to the Government of India, would succeed Sir John Hewett as Lieutenant-Governor of the United Provinces when the latter vacates the appointment next July. The appointment will be hailed with satisfaction by all who know what excellent work Sir James Meston has done in the Finance Department. Objections are sometimes raised to the appointment of Members of the Government of India to Lieutenant-Governorships. There is much force in them. But there is one advantage in such appointments which should not be overlooked. The training acquired in the Viceroy's Legislative Council by meeting non-officials on an equal footing and the habit of looking at matters in the large as members of the Imperial Government, cannot but be extremely beneficial to the administration of provinces. These are not to be acquired elsewhere.

A valued friend writes from Cambridge: "The meetings of Indian and English friends formerly held in Cambridge began again on January 23rd. With a Reception held in a Hall in the town, the host and hostesses being six English friends. About 125 people were present, for whom tea was provided, after which, slides of the Delhi Durbar, by electric light, were shown, each picture being explained in an interesting manner by a kind Bengali graduate. The audience was entertained at intervals by some of those present with some Indian and English music. Though many faces of Indian friends who have returned to useful and brilliant careers in their own country, were sadly missed,

many fresh and genial Indian faces were welcomed. Some of the "shining lights" of the University and their ladies were present to meet a goodly number of Eastern and Western undergraduates."

There are so many who speak but do not act in social reform that it always gives us great pleasure when a man comes forward and says: "I have done this and I am prepared to do this in pursuance of my convictions." Such a man is Mr. V. G. Pradhan of Amreli, Baroda, who writes to us: "The introduction of intermarriage reform as the best means of unifying the different Hindu communities has always appealed to me as a step of the most urgent necessity and fraught with the greatest potentialities for the ultimate success of social reform. As a humble advocate of social reform I have done my best in advancing the sacred cause and wish to take another step to advance the same. I have got three brothers to be married. One of them, aged 25 and an L. M. S. of the College of Physicians and Surgeons, Calcutta is to be married this year, another, aged 21 and a student of the junior B. A. class will be married two years hence. Suitable girls from any Hindu community will be acceptable. As a member of the Kayastha Prabhu community I hold that it is high time that my community intermarried with such communities as the Pathare Prabhus of Bombay, the Shenvis and the Marathas to make the beginning for further commingling. The priestly domination must cease and the trammels of popular Brahmanism must be cut asunder. Priestcraft and superstition have saved no nation and the sooner their incubus is thrown off the better for intellectual and social emancipation. Those, therefore, who have the social reform cause at heart, will come forward to take up this necessary step and communicate with me either for sympathy or for their daughters, if they have any to marry."

Mr. P. K. Desai, B.A., writing in a recent issue of the *Praja Bandhu*, puts the case for Mr. Basu's Bill in a nutshell. He observes.—"When the Act of 1872 was passed, people might have been willing to make a declaration to the effect that they were not Hindus. But circumstances have changed since then. During the last half of the century there has been a great revival of Sanskrit learning. Thanks to the preachings of the Theosophical Society and of Swamis like the late Dayanand Saraswati and the late Vivekanand, people have begun to appreciate and become proud of the Hindu religion. At such a time they will be most unwilling to make a declaration that they are not Hindus. And yet such is the anomalous state at present that if a Hindu believes in all the tenets of Hinduism except the caste institution and desires to marry outside the narrow sphere of his caste remaining a Hindu, he cannot do so. If he wants to marry the wife of his own choice he must make a declaration against his own religious convictions and say that he is not a Hindu. Such a state of things will only lead to insincerity. It is, therefore, the object of this Bill to remove the occasions of such insincerity and thereby safeguard our national character."

Writing of the Hindu marriage season in Bombay the facetiously forcible correspondent of the *Maharatta* remarks.—"But it may be said that Cupid does not enter much in arranging Hindu marriages, if in fact he ever plays an important part in matrimonial alliances. The Hindu marriage at least is always put down as an as dry and technical an affair as the swearing of a witness in Court or the reviewing of books of fiction in a newspaper column. How far the remark is true, I do not undertake to say, but when in the decorated carriage, I see a youth of twenty-three sitting hand in hand with a mere

scrap of a girl who is scarcely a witness of more than twelve summers, I shall not be surprised if those who say that there is love at the bottom, are hauled up before the Magistrate for perjury."

A statement of measures which have recently been adopted by the Bombay Government for the compulsory segregation and confinement of lepers under the authority of the Lepers Act III of 1898, has been issued as a Press Note. The Act was applied to the Town of Bombay with effect from the 1st June 1911. The Acworth Leper Asylum at Matunga has been appointed for the purposes of the Act as a leper asylum to which pauper lepers not in proper custody and care, are to be compulsorily removed. Certain trades and occupations the exercise of which by lepers has been declared to be dangerous, have been prohibited to them under section 9 of the Act. The number of lepers in the asylum at present is 321. The Act has also been applied to the City of Poona and its neighbourhood. A leper asylum has been erected at Khondhwe Budruk by Government on behalf of the Mission for the Lepers in India and the East. As in the case of Bombay, certain trades and callings have been prohibited to lepers. The number of lepers in the asylum at present is 50. The question of extending the Act to the local limits of the municipalities of Ahmedabad, Dakor, Nadiad, Anand, Broach, Surat, Bulsar and Thana and to certain areas in the Nasik, Sholapur, Satara, Ratnagiri and Belgaum Districts is under the consideration of Government. The property at Belgaum known as "Rehoboth" has been bought by Government at a cost of Rs. 5,000 for the establishment of a leper asylum there.

The Superintendent of the Pandharpur Orphanage and Asylum sends us his usual monthly report for January. During the Magh fair which was held during this month, many pilgrims visited this Institution and the income from them was Rs. 31-13-7. The poorer classes of the pilgrims readily gave their mite to the institution. At present there are 34 grown-up orphans, 49 infants and 8 widows in the Home. The total collection during the month was Rs. 380-11-3 while the Institution had to spend Rs. 513-14-0. Besides cash donations, books and clothes were also received. The Asylum is indebted to all the donors for their generosity.

We have referred before to the great strides that the co-operative credit movement has made in Madras, owing chiefly to the fact that the Registrars have been Indian officers of experience and knowledge of the rural population. Presiding over a public meeting convened in Madras to establish a Central Co-operative Bank, Mr. L. D. Swami Kannu Pillay, the present Registrar, observed: "The task of starting a Bank in Madras was comparatively an easy one. In the Madras Presidency alone no less than 800 Co-operative Societies of different kinds had been registered. The number of such Societies was increasing very rapidly. Before long they would have a very large volume of Co-operative work to point to for their future guidance. He was glad to say that not one of those Societies registered till then had to be wound up, probably due to the initial care taken in organising Societies. Thirty of those Societies were urban and the rest rural, the distinction between them being that one was composed mostly of non-agriculturists and the other of agriculturists. This movement had cheapened the credit of the rural Societies. The movement not only helped to bring down the general rate of interest in Societies but made money-lenders reduce their terms very considerably. Formerly there was distrust about the Co-operative Movement but now it was considered that an investment in a Bank like the Central Urban Bank, Mylapore, was the

best that could be imagined. The only difficulty was to organise the Society to meet the supply because money was now pouring in. This movement had brought out a good deal of latent altruism of the people and that was a great national public asset."

The *Indian Messenger* says: "We have already announced that our friend Mr. A. P. Patro placed Rs. 500 at the disposal of the Executive Committee of the Sadharan Brahma Samaj so that the Committee might be in a position to utilise the services of a Brahma worker in the Madras Presidency for a year. We are glad to be able to announce that our brother Sudhirchandra Banerji who has once before visited a considerable part of the Presidency, is proceeding to Madras to take up the work. Madras will be his head-quarters whence he will visit other parts of the Southern Presidency."

Although somewhat late in the day, we should not fail to congratulate Maharaja Ripu Daman Singh of Nabha on his accession to the throne of his forefathers. His Highness presided over the last session of the National Social Conference held at Lahore, and his address on the occasion was characterised by much shrewdness and ability. The *Times* says in a notice of the accession to the *gadi* of Nabha of His Highness: "His wife is the first Phulkian Princess to travel through Europe. She will now be in a position to invite official attention to her scheme for the improvement of the status of the widows and daughters of our Sikh soliders." Raja Ripu Daman Singh's 'European Travels and Reflections' will shortly be published in London,

As announced already a first aid class of the Social Service League will commence from the next Sunday the 18th February 1912, in the premises of the Kelewadi Municipal School, Girgaon, at 3-30 P. M. (S. T.). Dr. V.S. Sanzagiri, L. R. C. P., L. R. C. S. (Late Hon. Surgeon, Sir J.J. Hospital), has kindly consented to conduct the class. Candidates are requested to pay Re. 1-6-0 as a cost of the handbook and the bandage, and annas 8/- for registering their names, on or before Friday next, i. e., 16th instant at the Dnyan Prakash Office.

Babu A. C. Mozumdar, the well-known Brahma leader and social worker of Lahore, who is now on a short visit to Bombay, will conduct Divine Service at the Prarthana Samaj, Girgaum, to-day at 5-30 p. m.

Immediately after the announcement that His Highness the Maharaja of Gwalior would present a statue of His Imperial Majesty the King-Emperor to the new city of Delhi, His Highness the Maharaja of Pikaner generously offered to provide a statue of Her Imperial Majesty the Queen-Empress for the city, and this offer has been accepted.

A marriage under Act III of 1872 took place at Lahore on the 4th instant when Sardar Umrao Singh Majithia was married to Miss. A. Gotesmann, a young Austrian lady. Mr. A. C. Muzumdar, the well-known Brahma Missionary, acted as Registrar.

The Madras Government have appointed an influential and representative Committee to consider and report on the question of moral and religious education in Schools.

CONTENTS.

Editorial Notes.	The Social Conference.
Peoples and Problems of India.	An All-Indian Association.
Holika Sammelan General Committee, Bombay.	A Plea for Liberal Studies.
	The Patriarch of His Tribe.

THE INDIAN SOCIAL REFORMER.
BOMBAY, FEBRUARY 18th, 1912.

PEOPLES AND PROBLEMS OF INDIA.

By the mail before the last we received a copy of a little book entitled "Problems and Peoples of India" by Sir T. W. Holderness in the excellent Home University Library series of Messrs. Williams and Norgate. We may say without exaggeration that we have seldom come across a book on India by a retired Anglo-Indian official in which the desire to present a true picture of the Indian peoples and problems was so agreeably conspicuous. The author has succeeded in compressing in an incredibly small amount of space the broad historical, political and social features of this country and he has done it in a manner which must command the respect even of those who may not agree in all that he has to say. Almost at the outset he points out that, though the many races of India maintain their distinctive characters, none the less India has stamped them with a common seal, and has wrought out a recognisable type amid a great profusion of species. Comparing India with Egypt, he brings out the distinction between the influence of foreign conquest on the two ancient countries. India, like Egypt, has been the coveted prize of the strong. But unlike Egypt it has in the long run absorbed its invaders and maintained its own civilisation. It has been able to do this because its natural frontiers have protected it from invasion from without. These points are so distant from the centre that invasions of India always lost something of their first impetus before they could be pressed home. We are glad to see that the author takes a statesmanlike view of English Education in India. "On the broad issue as to whether the English language should be the medium of higher education," he writes, "Lord Macaulay was unquestionably right. If India was to be helped to fall into line with Western civilisation and to be admitted to modern knowledge, no other conclusion was possible. The abruptness of the change and the preponderance given to literature over science in the high schools and colleges, were mistakes of detail, and do not affect the principle. Indian opinion is overwhelmingly in favour of English inspired ideas. Behind the vernacular newspaper is the man who reads English, though he may strangely misinterpret and misuse the information and arguments which he obtains from this source. It is safe to say that the English language and what it stands for is the most powerful force acting today in India in the direction of social and national unity." Sir Thomas Holderness points out that the Indian peasant though illiterate cannot be said to be ignorant in the same sense as the European might be in similar circumstances. With his religious discipline and traditional lore the Indian is a disciplined intelligent person.

"This," he is careful to add, "is not an argument for withholding elementary education from him. But it explains why in rural India a knowledge of reading and writing may not be quite as indispensable as we with our Western ideas are disposed to assume." We are inclined to think that the very fact of the Indian peasant being brought up in traditional ideas, much of which is more or less obsolete, is an argument in favour of a wide

diffusion of elementary education. That, however, is by the way. Indeed, in another part of his book, Sir T. W. Holderness expressly says: "Free, compulsory universal education is still a long way off. But it is an ideal that will have to be kept in sight and followed as time and circumstance permit, if India is to make the best of the new industrial conditions, now opening to it." It is the same feeling of fairness which prompts him, after stating the evil effects of the caste system, to call attention to its brighter side. "Within a limited range," he says, "it shows extraordinary power of evoking sympathy and action for the common good and of maintaining the traditional moral law." Caste, as we know, is a very clumsy expedient for the purpose of maintaining the moral law, but that does not detract from the credit due to the distinguished author for his anxiety to show both sides of the picture. The vividness with which Sir Thomas Holderness has grasped the truth about popular Hinduism is illustrated by the reply he gives to the question whether the philosophic tenets of Hinduism have anything to do with it. "Strange to say they have," he writes. "They are interwoven with the fabric of Hindu popular beliefs. They account for the resignation and mild pessimism of the Hindu mind. They have made transmigration and "karma" very real things to the humblest and most unlettered peasant. They have given him the idea that spirit is everywhere behind matter..... Sitting beneath a "pipal" or sacred fig tree the present writer has heard a peasant say, 'Parmeshwar is in this tree: He is in the roots: He is in the leaves: He is everywhere in the world.' We may observe in passing that it is not easy for us to understand why a statement of this kind in the mouth of a Hindu should be stigmatised as Pantheism. Not that we ourselves think that Pantheism is different from pure Theism. The author has a kindly word for the Arya Samaj, which he calls a genuine movement of a very interesting kind. Of the Brahmo Samaj he has only to say that it has been described as an "anaemic religion," a weak blend of Christian and Vedic ideas. He seems to be under the impression that it is confined to "educated and travelled Bengali families." Of Mahomedanism, he notes it as a singular fact that Indian Mussulmans have at no time exerted an influence corresponding to their numbers either in India or in the Islamic world at large. No great Islamic movement, he writes, has originated in India.

Sir T. W. Holderness' account of the origin of British rule in India is refreshingly free from the least taint of jingoism. There is nothing of the sword in it. "It was," he writes, "welcomed by the Indian peoples, who co-operated willingly in promoting its dominion, and whom it saved from anarchy which was grievously wasting them. It is to this day accepted by the peoples and princes of India as the best Government of which they have knowledge, and as freely admitting them to its councils and responsible office. In that sense the Government of British India is a national Government." It is strange that so fair-minded a publicist should make the mistake of thinking that it is "the remittance of interest to the foreign creditor" that "is sometimes regarded as a drain on its resources." The most authentic expounder of the drain theory has expressly excluded such interest from the category. But this has always been a matter of difficulty with most English writers. On the whole, this is a book which, for accuracy and for breadth of outlook, may be commended to the beginner in the study of British rule in India. The author has sought to deal scrupulously with his readers and, though it would be too much to say that there are no points on which honest difference of opinion is not possible, this is a publication which reflects credit on both the writer and the publishers. The price of the book is one shilling.

HOLIKA SAMMELAN GENERAL COMMITTEE, BOMBAY.

At a public meeting which was held on the 27th February 1911 under the presidency of Sir Bhalchandra Krishna to consider what steps should be taken to remove the abuses of the Shimga Holidays, it was resolved that a strong committee consisting of prominent members of the various sections of the Hindu community of Bombay should be formed. Such a committee called the Holika Sammelan General Committee was constituted with Sir Bhalchandra Krishna as President, Hon. Mr. G. K. Parekh and Hon. Mr. Manmohandas Ramji as Vice-Presidents, and Messrs. E. N. Bhajekar, G. K. Devadhar of the Servants of India Society, K. R. Koregaonkar and Dr. K. J. Desai as Secretaries. The Committee put before them, among others, the following objects:—

(1) Creation of a strong public opinion against the excesses of Shimga; (2) keeping off children from the unhealthy influences of the practices common during the Shimga days; (3) impressing upon the minds of the unthinking classes the fact that these unholy practices had no foundation in either religion or morality; (4) the provision of healthy amusements and counter-attractions for the masses; and (5) securing public support and popular enthusiasm.

In order to carry out these objects in an organised manner the General Committee appointed a Working Committee of about 40 members as the work aimed at was at once varied and vast. It was decided to do it on a thoroughly popular basis and to carry it on in an educational spirit. Different centres 30 in number were organised all over the city each in charge of a Local Committee assisted by a number of volunteers working at that centre under the Local Secretary of that Committee. The classes that were mainly attempted to be reached were

(a) Boys at school; and (2) the labouring classes.

The following were the lines of work sketched out:—

(a) Public meetings, (b) Enlisting the sympathies of the heads of religious institutions; and (c) of ladies (d) Public lectures. (e) Lectures for students. (f) Elocution and singing competition of songs specially composed for the occasion for boys. (g) Publication of literature and distribution of Pictures and posters. (h) Sending round a circular letter to authorities of Hindu schools. (i) Entertainments such as magic lantern, Kirtans, purans, Bhajans, gramophones, singing concerts, hypnotic performances, and magic shows. (j) Sports and sporting matches for boys and wrestling tournaments.

The work was organised for the Dakshini and Gujrathi population at 50 different centres of which 24 were for the former and 6 were for the latter. Of the 24 Dakshini centres, 4 worked for the depressed classes, 18 were situated in the midst of the backward communities and the remaining 2 were in the localities inhabited by the advanced section of the Dakshini Hindus. Among the 6 Gujrathi sections there was no special classification.

The evidences of general sympathy were very marked and it was shown both by the young and the old, the educated and the uneducated.

(1). First of these evidences was the spirit of intelligent and hearty co-operation which was given by the leading members of each centre in organising work on the lines adopted by the General Committee.

(2). The large strength of the Volunteer Corps numbering about 200 that came from various colleges and schools and that included among them many graduates.

(3). The spirit that actuated these Gujrathi and Dakshini young men, the intelligent appreciation of the work they showed and the enthusiasm, devotion and the cheerfulness with which they discharged their duties were sufficient indications of the spontaneity and popularity of the movement.

(4). A large number of workers and helpers such as, lecturers, kirtankars, puranika, singers, exhibitors of magic lanterns and performers of hypnotic and magic feats came forth readily to place at the disposal of their brethren the learning they possessed and the artistic skill they commanded.

(5). Four dramatic companies, Gujrathi and Dakshini, were induced to help the Committee, three giving benefit performances and one a singing concert. Gentlemen were found ready to place at the disposal of the Committee their gramophones, harmoniums, &c., and even motor cars.

(6). Public subscriptions, a large portion of which was collected by volunteers specially appointed for the purpose, came forth amounting to about Rs. 1,700. If the proceeds of the benefit performance shall be added they are expected to reach the round sum of over Rs. 2,500. Regarding these subscriptions it is interesting to note that a decent sum has been contributed by ladies, a lady-volunteer collecting nearly Rs. 100.

The following is a summary of work actually done by the Committee at various centres during the period of six days which were fixed (from the 11th to 16th) for their operations:—

(1) A crowded public meeting in the Framji Cawasjee Hall was held which was addressed by speakers in English, Marathi, Gujrathi and Hindi, two of the speakers being ladies. Sir Narayanrao Chandavarkar was in the chair.

(2) A circular letter explaining the objects of the Committee was sent to the Trustees and Managers of several temples in Bombay and as a result of this a kirtan was performed at Worli by the temple-authorities to meet the wishes of the Committee. The Trustees of the Zaveribag and the preachers there enthusiastically supported the cause. Moreover, the Shankaracharya of Dwarka in reply to a telegram from the Committee wired his entire sympathy with the objects of the Committee and his appreciation of the work undertaken by them.

(3) Actual co-operation of ladies was secured wherever necessary.

(4) About 50 public lectures in Gujrathi, Marathi, and Hindi were delivered mostly by University men, the meetings being attended by no less than 20,000 people, a large number of boys and women forming part of the audience at the majority of centres. The subjects dealt with were prominently the unholy character of Shimga, the genuinity democratic character of the festival, its social uses, need for sanitation and hygiene and the avoidance of intemperance.

(5) A lecture was delivered by Mr. G. K. Devdhar to a large audience of students and teachers numbering about 1,000, which came off as a result of the circular letter addressed by the Committee to the heads of several educational institutions for Hindu boys.

(6) A large number of centres, numbering about a dozen, arranged sports for boys during these days and held elocution and singing competitions by them on the last day. The interesting feature of this part of the programme was that a very large number of boys came forth to take part in these competitions and it is worthy of note that in two places girls also came forth to deliver speeches and sing songs.

(7) Prizes amounting to about Rs. 100 were distributed.

(8) A large number of leaflets in Gujrathi and Marathi, describing the degradation of Shimga, were distributed broadcast as also leaflets, explaining the scheme of the Committee's work, were very widely circulated, their total coming up to nearly 30,000. In addition to these leaflets about 15,000 picture sheets and 1,000 wall posters were distributed, the total cost under this head alone came up to nearly Rs. 500.

(9) Circular letters were addressed to more than 25 schools in the city.

(10) About 8 magic lantern exhibitions were provided, six of which were given by Mr. D. D. Gilder alone, of the Bombay Temperance Society.

(11) About 26 kirtans were performed, whose cost came to nearly Rs. 200, 8 purans were read, 10 hypnotic performances given and at 5 places magic feats were shown. These entertainments as well as the bhajans, singing concerts and gramophone amusements attracted very large crowds, numbering all-told about 20 to 25 thousand.

(12) Three sporting matches were played on the Back Bay and wrestling tournaments arranged by the Committee were witnessed by large crowds numbering about 2000.

GENERAL RESULTS AND ACHIEVEMENTS.

It can safely be stated that the masses approached by the Committee evinced general interest in the programme of their work carried on under the guidance of their local leaders and with the help of the local volunteers about 250 in number and that they were not found wanting in the feeling of satisfaction and recognition of the desirability of the work. The reports submitted by the local Secretaries bear ample testimony to the above mentioned fact and that information we have gathered as a result of personal inquiries goes to prove beyond doubt that people who were engaged in this work and influenced by it would have spent their time in the loathsome practices of the Shimga and would have wasted their money on tamashas, nautches by muralis and drink but for the work organised by the Holika Sammelan Committee.

Women have told us and other volunteers how deeply they were pleased with the manner in which their sons, brothers and husbands were kept engaged during these days especially boys, from the evil influences of the objectionable practices and also with the way in which the male members of their families were not allowed to indulge in excessive drink. As a result of the Committee work all foul language was stopped at these places and the bismearing of body with dirt and filth materially disappeared and the indiscriminate discoloring of clothes was also considerably checked. As a result of the Committee's work, it may also be stated that at two different places nautches by muralis and tamashas which were annual fixtures were abandoned and most pleasant amusements were substituted in their place.

Two or three prominent men of the backward community told us that the operations of the Committee not only made the people think but induced them also to act in a better way, and in their opinion 25% of the evil had been checked. Similarly two or three Local Secretaries assured us that the people in their circles felt grateful towards the Committee for the very useful and healthy channels in which their minds were directed and some went further in stating that if similar campaigns were organised for successive ten years there would be left no trace of the objectionable part of these festivals.

At the last function of the Sammelan Sir Narayanrao Chandawarker inaugurated the movement of the Social Service League, Bombay, which has already begun good work.

The following are the subsidiary advantages that have accrued from the work of the Committee:—

(1) It afforded a very good opportunity both to the educated and the uneducated to mix freely with each other in a common cause and to know each other better.

(2) It gave a very good opportunity to many Gujrathi and Dakshini young men to work for a common end completely to forget for a time all communal or provincial differences. As an instance, a statement may be quoted from the speech of Mr. Chandrasahebkar Pandya, a leading Gujrathi graduate, who spoke on behalf of the Gujrathis that they forgot that were Gujrathis, during the days of the Holi.

The following are the lessons of the work specially with reference to young volunteers:—

(1) There seems to be an active desire universally felt by all young men, to engage themselves in some kind of work at once useful and patriotic.

(2) If proper fields for their activity be found, young men's enthusiasm can easily be turned to good account.

(3) The young men come out immensely richer by the training they get in public service and the joy they feel in doing it is very intense and abiding. They were quite willing to do any work that may be assigned to them, however unpleasant or tedious it might be, with a due sense of discipline and responsibility.

Secretaries,
Holika Sammelan General Committee, Bombay.

THE SOCIAL CONFERENCE.

Sir,

You have referred in your leading article on "The National Social Conference" in the issue of your paper, dated 21st January last, in the following words:—"Speaking of Mr. Bhajekar we may take this opportunity of saying that we do not agree with the arguments advanced in a letter, which we printed last week, as to his unsuitability to be General Secretary of the Social Conference. Mr. Basu's Bill is no more the test of adhesion to the Conference than Mr. Gokhale's Bill is of adhesion to the Congress." Certainly it is creditable to you, such a strong supporter of Mr. Basu's Bill as you were, that you do not think Mr. Bhajekar unworthy of being re-elected as General Secretary of the Conference. But I do not understand why injustice, should be done to me by attributing to me what I never said. I never maintained that Mr. Basu's Bill was the only test of social reform, though it is my belief that it is a test to a certain extent as individual liberty, abolition of caste, conjugal rights of women, love as the basic principle of marriage, declaration of religion according to one's conscience and not according to one's adhesion to the external forms of religion and so many other things are embraced by it. A thorough-going social reformer or an advocate of individual freedom cannot take objection to the Bill. But the ground on which I protested against Mr. Bhajekar's re-election as General Secretary of the Conference was quite different. I relied for my arguments on some passages in the pamphlet written by Mr. Bhajekar against Mr. Basu's Bill, with which the Bill was not directly concerned, but which went to show that Mr. Bhajekar's re-election as General Secretary of the Conference could well be questioned.

I beg your permission to quote a few extracts from the said pamphlet, which will speak for themselves.

"The opinions of those who have rebelled from Hindu religion can as a rule hardly be anything but biased against the institutions of the Hindu faith. A number of Agnostics and Atheists also figure on Social Conference platforms whose opinions must not be taken by Government as the opinions of Hindu believers. *The opinions of a few Social Conferences, even if unanimous, must not be looked upon at all as the opinions of Hindus who believe in their faith.* (The italics are mine).

Again Mr. Bhajekar says:—"No legislation at the request of such bodies and conferences, *unless the orthodox bodies join them*, should be permitted which would involve radical change in religious, social and domestic institutions of all Hindus." (The italics are mine.)

This will suffice to show what the nature of Mr. Bhajekar's loyalty to the Conference is and how far he understands the functions of the Conference of which he is re-elected as General Secretary. If it were possible for the orthodox bodies to join the Social Conference, there would have been no necessity of having such a separate body. The Conference has never pretended to represent the views of all Hindus and the warning given by Mr. Bhajekar to Government against looking upon the resolutions of the Conference as the opinions of all the Hindus is therefore quite superfluous. The Conference cannot and does not ask the Government to force its resolutions upon anybody, but asks relief when the custom-ridden majority throttle individual freedom. May I ask Mr. Bhajekar, was the Widow Marriage Act in the annual celebration of which he takes leading part, passed by Government when approached by reformers together with the orthodox leaders or in the teeth of opposition by the orthodox party?

"It will be hotly argued 'why should we give up our Hindu faith and become Sikhs or Brahmos to validate our main caste inter-marriages?' Are these few Hindus who argue thus, such conscientious believers in *Shruti, Smriti, Puranas and Itihasa*

and believers in Avatars, 'idolatrous' Hindu rites and ceremonies?" (The italics are mine).

Mr. Bhajekar's reply to the question 'who is a Hindu?' can be found in the extract given above.

Mr. Bhajekar's views on monogamy are as follows:—

"That monogamy should be the universal law is only an European idea. It is only those who want to Europeanise the Hindu Society that give unalloyed support to it.....It will be clear disadvantage for a couple married under Mr. Basu's Bill to be deprived of the power of having a co-wife who will present a lineal heir to the family, bring a new joy to it and be a means of performing the religious and other ceremonies in due course for the salvation of the parents. Of course, all this is mere gross superstition to the agnostics, the atheists and other non-Hindu supporters of Mr. Basu's Bill."

Mr. Bhajekar does not approve the idea of marriages between main castes. He is waiting for "the day when an Avatar or Great Gurn will rise and all castes shall cease!" The Widow Marriage Act was a special case. It required neither the support of orthodox bodies nor the advent of an Avatar!

This letter is already too long and I do not wish to lengthen it further. Now I leave the case in your and your readers' hands, awaiting decision.

Bombay,
8th February.

Yours, &c.,
PRINCIPLE.

AN ALL-INDIAN ASSOCIATION.

Sir,

The question of the necessity of the fusion of all the communities of our dear mother-country has passed beyond the range of controversy for all right minded and earnest social reformers. The orthodox party may ransack the *Shastras* to prove that all the castes emanated from the mouth of God, or the timid social reformer may not feel strong enough to move unless supported on the crutches of a Shastric text, but the sincere and earnest social reformer sees his path clear before him and must take his step boldly and firmly with his eye on the future and must allow "the dead past to bury its dead." His is a narrow path often covered over with the thorns of the popular ignorance and superstition and the vested interests of their orthodox party led by priestcraft. But forward must he move. For this purpose he must join hands with his brother social reformers in all parts of his country. The strength of numbers at his back is not in any way small, but the units being scattered in so many different parts of this wide country it is impossible to focus this strength. A soldier fighting alone on a battle-field is likely to be shaken in his spirit, but backed by the combined strength of his brother soldiers he boldly and unflinchingly faces Death. A social reformer, finding himself alone or supposing himself to be alone, in the cause of social reform, in his own community or in his own part of the country wavers and yields to the fear of social tyranny. The reason is, he does not, and cannot know, how many brother reformers there are to stand by him in the teeth of popular opposition. The consciousness that he is not alone in the fight, but brother soldiers from different parts of his country will run to his rescue under all circumstances and the fight will be fought with the full strength of all the combined soldiers, will give courage even to the most timid soldier and the victory will be sure and certain.

The social reform platform has many planks, but I think only three or four are main ones, and the true test of the genuineness of a social reformer will depend upon the following:—

- (a) Intermarriage.
- (b) Interdining.
- (c) Free intercourse with the so-called "Untouchables."
- (d) Rejection of priestly tyranny.

It is highly desirable to form an All-India Association of those who subscribe to these reforms and who are prepared to openly proclaim their determination to live up to these in their daily life.

I request all such reformers to send their names to the Editor of the *Indian Social Reformer*, who, I am sure, will kindly publish the names of such people with their addresses in the pages of his journal from time to time. All such persons will

be entitled to be members of an All-Indian Association. The organisation may be settled later on with the help of our best leaders.

You, Mr. Editor, will take up this question and agitate it in your columns in your usual forcible language.

Baroda Educational
Service, Amreli,
Kathiawad.

Yours Sincerely,
VITHAL GANESH PRADHAN,
M.A., L.T.F.T.S.

A PLEA FOR LIBERAL STUDIES.

In the course of a delightful article on the Silver Jubilee of the Bombay Anthropological Society, which was celebrated last week, with the Chief Justice, Sir Basil Scott, in the Chair, Sir Narayan Chandavarkar writes to the *Times of India*:— In his informing speech at the Jubilee celebration of last Wednesday, Sir Basil Scott did justice to the scholars, European and Indian, who amidst difficulties and prejudices have worked to keep alive the light of Anthropology. The late Mr. Leith, the founder of the society, was a man of scholarly tastes who strove to inspire those who came in contact with him with a love for the study of philology and anthropology. I used to meet him at several masonic dinners and found that he rarely missed the chance of taking up some word in the vernacular casually uttered or some old custom mentioned and give a turn to the conversation so as to find out its origin and its history. At one masonic banquet which he attended as a guest, the late Mr. Shankar Pandurang Pandit, another of the distinguished Oriental scholars of the time, in proposing the toast of the guests spoke of them as *athithis*, a Sanskrit word for guests. I was sitting near Mr. Leith, and when he heard the word uttered by Mr. Pandit his eyes brightened up. He was a scholar with a sense of good humour and the humour never parted from the scholar. To me who was sitting beside him, he jovially remarked: "Look here, Chandavarkar, Mr. Pandit calls us who are guests here, oddities. I am afraid we are that, because we cannot speak your vernaculars as easily as you people speak our English though we have lived for years in the country." I was an inexperienced young man at the time and did not at first sight realise that Mr. Leith was bent on some serious purpose. I explained to him that the word *athithi* meant a guest and had nothing to do with the English word oddity. Mr. Leith would not stop there. "How then," he asked, "do the two words bear such close resemblance in sound? There must be something in the word *athithi* meaning guest which makes the guest an oddity. Now do you know Sanskrit? Tell me the origin of the word *athithi*." I told him the word was a compound of two Sanskrit words, a meaning not and *thithi* meaning time. *Athithi*, therefore meant one who comes to your house unasked at any time and seeks food and shelter, and our Scriptures say that such a man is a guest and as such ought to be received with all hospitality. Mr. Leith replied "Oh! I see guests are then really oddities. I was right when I thought there must be something in the Sanskrit word to make it resemble in sound our English word oddity, but it is curious you Hindus respect uninvited guests whereas we, as our proverb says make them sit on thorus." Mr. Leith after that rose to reply to the toasts and in his delightful and scholarly way rung changes on the two words and set the whole company laughing and, as I thought at the time, learning. He died before his time and Bombay lost in him one of its ardent scholars. Others who worked to foster the Anthropological Society have been mentioned by Sir Basil Scott in his speech. All honour to them for their work of love in this special department of scholarship, for of Anthropology, no less than of any other subject of knowledge and research, it is true that those who pursue and encourage it are men for all ages and all countries.

I am not one of those who take despairing view of and deplore the times in which we live. Every age has its strength and weakness. When we hear it said that a literary education has been the curse of India, that our educational ideal and methods have failed, and that we must found them on better models suited to the times and needs, the criticism is in a measure true and just; but the difficulty lies in discerning the truth and the justice and in assigning to them their due proportions. I honour those who are working to give a more practical turn to our educational systems, and I acknowledge that they are doing a valuable service even though some of them speak and write as if those who have gone before them

erred and did not know what they were about. The defect of the criticism is that it overlooks the law of evolution. All societies that have grown have started with the poet, the priest and—I may be pardoned for saying so—with the lawyer. The merchant comes afterwards and the scientist comes last to round off the whole. All are wanted for a people's growth. The founders of our educational system were wiser in their generations. They put literary education first because they knew that it would lead in its own time to scientific education.

Undoubtedly literary education has been misdirected in some respects; but it is so everywhere in the case of every system devised for man's growth and the educational system is no exception to the rule. Those great minds and statesmen who are now strenuously working for and amongst us to give sciences its due in accordance with the demands of the age are the heroes of the Timespirit. The true may come when what we call scientific education and practical education may also prove overdone and misdirected. Progress never goes in a straight line and men and societies are moved not by logic but, as Mr. Balfour has recently reminded the world, by values. In the midst of all this whatever happens, let us not discount the value of Antiquarian research, Philology and Anthropology. That this warning is needed at this time in particular will be seen from the trite fact that there are some serious minds amongst us who have come to the conclusion that the Wilson Philological lectureship at the Bombay University has been a dead failure because they say the lectures have not been learned and scholarly, and have been delivered to empty benches. They recommend therefore, that the monies invested for the lectureship to commemorate a great name that has been amongst us should be diverted for a more practical purpose than philology so as to make the purpose pay. I do not know what will make a thing unless it be pleasure and frivolity. We know how a certain exhibition has been made paying.

The scholars and admirers of Dr. Wilson's time were not fools. They had wise heads on their shoulders. They knew by foresight what the wisecracks of the present day have found from experience that the philological lectureship would be delivered to empty benches. But they knew what our wisecracks of the present day do not know that the lectures were intended to benefit and rouse the few who read them and studied them, and, what is more, to serve as mines of information for the future historian and sociologist. Macaulay before he wrote his English history ransacked the whole of the Bodleian Library, not leaving even the most insignificant pamphlets and books. Austin delivered his lectures to empty benches, and died neglected and unknown. But the time came after his death when his published lectures attracted attention and became the basis of law. The idea has often struck me as I have at times perused some of the papers read before the Bombay Branch of the Asiatic Society and the Anthropological Society and the Wilson Philological lectures, that their writers have collected and given to the world a mass of information which amidst the details, the multiplicity and variety, the apparent disconnection and even dullness, has a golden line of unity which must help and be of practical value to the philosopher, the scientist, the statesman and the sociologist by helping them to understand aright the past of man's slow growth in society—and it is the past that makes the future.

Bergson, the French philosopher of the present day, in the Creative Evolution tells us that there is no such thing as the present and that we live in the past and for the future. That seems a paradox, but life itself is a paradox. We must understand the past aright to guide us now and build for the hereafter. Our languages, our customs, our manners, our prejudices, our everything have come out of the past; and our Philologists our Anthropologists, our Antiquarians are doing us practical service by enabling us to see, if we have eyes to see what and how we have come to be what we are. What if these unrequited servants of society, to whom their work and study are of love, are not acknowledged as doing practical service. The man who discovered claret colour died unknown, he was called a dreamer and fool of his time, but he himself perhaps knew not when he made his discovery that it would be the source of commercial enterprise to the generations after him. The world knows him not, even his name. The men who coming after him turned the discovery into use and princely fortunes have become known. So Browning tells us. True utility is beauty and the true beauty is the beauty of knowledge, understanding that word in the sense of well-knowing and right

doing. That is the claim deserved by the Anthropological Society which celebrated its silver jubilee last week. May it flourish and live to celebrate its golden and diamond jubilee and its centenary. Such societies are verily of the soul of a people—what is not of that soul is mere body which must perish.

THE PATRIARCH OF HIS TRIBE.

(From the *Public*, Chicago.)

Many years ago a young school teacher in California decided to spend his vacation in taking orders for fruit trees. He saddled a great brown colt, and rode into the valleys of the northern Coast Range, having all sorts of good times.

One afternoon he came upon a wonderfully fair and prosperous group of farms which occupied a little crescent-shaped valley. "Everybody is related here," some one told him, "but Old Man Newson who lives at the head of the valley is the pioneer, and usually settles things. Six sons with families ranch it near him."

So the young school teacher, naming Newson in his thoughts as a biblical patriarch and father of the valley, rode up an avenue of live oaks towards the great house of the elder Newson, set on a hilltop in the midst of barns, sheds and corrals. It was growing late; the nearest village was ten miles away; he meant to invoke the never-failing mountaineer hospitality, and besides, he wanted to meet the patriarch.

Men were riding in from the broad pastures with bands of cattle, under the sunset's scarlet banners. One of the younger horsemen galloped up and greeted the school teacher cheerfully, and still with a question in his voice.

But the school teacher asked the first question:

"And whose is this fine ranch?"

"B'longs to my grandfather, Jeremish Newson. He settled here in 1852. Everybody is related. Folks say we look alike, an' act alike."

"Bully," said the school teacher, who was young and at times slang-spoken. "I sure like that. Now I hope I can stay here tonight, and meet your grandfather."

The young cattle man looked at him in an appraising way. Others rode up, cheerful and yet somewhat aloof. "It's a tribe, sure enough, like half-reformed Doones," thought the delighted school teacher. Slowly the first young man replied, "I hope you can stay, and I hope that grandfather will like you. We have a cabin where strangers sleep, but may be he'll want you in the house. Come in and meet him."

The massive gates of the inner yards swung open, those walls only needed loop-holes to become a fortress. The old man stood by the house door, massive and stern as one of his own storm-abiding oaks. He greeted the school teacher with the faultless but reserved courtesy of an old time Highland chieftain.

"We welcome strangers," he said, "and we have at least meals and a cabin room for them. But we always ask them a question. Tell me, if you are willing, do you, sir, belong to any secret society? Above all else, are you a Mason? If so, I can be hospitable, but I cannot have a Mason under my roof."

Surprised, the young school teacher laughed outright. "Why, no?" he replied. "I have been much too busy, and have never joined anything except debating clubs and literary societies."

Over the stern and strong old face there swept a look of relief, a flash of welcome and happiness.

"Heaven bless you," he said. "Dismount, young man, and come right in. Boys, take his horse, send word around that we have found a new friend who is free from the biggest evil of the age. Let everyone who can, come in after supper."

Some thirty men, women and children sat down to that meal in the great living room, with its immense fireplace,

in which a four-foot oak log blazed, for it was now early winter. They were waited on by tall, handsome daughters and grand-daughters of the family.

The old man spoke with simple pride to the school teacher: "All these are of my own household; we have never had a hired servant in house or on farm.

An hour or so later everybody in the valley who was related to the patriarch came in; the great room was full of pleasant-spoken men and women, youths and maidens. It made the school teacher think of the gatherings in the House of the Face, in William Morris's story of "The Root of the Mountains." Such good cheer, such friendly old-fashioned greetings, even his happy life of many fellowships had seldom known. He was treated as if he were indeed a long-absent, much-loved son of the tribe, returned from many wanderings. It surprised him to find that he was telling the elders about his own father and mother and was talking to these tall mountain girls about his own sisters in a far-off valley by the ocean.

"Stay with us," young people and elders said to him that evening. "Stay and teach our little school; we will be good to you. Help to get up our celebrations; go bear-hunting with our young men, and ride some of our wild horses. Be one of us for keeps."

At last they departed and left him with the old man alone by the fire. Then the patriarch put his hand on the school teacher's knee, and began to tell him the story of his life, leading gradually up to its crisis:

"And so, he said, "I read that old brown paper-covered book which told how the wicked Masons murdered Morgan at midnight and showed his body through a hole in the ice. And I thought about it until I saw that all secret societies are evil, and that Masonry in particular is Anti-Christ. Therefore I have stood for that doctrine these sixty years, and most of my people have stood by the faith. But secret societies grow, and unless destroyed they will some day subvert the American Republic."

The young school teacher was too wise to attempt an argument with this old pioneer. All he said was: "Mr. Newson, the Republic of Washington and Lincoln, and of every plain, honest man and woman in this land, seems to me able to conquer every social, political and religious difficulty. If secret societies injure the nation, they must finally cease to exist. If I were you I would not try to pledge those splendid young people of yours against anything."

"And what would you do?"

"It is a hard saying, but I would only educate them to become broadly intelligent and high-minded men and women and I would leave everything else to their own future decisions.

The old man clenched his hands. "I would rather see a son of mine in his coffin than to have him join the Masons. It's enough to condemn the order that they claim George Washington as a member—as the Master of a lodge!"

He pulled himself slowly together. "I can't really expect anyone else to see these things as I do. But I hope that you will yet bear witness openly and completely against all secret societies. We like you here; we hope you will come back and stay with us."

"And I like all of you," said the school teacher, "especially do I respect you, though I cannot at present accept your doctrine."

The next day as he rode about the valley, and for weeks after, the school teacher thought with surprise of the old brown Anti-Mason pamphlet (which he had also seen), and of its influence upon a sturdy honorable life.

"Every good man," he said to himself, "seems to look on to some reform, and whether it is reasonable or not, it none the less gives him force. That forgotten old pamphlet certainly made a magnificent fighter out of the patriarch of the Newson tribe. It does seem waste. But some of his great grandchildren may get into the really big and inter-related social reforms of the future, then they will be lighting the fires of their devotion to those ideas with living coals from that stubborn pioneer's altar."

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needless to expatiate upon the magical qualities of this our invaluable medicine. We would not like to blow the French horn, as is the fashion of the day, but suffice it to say that the use of this medicine is recommended to those who have any faith in the efficacy of Ayurvedic and Unani medicines. We recommend it also to those persons who desire to tone up the nervous system, to strengthen the body, refresh the memory, and to guard against debility. It is enough to say that musk is not that which a perfumer admires it is that which diffuses fragrance of its own accord. Price per tin containing 40 pills, Rupees ten only. Postage extra. No PAKES necessary.

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THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII. BOMBAY—SUNDAY, FEBRUARY 25, 1912. No. 26.

*I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard.”* WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

On the 16th instant a deputation headed by Mr. Rash Behari Ghose waited on His Excellency the Viceroy with the object of representing to his Excellency their fears about the establishment of the Dacca University. We must say that it is impossible to imagine a purpose less amenable to a convincing presentation than the view which engaged the interest of Dr. Ghose and his colleague. The greatest and most keenly felt objection, Dr. Ghose is reported to have said, was the division that the new University at Dacca would introduce into the corporate life of the community. This is the first time that we hear of a University introducing division in the corporate life of a community. His Excellency in his reply assured the deputation that no proposals which could possibly lead to the partition or division of Bengal would meet with any support from the Government of India. "Any such measure would be opposed," said Lord Hardinge, "to the policy embodied in the announcement of His Imperial Majesty and to the views of the Government of India. The constitution of a University at Dacca and the appointment of a special education officer at Dacca rest solely on grounds of educational policy both general and local which are already appreciated by a considerable section of the public." His Excellency informed the deputation that before the arrangements announced by His Imperial Majesty were considered, the Government of India had included in their educational programme the constitution of teaching and residential Universities, including a University at Dacca. They were and are convinced that the more such Universities are multiplied and distributed over India, the better it will be for the cause of Indian education and for the development of the moral character, no less than of the intellectual ability of the students. Whatever view our Bengali friends may take of this announcement, we for our part regard it as one of the most momentous in the history of Indian education. At a time when short-sighted friends and long-sighted foes alike are doing their best to discredit English education in India, the Viceroy has in his simple silent way retorted by proposing to establish more and better equipped universities. Surely Indians leader should be the last to suspect such a policy and such a Viceroy.

The following communication has been addressed by the Hon. Dewan Bahadur. R. Ragoonath Row, C. S. I., Gopala Vilas, Kumbakonam, Madras Presidency, to the Honorable Mr. Edwin Samuel Montagu, M.P., Member of the House of Commons of the British Parliament, London. "You are reported to have remarked, while introducing the Indian Budget in the House of Commons, that "there are 9,000,000 girl-wives between the ages of one and 15, of whom

2,500,000 are under 11 and there are 4,000,000 girl-widows forbidden to re-marry." No doubt it is a lamentable state of things, throwing discredit on the people of India and its administration by the British Government. This state of things is entirely due to the incorrect knowledge of the Hindu Law and its administration by the judges in British India. The evil would disappear if the Indian Government would lay down in an enactment the correct law of the Hindus for the guidance of the Law Courts. I have tried to explain what is the correct Law, and have written pamphlets in English and Sanskrit. They are herewith submitted. These may be sent to the Sanskrit scholars of Germany and Great Britain and their opinion obtained on the correctness or otherwise of the Law expounded in them. If found correct, a short enactment, that "according to the Hindu Law, no marriage is complete till consummation takes place, and that no civil rights accrue to the bride until that is celebrated with religious ceremony" should be ordered to be passed. It will completely remove the present disgraceful state of things. This law is not against the view of many Sanskrit scholars in India. To become a widow, one must, have been a wife. To become a wife, the bride should have consummated the marriage with the bridegroom. To consummate the marriage the bride must have been a woman. None can be a bride, who is not 12 years old. According to the genuine Hindu Law or Shastram no female can therefore become a widow who is not 12 years old."

The debate initiated in the House of Lords by Lord Curzon on the administrative changes announced at the Delhi Durbar, was a hopeless fiasco from his lordship's point of view. With the exception of Lord Minto, no one had a word to say in favour of Lord Curzon's views and even our late Viceroy had to recognise the advantages of removing the capital from Calcutta. The debate was, however, remarkable for some notable declarations. Lord Crewe who seems to have taken a far from serious view of the discussion said that after all it was the opinion of India that had to be considered and that since India was thoroughly satisfied there was no need for Lord Curzon to excite himself unnecessarily over the matter. This line of argument seems to have found many supporters among the speakers in the debate. And on the whole it is an argument which cannot be seriously criticised. You may keep all the constitutional forms but if what you do is not popular in India, it is all so much trouble wasted. That Lord Curzon should be reduced to this last refuge of the obstructionist, is the best proof of the soundness of the changes in question. There was a sentence in Lord Morley's speech which also merits attention. Referring to Lord Curzon's complaint that he and other ex-Viceroy's had not been consulted, Lord Morley remarked that there was no advantage in consulting

ex-Viceroy and ex-Governors on a matter not depending on history but on an actual situation.

We have great pleasure in acknowledging with thanks the receipt of the special Coronation number of the *Sundari Subodha* a Gujarati monthly, devoted, as its name denotes, to the enlightenment of Gujarati women. It is about eight years since the magazine was first started in Ahmedabad by a band of young enthusiasts and it is interesting to trace the success which their enterprise, in placing before Gujarati ladies a fund of literature on social and literary topics, has met with. There are a few excellent illustrations adorning the number before us, but a more interesting feature is the fact that all the contributions in it come from the pen of lady writers. It will, indeed, be a source of joy as well as surprise to our friends outside who have been told of the backwardness of Gujarat in the matter of female education, to hear that a bulky monthly of over 100 pages has been wholly filled by contributions from ladies. What is even more pleasing is the fact that this is no new feature, but that every year one number, specially reserved for this object, is brought out. The magazine is divided into four parts, one containing poetry, another short stories, a third dealing with matters of domestic life and the last containing articles of social and literary interest. There are two thoughtful contributions on the subject of female education by the two lady graduates of Gujarat and among other noteworthy articles is one on the aims and methods of work of the All-India Bharata Stree Maha Mandala. Both sides of the Hon. Mr. Basu's Special Marriage Bill are dealt with, the case against it being set forth spiritedly by Mrs. Sakkai, and the other side being ably defended by Mrs. Ramanbhai. The scope of the monthly is thus very wide, and we have no doubt that it affords interesting reading. We congratulate our contemporary on its good work and we wish it all success in its attempts to help the women of Gujarat to elevate themselves.

"The Gift of Sleep" by Mr. Bolton Hall is the subject of a review in an American exchange. Although Mr. Hall tells many good and beautiful things about sleep, says our contemporary, the best thing he tells us about it is that we ought not to worry if we do not get it. "The fact," he says, "that we confound rest and sleep makes us regard wakefulness as an evil." The popular notion that all of us need eight hours is sheer nonsense. One man may need less than another, and may need less at one time of his life than at another time. "Sleep," says the author, "is a natural need, and, like any other natural need, varies in degree in different persons. Drowsiness is a sign that we ought to sleep, just as hunger is a sign that we ought to eat. Natural wakefulness means that we ought not to sleep. We are slowly learning that there is no need or function of the body or of the mind that is exactly the same in all individuals, or that is always the same even in the same individual." Napoleon, Frederick of Prussia and Richard Baxter were satisfied with four hours of sleep, and the author says that Paul Leicester Ford told him that he found four hours enough. Bishop Taylor is cited as believing in three hours, and I have somewhere read that Helmholtz predicted that with the great improvement in artificial light men would come to two hours of sleep.

Messrs. A. F. Ferguson and E. R. Holdsworth, liquidators of the Bank of Burma, Limited, in the course of an exhaustive report, have made very strong remarks on the conduct of the Directors. "The Bank appears to have lured money from depositors by offering much better rates of interest than

they could obtain from other banks. This would have been justifiable," observe the liquidators, "provided that the investments were sound but the investments were of a most speculative nature and such as no bank carrying on business on sound rules would have entered into. As regards the late Manager of the Bank, we are of opinion that the Directors and Manager were guilty of reckless and careless mismanagement of the funds of the Bank. The Bank was used practically entirely for the purposes of two directors, Mower and Clifford, in the financing of their schemes. It was so easy for them to get money from the bank that the bank funds might almost as well have lain in the office safe of Mower and Company." A Government investigation has been made for from several quarters and it is to be hoped that in the interests of all concerned an exhaustive enquiry will be made and the results published.

Two intermarriages of some note were reported last week. One was the marriage of a princess of Cooch Behar with an Englishman named Mr. Manders and the other was the marriage of a great-grand daughter of Raja Ram Mohun Roy with a Punjabi gentleman, Dr. Mohunlal Dhingra of Kashmere. The former was celebrated according to Brahma rites and was registered under Act 111 of 1872. The latter is reported to have been performed according to the Vedic and Sikh rites. We trust that Government will note the inconvenience of having to observe two rites in such cases in order to keep on the safe side of the law.

The brilliant French man of letters, M. Pierre Loti, concludes an impassioned denunciation of the Italian invasion of Tripoli and the incidents reported in connection therewith, on a personal note. "I foresee with calmness," he writes, "the insults which this demonstration of mine will bring upon me on the part of certain maniacs, interested or blind, who confound civilisation with railways, exploitation, and murder. They will not reach me in the retreat where my life is about to finish. I approach the term of my earthly sojourn. I do not desire or dread anything. But so long as I can make my voice heard by somebody, I shall regard it as my duty to say what appears to me to be truth. Down with the wars of conquest, whatever the pretexts by which they are excused, and shame on the butcheries of human beings."

The reforms recently introduced in the Indian Administration, are being copied in the neighbouring Crown Colony of Ceylon. The Legislative Council of Ceylon has been expanded on the lines adopted in India, and an Indian member has been recently appointed to the Governor's Executive Council. The gentleman nominated is the Hon. Mr. P. Arunachellam of whom the *United India* gives the following particulars. "Mr. Arunachellam belongs to a distinguished and talented Tamil family which has been contributing members to the Legislative Council of the Colony since 1833 and has in other ways rendered distinguished public service. He was a fellow student at Cambridge of the late Mr. Justice Mahmud and of the late Mr. Ananda Mohun Bose. Mr. Arunachellam's uncle was the late Sir Muthu Coomarasawmy, the friend of Disraeli by whom he was knighted and of Lord Houghton, the father of our present Secretary of State for India. Disraeli regarded his Indian friend as the best type of the combination of Eastern and Western culture and it is believed that he was the original of one of the characters in one of his novels. Mr. Arunachellam is the cousin of the Hon'ble Mr. Ramanathan, the distinguished Tamil Scholar and of Dr. Ananda Coomarasamy the well-known authority on Indian Art."

CONTENTS.

Editorial Notes.
The Convocation Addresses.
The Conditions of Social
Progress in India.

Sir Roland Wilson on Mr.
Gokhale's Bill.
Bombay University Convo-
cation.

THE INDIAN SOCIAL REFORMER.

BOMBAY, FEBRUARY 25th, 1912.

THE CONVOCATION ADDRESSES.

The two addresses to which the newly made graduates were treated at the University Convocation on Tuesday, may be truly said to have been in more senses than one complementary to each other. The Chancellor's address dealt with the educational problem particularly as an Indian problem, while the Vice-Chancellor treated it as a world problem in the right solution of which not only India but every civilised country was vitally interested. Then, again, while the Chancellor looked at it from the point of view of a deeply sympathetic outsider, the Vice-Chancellor spoke of its inner meaning and significance. The Chancellor pointed to our growing commerce, as an emblem of hope. The Vice-Chancellor drew the same moral from the inward pains and discontents of most of our communities. Sir George Clarke began his speech with a touching reference to its being the last that he would make as Chancellor. The University has good cause to be grateful to his Excellency for his earnest interest in its affairs. Few Chancellors, in recent years at any rate, have devoted as much time and attention to them as his Excellency. Indeed, if at times his motives have been misunderstood, it was because previous Chancellors had taken their duties so lightly as to produce the impression of intrusion when one of them took the office seriously. We have not the least doubt that when the smoke of controversy clears away, it will be universally recognised that Sir George Clarke's Chancellorship has infused a new and vigorous life into our University. That will not, we are convinced, be the least of His Excellency's claims to remembrance as a great Indian administrator.

His Excellency was perhaps less optimistic than he might have been, and indeed of late there has been a perceptibly anxious undercurrent of wistfulness in his utterances. Such a feeling comes over one at moments when one forgets the limitations of human life and capacity, and such moments we can well imagine are of more frequent occurrence in the position which the Governor of a presidency occupies than in any other. However that may be, it is not by pessimistic fears but by a robust faith in the destinies of humanity that the youth of India or of any other country can be heartened for the struggles that lie before it. There is little use reminding it of the chaos from which British rule rescued the country. Let the dead past bury the dead, it may well plead, and let us concern ourselves with the problems of the present. Indeed, if we may say so with all respect to his Excellency, it does seem rather ungenerous to have our past thrust in our faces in the hour of rejoicing. Are we

never to be allowed to forget our past? Must the skeleton in the cupboard be exhibited at every feast lest we grow so presumptuous as to think ourselves a part of the scheme of things as they are and not as the successors and descendants of our chaotic and nightmare past? For our part we believe that the more the younger generations are invited and encouraged to regard themselves as being organs of the India of British rule than as the relicts of antediluvian chaos, the better it will be for them and for British rule. The present generation of Indians may well say, "The past might have been all that you say and worse, but what have we got to do with it anymore than you have?" The old dispensation that the fathers had eaten of sour grapes and the children's teeth were set on edge, was abrogated long ago in favour of a humaner law. Much misunderstanding and injustice on both sides would be avoided if we agreed to leave the past to archaeologists and to confine practical politics to living issues.

The Vice-Chancellor's address was remarkable as much for its stately diction as for its penetrating analysis of the position in which we stand to-day. In the article on Lord Lister in the Encyclopaedia Britannica there is a profound observation of which we are reminded by Sir Narayan Chandavarkar's address. Referring to the fact that it was his careful observation of Pasteur's researches that led to Lister's great discovery, the writer remarks that the significance of those researches were clear to him because Lister observed from the high tower of philosophic detachment. Sir Narayan is a watcher from the tower and that is why many things which obsess the vision of the observer from lower levels do not disturb the serenity of his gaze. Lord Salisbury once advised a fretful colleague to use large scale maps. That was sage advice and a very practical one. The moment we realise as Sir Narayan wished us to realise, that economical and political unrest and educational discontent were not confined to India but were felt all over the world, that moment the problem assumes for us an aspect in which there is a real chance of understanding its true character and discovering the right remedy for it. A movement so widespread cannot owe its origin to any cause limited to Indian conditions past or present but must arise from sources of a much more comprehensive kind. As regards the remedy, such envisaging of the problem may show that not only the remedy we have in view is not the right remedy but that it may have the effect of aggravating the disease. Sir Narayan finds the causes of the general unrest not in our chaotic past but in certain ideas and aspirations which have seized mankind in the countries where there has been political development and a national spirit for centuries. In a letter to the "Daily Chronicle" on the labour crisis in the Welsh collieries which is agitating Great Britain, Mr. Harold Begbie, who is not unknown in this country, attributes it to the waning religious faith of the Welsh miners. The old Welsh miner was interested in religion and philosophy one way or another and his hopes and enthusiasms were bound up with ideals. "But," writes Mr. Begbie, "the new and Englished miner, the active minority, is interested neither in Haeckel nor in the Christian theologian. He looks upon life as a politician, as a man determined to improve his material condition and get as ample a share as possible in the pleasures of existence.....If life is simply a struggle for money, if there are no Christian ethics for capital, and the whole object of existence is to secure as much

material prosperity as possible, then the case of the Welsh collier is overwhelming." Sir Narayan Chandavarkar's diagnosis is not far different. He attributes the unrest here to the same cause as that to which Mr. Begbie attributes the unrest in Wales. Human happiness all the world over has become associated with external objects, and the idea of subjective and inner culture has been almost swept out of existence. There are evidences that Governments are beginning to have a dim perception of the fact, but the unfortunate thing is that the religious idea enforced as a civil resource can only make confusion worse confounded. In fact, Mr. Begbie says in so many words, that the association of religion with authority is one of the principal causes of its downfall. Religion will not lend its helping hand unless it is sincerely, and not as a matter of policy, given the leading place in the human heart. Compare the number of men whose lives are devoted to spiritual ends and of men whose lives are spent in the pursuit of Mammon, that are honoured and decorated by Government, and you will not wonder that proposals of religious and moral education are not taken seriously by the public. Sir Narayan Chandavarkar did not end on a note of despair. He is too firm a believer in the vast recuperative powers inherent in the human race to do anything of the kind. But it is not, he made it clear, the politician or the mere administrator who can be expected to set back the tide of materialism that has been flowing in a flood tide for over half a century. It is the poet, the dreamer, the philosopher and the idealist who can and will do it and who are already doing it. It is, therefore, that Sir Narayan and others look with considerable misgivings on the tendency to commercialise Universities which ought to be the eternal citadels of the lofty spirit of Truth for its own sake and not because it may happen to be paying. We believe that Sir Narayan has done a great service to the Universities of India by his powerful and inspiring address.

THE CONDITIONS OF SOCIAL PROGRESS IN INDIA—I.

(By MR. A. P. PATRO, B. A., B. L., BERNAMPORE.)

Twenty years ago, the illustrious Reformer of Western India, Sri Jut Madhav Govind Ranade, speaking on the outlook of the Social Reform Movement gave expression to the thought that "the evolution that we should seek is changed from constraint to freedom, constraint imposed by our own weaker nature over the freedom of our higher powers. It is a change from credulity to faith, from credulity which believes without grounds to faith which builds itself upon a firm foundation. Our station in life, our duties and our limits of action are certainly fixed for most of us by circumstances over which we have no control but there is still a large margin left for freedom of action. We voluntarily contract that margin and bind ourselves by fetters and glory in them, as Byrages and Fakirs who think themselves specially favoured because they bear heavy iron chains. The change which we should all seek is thus a change from constraint to freedom, from credulity to faith, from status to contract, from bigotry to toleration, from authority to reason, from unorganised to organised life, from blind fatalism to a sense of human dignity. This is what I understand by social evolution both for individuals and societies in this country." This grand thought was again enunciated by Prof. Benjamin Kidd: "We shall perceive when we understand the nature of the forces at work beneath the social phenomena of our time that, in whatever direction we may cast our eyes, there is no evidence that the rivalry and competition of life, which has projected itself into human society, has tended to

disappear in the past or that it is less severe amongst the most advanced peoples of the present, or that the tendency of the progress we are making is to extinguish it in the future. On the contrary all the evidence points in the opposite directions. The advance towards more equal conditions of life has been so great, that amongst the more progressive nations such terms as lower orders, common people and working classes are losing much of their old meaning, the masses of the people are being slowly raised, and the barriers of birth, caste, class and privilege are everywhere being broken through. Looking round at the nations of to-day and noticing the direction in which they are travelling, it seems impossible to escape the conclusion that the progressive peoples have everywhere the same distinctive features. Energetic, vigorous, virile life amongst them is maintained at the highest pitch of which nature is capable. They offer the highest motives to emulation. One central principle disclosed by history is that the forces against which man is engaged throughout the whole course of the resulting struggle are none other than those enlisted against him by his reason. Throughout all the centuries in which history has in view, we witness him driven by a profound instinct which finds expression in his religions unmistakably recognising a hostile force of some kind in his own reason." Prof. Lecky speaking of evolution of institutions said that "the foundations for the prosperity of a nation is laid in pure domestic life, in commercial integrity, in a high standard of moral worth and of public spirit, in simple habits, in courage, uprightness, and a certain soundness and moderation of judgment which springs quite as much from character as from intellect. If you would form a wise judgment of the future of a nation, observe carefully whether these qualities are increasing or decaying—observe especially what qualities count for most in public life. Is character becoming of greater or less importance, are the men who obtain the highest posts in the nation men of whom in private life and irrespective of party, competent judges speak with genuine respect? Are they of sincere convictions, consistent lives, indisputable integrity? It is by observing this moral current that you can best cast the horoscope of a nation."

In the light of the thoughts of these masters and teachers, let us take a bird's-eye view of the social history of our land and examine the conditions of progress, the principle factors in evolution and the light which they can cast on the course to be pursued in future. A correct understanding of the social history of the country will enable us to understand the social problems of the present day and the great misconception now prevailing as to the origin and nature of our social institutions will be removed, thus paving the way for a rational understanding of the programme of social reform in the country. It will at once be conceded that the environment of the society has been changing from time to time. Distances and local barriers which separated one district from another, one Province from another, one race from another, have been removed and we are made more accessible to one another and more approaching solidarity than we ever were before. Peace and order reign throughout the land instead of the old disturbances, internecine wars and struggles? Human skill and human sympathies are busy at work to correct all our failings and it cannot well be that all this should have happened as a mere accident in human story. Intermixture of races and civilisation has been most frequent. New races and nations have come to live in our midst, new civilisation has been introduced in our society; progress in order that it may be permanent and wholesome must be slow, evolution cannot support the impatient,—long established customs and habits must gradually change. It should not be taken for

granted that any institution, however great may be its antiquity, however transcendent may have been its uses in a remote past, can permanently justify its existence or its present form and force unless it can be shown to exercise a really beneficial influence over our own society and our own age. It is equally true that no institution which is exercising such a beneficial influence should be condemned, because it can be shown from history that under other conditions and in other times its influence was rather for evil than for good. For example, monastic institutions during the Budhistic period or on the Continent of Europe were the subject of great discussion, in which the great benefits which these institutions produced in ages that were alien from our own, in the dark periods of history were pointed out, they were the only refuges of a pacific civilisation, the libraries and schools and centres of art and refuge of intellectual nature; how often in the discussions on the caste question the original significance of *Varna* which suited the Aryans during the period of Rig-veda which kept up the sacred fire and conducted sacrifices is forgotten and the rigid system of post-Budhistic period is taken as the genesis of the institution. Every age has its special dangers to guard against, and as time moves on, these dangers not only change, but are sometimes even reversed. Human nature is so complex and the conditions of existence are so changing that no institution can for ever remain unaltered,—sometimes with changed beliefs and changed conditions institutions cannot maintain their original significance. They are not able to serve the present purpose or help the progress of the race, nay, they become obstructive and corrupt; though by mere passive resistance they may continue to exist long after they have ceased to serve any good purpose. "Few things in history," says Mr. Lecky, "are more interesting and more instructive than a careful study of these transformations. Sometimes the original objects almost wholly disappear, and utilities which were either never contemplated by the founders, or were only regarded as of purely secondary importance, take the first place on the scene. The old plan and symmetry almost disappear as the institution is modified now in this direction and now in that to meet some pressing want. Institutions are often more valuable on account of the evils they avert than on account of the positive advantages they produce." If our Rishis could now hold personal communication with us and if our *Pitris* could behold from their heavenly spheres, they would scarcely recognise their Aryan institutions—early marriages, sales of bride and bridegroom, caste without character, without *guna* and *karma*, etc., and other usages in their present deformed state that disfigure the Hindu social polity are contrary to their original creation. Few greater calamities can befall a nation than to cut herself off from all vital connection with her own past. We have one continuous stream of life flowing from ages, from the period of Rig-veda Samhita, it is on the principles of the past we should turn the stream to the benefit of the present Hindu race. "We cannot break with the past altogether. With our past we should not break altogether, for it is a rich inheritance and we have no reason to be ashamed of it. The society to which we belong has shown wonderful elasticity in the past, and there is no reason for apprehending that it has ceased to be tractable and patient and persistent in action." In paying due homage to the past we must ever seek to find evil germs, undesirable growths and excrescence, that have undermined the most useful institutions and sapped their very life and growth. We must receive our inspiration from the best traditions of the past and adjust the relations of the past with the present in a spirit of forbearance.

SIR ROLAND WILSON ON MR. GOKHALE'S BILL.

"That there should one Man die Ignorant who had Capacity for knowledge, this I call a Tragedy"—Carlyle.

In the January number of the Journal of the East Indian Association there is a thoughtful paper on "Compulsory Education in India in the Light of Western Experience" by Sir Roland Wilson, who describes himself as an advanced Home Ruler in regard to India. Coming from a source like this, the paper apart from its own intrinsic merits is well worth an examination. Though in it there are a few observations which appear dogmatic, there are many more which are not only pertinent but full of deep suggestion. No fair-minded reader of the paper can fail to be impressed by the note of sympathy and sincerity which runs through all the arguments.

Sir Roland believes that Mr. Gokhale and his friends have taken up this question simply because it is one of the present-day superstitions of the civilized world, and that they base their arguments on a sort of syllogism the Major Premise of which is "Whatever all civilized nations do must be right." the Minor Premise being: "All civilized nations have adopted compulsory education." This he considers false "a priori" reasoning, for he questions the validity of both the premisses. He thinks they are labouring under the delusion that an immediate introduction of compulsion is a "panacea" for all evils, and he warns them by the example of "one or two uncivilized nations" which tried the "panacea" and made such a mess of it that their social progress was actually retarded. As regards the major premiss, he questions the success of compulsion in various countries. In his paper, however, which deals with the result of the system in England, beyond pointing out a few drawbacks in its application, he fails to prove that it has been a serious failure.

With most individuals, their support of the question is based, not on the experience of more advanced nations which, however, is cited merely as an illustration of the successful working of the system elsewhere, but on the principle that every individual has a claim to knowledge. They feel that an all-embracing scheme of education, like Mr. Gokhale's, tends to further this claim by providing people with better opportunities of acquiring knowledge, and as such they consider it deserving of their sympathy. No doubt, India has made great strides in educational progress but it is felt that the advance especially in mass education is not all that can be desired and it is unreasonable to ask Government to accelerate this rate of progress until the classes that have already profited by education accept their share of the responsibility and act up to it. It is not the worship of a fetish that has drawn numerous followers to the cause of compulsory education but a higher principle, like that of Carlyle, a principle which, in spite of all Sir Roland's theories, exploded myths in the lives of nations, will ever endure.

Discussing with special reference to England the questions as to by what stages and under what influences the present system was arrived at and whether on the whole it has proved a success, Sir Roland well brings out the difficulties overcome before its establishment and deduces from these that India cannot have compulsory education until she, too, has undergone a similar experience. In England in 1843 he says nearly one third of the males and one half of the females were unable to sign their names, on the marriage register. In 1903 the percentage of illiterates was 1.3 for males and 1.5 for females." In India the figures of the Census of 1901 show that only one in every ten males and one in every one hundred and forty females are literate. Sir Roland

draws his own conclusions from these figures, but to others, they only bring home the fact that there is enormous mass of ignorance in the country which only the most persistent efforts on the part of the State and the public can dispel. In this connection, in common with many other critics Sir Roland forgets that Mr. Gokhale's Bill instead of necessitating wholesale and drastic measures of taxation and compulsion is a mild measure which leaves it to the initiative of Local bodies to introduce compulsion and to levy a small cess to carry it out, in places where a certain stage in the development of primary education has been reached.

Sir Roland rightly says that "the issue raised by this Bill is not whether the condition of the masses in India will be better in the next generation than in the present but whether it will be better in that event than we may reasonably expect it to be, the present rate of progress being maintained in other matters, in the event of the Bill not passing." The intellectual development of a country, that has adopted the system of compulsion, is, according to him, not to be attributed wholly to the effects of its educational policy because there are various other factors like the repeal of the paper duty and the democratizing of the Constitution in the case of England which contribute towards this end. In this connection, he uses a form of reasoning which must be combated. It is a well-known fact that whenever educated Indians have asked for more political rights they have been silenced by the reply that it is impossible for them to obtain these until they have educated the masses and gained over their sympathies. Is it not illogical, then, on the part of Sir Roland to tell those, who are doing exactly what they have been advised to do, that these conditions precedent to the introduction of compulsory education which are found not to exist in India and that one of these essential conditions to be fulfilled is the existence of popular government?

Discussing the benefits accruing in England from the introduction of the principle of compulsion, Sir Roland acknowledges that nearly the whole juvenile population is kept out of mischief and under strict control during school-hours. This is only the negative aspect of the question and it is strange that the positive benefits arising from the children's being engaged in good work are entirely neglected. He also accepts that habits of cleanliness, punctuality and order are instilled in the minds of the young ones but would doubt whether these impressions are permanent. In regard to this there is one matter which ought not to be overlooked by Indian educationists and this is the view that life at school should be made as happy as possible for education which makes a school-boy's life one of intense misery is surely to be deprecated. With reference to the alleged moral and spiritual benefits of this system, Sir Roland feels unconvinced. According to him the little diminution of crime noticeable in England is to be attributed as much to her reformatories, industrial schools, and training ships as to her educational policy. The former, he thinks, are more essential to civilization than any interference with illiterate but self-supporting families. These, certainly, have their own uses, but the root of most evils is Ignorance and until that is eradicated by a thorough system of "truly popular education" a better state of things cannot be hoped for.

After referring to the cost of the scheme which he believes will fall heavily on an autocratically-governed country like India, Sir Roland points out the amount of suffering and injury that will have to be undergone in buying this experience. No great cause, however, has been successful without a certain amount of sacrifice and as that is unavoidable, rather than have the future of the country imperilled by the ignorance of posterity it were better that the present generation suffered. Sir Roland fears the effects of an educational policy which brings clean, healthy and

well behaved children in contact with the verminous, the vicious and the diseased, but as the country advances these complaints will gradually disappear and such a state of things will be remedied by the provision of free meals for children, regular medical inspection, school clinics and the segregation of the mentally defective by the establishment of special schools. Sir Roland makes particular mention of the rigidity of caste in India and the difficulties due to it. It is indeed annoying to find that while educated Indians are trying to evolve a common nationality by taking a broader outlook and by abandoning this spirit of exclusiveness, men are found like Sir Roland who act only pander to that spirit but point it out as an eternal obstacle to the development of their country.

Coming to the religious difficulty Sir Roland, asserts that it is only the superficial that try to belittle it, he adduces instances of the failure of secularization which however are not sufficiently convincing to convert those who believe that proper secular training at school and an improved tone of life at home are enough under the existing circumstances. Undoubtedly, as he remarks a scheme of education which is content with pumping in various Rules of examinable knowledge can never be so effective as the one which subordinates them all to the development of character but it may well be asked whether religious teaching in schools is the only means to that end. Again his objection to the splitting of education into compartments and his observation that "religion ought not to be taught according to a special time-table but should be conveyed through the other lessons. I believe we shall destroy the true idea of education if we attempt to separate the teaching of religious doctrine from the other things appear somewhat inconsistent with his views about religious teaching at schools.

During the course of the discussion on the paper at the East Indian Association it was observed that India being an agricultural country, there was no need for compulsory education, because the free life in the fields, in the long run, turns out better men and women than any system of education would. True enough, that ignorance brings bliss to these people but on what unsteady foundations is this bliss based? Will not a little education over and above making them better agriculturists also add stability and hopefulness to their joys?

V. L. M.

BOMBAY UNIVERSITY CONVOCATION.

At the Convocation of the Bombay University held on Tuesday, the Chancellor H. E. Sir George Clarke spoke as follows:—Students of the University of Bombay.—This is the last time that I shall have an opportunity of addressing you as your Chancellor, and I much wish, if it is possible, to say what might be a help and encouragement at the beginning of your active lives. My service of nearly 44 years is drawing to its close. You are entering on your manhood with all its possibilities of good and of evil of yourselves and to your country. I must contemplate the past. You have the future to make or to mar. It may be said that my views of life are deeply tinged by my inheritance of Western thought, while yours already take their complexion from Eastern customs, religions and environment. That is no bar between us. It does not in the least diminish the warm interest that I feel in your welfare. It need not cause you to doubt my friendship or to feel that I cannot enter into your ideas and aspirations. The difference between East and West is capable of exaggeration. We cannot divest ourselves of influences of which the sources stretch back into a distant past; but in all of us there is something which defies such influences and enables the East and West to meet on equal terms of common effort and mutual understanding. Sympathy, using the word in its highest sense, is independent of race and colour. In India one can find a closer affinity between individuals belonging to the Eastern and Western peoples than exist between sections of either. You are receiving a Western education, and although Eastern conditions and traditions may modify methods and

procedure, it is certain that the general advance of India is following and must continue to follow Western lines. Moreover, the peculiar conditions under which the social structure of India has been built up, its exclusiveness, its deep cut lines of cleavage racial and religious, have so far effectually prevented the uprising of any distinctively Indian genius capable of moulding and transforming the Western influences which are gradually permeating this land of many races and languages. Speaking broadly, the reaction of the East upon the West in India has made itself felt mainly in the conservatism which has prevented—perhaps with advantage—a development of Western innovations which might otherwise have been too rapid. On the other hand, this same conservatism may be disadvantageous if it opposes necessary reforms in a system which Indians did not create.

We found an India locally chaotic and everywhere unstable. We did not find anything of the nature of national sentiment and ideals or any system of organized learning. The long contest with France which began in 1744 irresistibly forced us into the political sphere and changed keen but pacific commercial rivalry into a struggle for territorial ascendancy which lasted to the beginning of the 19th century. We then became pre-occupied in the attempt to establish order on a permanent basis throughout the large areas for which we had become responsible, and we determined without sufficient consideration that State education should be conducted on purely Western lines and on too narrow a basis. We urgently needed a large class of trained Indians for the work of administration, and we fashioned our educational machine in order that it might produce a continuous and sufficient supply of Government officials. It is easy to be wise now that the India which has been created under our Rule shews ever-increasing needs of her own, which our system of education was not designed to meet and which were not foreseen. In justice to our predecessors, however, it must be said that they were faced with many difficulties which have disappeared in our day, and that they created, with Indian material always increasing in amount, a system of administration such as no Eastern country ever previously possessed and superior to that of some Western countries. And, if they did not anticipate needs which have now arisen, our successors may perhaps say of us that we were equally deficient in foresight.

I note that at the present time, criticism of our educational system comes mainly from Western sources, while Indian opinion opposes change and loudly demands a large extension of the existing machinery. Thus, in English newspapers, I find such views as the following:—"Unfortunately, it is true that in the past the education given to the Indian people under British auspices has been bad as a rule." "A true education would surely have given to India a class of men using modern science and culture to raise their country in the industrial and economic spheres by developing its resources and leading its people into greater efficiency and usefulness. They would thus create a new India which might take rank with the new Japan as a source of light and progress in Asia. . . . Its Universities would have carried on the ancient culture of the Sanskrit and Arabic classics and might have developed a Asiatic genius in philosophy and mathematics. They might have sent forth workers into all the Indian fields that "lie either fallow or choked with weeds." I could multiply such quotations which, though they generally ignore what we are already trying to do, serve to illustrate distrust of the present methods of higher education in India.

As regards the provision of training directed to the fulfilment of the industrial, commercial and economic needs of India, this Presidency is fortunate. Bombay and Ahmedabad will soon be well equipped, thanks wholly to the munificence of public spirited Indians, and new opportunities will be

open to students, who I hope and believe will be able to undertake the work which our critics say has been left undone. Whether the Indian Universities will encourage Oriental culture and produce scholars capable of tilling the rich fields that "lie either fallow or choked with weeds" must depend upon Indian opinion. Such study can never be forced and could thrive only if entered upon with reverence and enthusiasm, though our critics would say that Government might in the past have done more to point the way in this direction. It may be that the Mahomedan and Hindu Universities will be able to create a new departure, and if they succeed in producing earnest searchers in the realms of ancient learning, we may well rejoice.

Universities, said Mr. Balfour recently, should make the country to which they belong "feel itself one with the great community of nations all uniting to defend knowledge, to preserve culture, and to pursue art and science in all the illimitable domains that the human spirit desires to conquer." That is the ideal at which the University of Bombay should aim and which you, its students, should cherish. It is such an Institution as Mr. Balfour describes that can claim the affection and the pride of its members and can leave a permanent impress upon their after lives. It may be that some of you look upon a University as a machine for grinding out degrees which have an intrinsic value of their own, and which when once attained will relieve you of any further need of study or efforts. I have been told that there are students who, after receiving their degrees, make away with their books under the delusion that they can no longer be of use, their end and object being gained. I should be sorry to believe this; but I entreat you all to remember that a University training is intended primarily as a mental discipline necessary to us all for the building up of character and the strengthening and development of the intellectual forces, which, in the struggle of life, make men leaders of thought and of action, capable of playing a worthy part in their generation. Such a training is but a foundation for the education which should continue unbroken as long as we live.

The guardianship of the Universities of the Middle Ages helped to keep learning alive in days of storm. They preserved treasures of knowledge and culture handed down from the ancient civilizations that had undergone wreck. They were called upon to withstand the barbarism which threatened again to submerge Europe, and when the skies were clearer and the social structure of the European nations acquired new solidarity they were able to stand forth as champions of the Renaissance. Universities have greatly multiplied and are still multiplying in our day. Their function remains the same although conditions have changed. Europe has no longer to fear invasions of barbarian hordes; but there are forces of reaction which threaten our civilization and which need to be opposed stoutly by light and learning. As organized centres of orderly study, as disinterested seekers after truth, and as directors of the intellectual forces of our times, Universities can and should play a vitally important part in the affairs of mankind. In our Presidency, education is spreading rapidly, as rapidly as is desirable, having regard to the fact that its real value to the people depends wholly upon qualified teachers who cannot be improvised. The demand for more education, which is an encouraging sign, comes mainly from the educated classes and is therefore to a great extent due to the Indian Universities. It is to the Universities that we must look to guide the movement, and the importance of the training which you students are receiving cannot be overestimated. Imperfect or incomplete knowledge is dangerous as experience has shewn. Such knowledge is open to grave abuse in India especially; because the educated class is relatively small and its influence is out of proportion to its numbers.

(To be Continued.)

THE VICE-CHANCELLOR'S ADDRESS.

The Vice-Chancellor, the Hon. Sir Narayan Chandavarkar, next addressed the Convocation. He said: Mr. Chancellor, Members of the Senate, and Sister and Brother Graduates,—The Academic year which has just closed will be memorable in the annals of our University, on account of the important changes adopted in the system and curricula of our examinations and the controversies to which the changes gave rise. The University is not a self-contained institution: its life is not one of isolation but of wholeness, and, touching as she does the life of the Empire around her at various points—giving her own life to it and at the same time drawing her own life from it—the most important event of the year which is most historic for us in the annals of British India—the visit to this country of our King-Emperor and Queen-Empress and the enthusiasm of affectionate loyalty it has evoked among all classes—is also one which fitly falls within the facts of our academic growth. What do the changes in our internal administration signify? How does the Royal Visit stand as a stage in our academic life? These are the two questions which naturally stand prominently before us on the occasion of this Convocation.

The changes in the system and curricula of our Arts Examinations were adopted after many and prolonged discussions, which were often of a highly animated character. Into the subject of the heat which they engendered it is not my intention to enter on this occasion. The central points of the controversy were two—the subject of English history as a compulsory course for the degree of Bachelor of Arts, and the subject of specialisation of studies in the Arts Course. Dealing with the subject of English history, it would be idle to conceal the fact that the opposition to the proposal to remove it from the compulsory part of the B.A. course arose I will not say wholly, but at least partly, from a belief that Government did not want English history to be studied by Indian students, because somehow it was supposed that Government thought it filled the minds of the students with Western ideas of liberty and independence.

How far facts warrant that belief it is not for me to say; I do not believe it myself and even, if I believe, I do not think that by proscribing a study of English history, ideas of liberty and independence can or will be proscribed. English History is not a mere matter of the past. It is being made and written in our own days and before our very eyes, and the hand of Time writes its page as it runs. The question whether English history should be among the compulsory subjects of our Higher Examinations in Arts must be decided, as I am glad to say it has been decided, on its own merits, with sole reference to the question whether as a means of liberal education its study is essential, and must, therefore, be made obligatory on every student.

The true end of a University education is to liberalise the mind—to enable it to observe and collect facts with care, to think well, to reason with clearness, and to generalise wisely. Its object is a broad outlook on life, not cramped by the narrowness of caste, race or creed. Every subject whether it be History, Literature, Logic, Moral Philosophy, Political Economy or History, has this disciplining and liberalising effect, if it be well and thoroughly studied. A choice has to be made, the study has to be limited to some of these, for a study of all must mean, in a four years' college course, a superficial study. To enable the student to acquire the power of clear thought, his enthusiasm must first be aroused and it is impossible to arouse it, unless he is set to think by means of that for which he feels he has a special leaning or love. If you force on him what he has not a passion for, it becomes a burden; he

works at it just to get through his examination and when he has got through it he forgets it. And his mind is hardly liberalised because it has not been drilled and disciplined. A study of English history, it is said is necessary in India, because it enables us to know the spirit of English character and rule. There is truth in that but a far greater truth is that that spirit is learnt by history as it is made and written before us and that if a student has been enabled to drill and discipline his mind well in College by means of a subject for which he has an aptitude, he can easily read English history and grasp its lessons and its light in their true perspective. A study of history, to become effective as a mental and moral discipline, does not mean merely the study of the pages of a Grote or a Green. Its object is to acquire the historic sense. Specialists in history, whether in Europe or America, now tell us that the true way of studying history in a college for the purpose of acquiring the historic sense, is to select a period from the history of a country; and to teach the student how the facts relating to it were collected, what documents were collated, what traditions consulted and then to guide the student to study the facts of the same period in other parts of the civilised world. The first kind of drill is education because it teaches the student how to observe and find facts, the second is liberal education, because it teaches him to compare and contrast facts, and find unity in multiplicity. This historic sense can be acquired by a study of any other subject in the same way. The historic sense is, therefore, in its essential features the scientific spirit, the only difference between the two being that science deals with the objects of the outer world, the humanities, of which history is a part, with the world inside man—his thought and spirit.

The changes we have adopted have been complained of by those opposed to them as introducing specialism, and thereby narrowing what is called liberal education or general culture. I agree with those who think that specialisation of studies has its dangers. No man can be regarded as liberally educated who has no general culture; and no man can be of general culture who has no hold of and on the humanities. Huxley, in his time, fought hard against them in his ardent advocacy of the cause of science; but Huxley forgot that his own mental and moral outlook would not have been broadened if he had not added to his knowledge of science his knowledge of literature and philosophy. But when we say that a study of the humanities is necessary for a liberal culture, that does not mean that we must study in college "all" the subjects that compose the humanities, or that history—and in it, English history—has a more liberalising virtue for the purposes of general culture than Logic, Moral Philosophy, Political Economy, or Literature.

If these points are kept well in mind, I venture to think that the changes we have adopted must commend themselves to all unbiased minds as being in the right direction. I know it has been said that we have so limited the number of subjects for study in the B. A. course, that there is the danger of the Indian student frittering away most of his college terms in doing nothing by reason of the fact that he has but two subjects to study—English Literature and an Optional subject. Whether the student fritters away his time in the way alleged will and must depend on his Professors. Two subjects thoroughly mastered ought to keep him well-employed and it is better to study two subjects thoroughly than to cram three or four. The new changes must help towards originality of thought, if the professors are wise and the examiners know their duty. Again I have heard it said that the Indian student, speaking generally, has no enthusiasm or love for any particular subject and it will do him no good to limit the subjects of study so as to enable him to choose those of them for which he feels he has an aptitude. This argument, if true in fact, affords additional warrant for the principle on which the Senate has recently proceeded in determining the courses of study for the Arts course, and specially for the course for the Degree of Bachelor of Arts. The prime condition of true manhood is the developed capacity of each man to know his passion and his power; to be wisely conscious of his own personality. It is not the way to develop that capacity in our young men to compel them to study a number of subjects without training them to discover what subject appeals to them more than any other.

Whether the changes adopted will improve the "calibre" of our graduates, time alone will show. It is an interesting phenomenon of the times in which we live that nearly every University is passing more or less through a period of unrest and asking itself the question whether it is best performing its function by giving men of character to its country and its nation, and through them to the civilisation of the world at large. It is not in India alone that we hear a good deal about education and character. Something is in the air whether in Europe, America, or India, and the same lament has gone forth, the same criticisms are being used in one form or another. To understand this phenomenon in its true light and make clear to ourselves what it means, we must take a survey of the path along which the civilized world has travelled since the 19th century. At the outset humanity seemed to start a new life of richness with ideas of liberty and equality. Extension of franchise, increase of commerce, free trade, abolition of slavery, the spread of education and so forth let in a new light and new hope, and life loomed more large than it had before. Old superstitions and old ignorances were removed. But soon the march of science, of wealth, the rise of new aspirations, brought in their train their own evils and superstitions. Civilization has become a matter of complex forces and the civilized world finds it had travelled along a path of progress only to find itself at the stage at which it has arrived in the grasp of three Fates—Wealth, War and Waste. A sense of despair has overtaken even many of the best minds, as if we were all, like Browning's priests, "waking to the solitary nothingness." Life, these minds say, has become a mere getting on, and therefore, a gamble, if men go to the races and ruin, it is not their fault, it is the fault of the environment, which presents false views of life. "We are all economists now," is the cry of the day. But the leading intellects of Europe, like Eucken, Bergson, and Sir Henry Jones tell us that we are not economists, but spirits without knowing it. The last named thinker, whom all of us should be glad to note His Imperial Majesty knighted on the New Year's Day reminds us that "the purely economic world is an abstraction and the purely economic man is a fiction." Yes, we are economists and worship the industrial spirit. When the 19th century started its life of progress, it took life seriously and society felt the throb of a new life as if it taught every man, woman and child: "Homo sum." But as they have travelled on, now every one wants not only food to eat, but luxuries to enjoy. The scientist invents, the statesman governs—to make life's labour light; and the commercial spirit has grown into a Fra-keustein, and perplexed by the race problem and the food problem, we stand aghast at modern civilization and ask, what is to be the end of all this?

A GLOOMY PICTURE.

This gloomy picture has its counterpart in India. Here, too, we have arrived at a stage when the generous hopes and aspirations with which we started in the latter part of the 19th century appear to have lost much of their potency and the unrest through which the country has passed in matters political, the slow weary and often discouraging progress in matters social, and the craze for sectarian movements have bred in many minds a pessimistic spirit.

It could, I think, be easily proved that the picture so drawn is not true to reality and represents but only half the truth. Of much that is to the credit of the present times it takes no note, because it judges merely from the outer signs of the times. Its weakness is its pathetic fallacy. It overlooks the solid progress made with advance in science, increase of commerce, and the spread of education. Appearances deceive and here it is a case of appearances. Strikes, the clash of class interests, race hatred show as if the spirit of materialism is abroad in virulent form. But wise men are not deceived. They see as Bergson in France and Eucken in Germany have seen that there is for all that a strong movement in the direction of a spiritual interpretation of life. At the same time the dangers of the situation cannot be ignored. Civilization has become a matter of highly complex forces, and life is being turned into a perpetual motion, with the words "restlessness and rush" writ large on its portals. False views of life are apt to be engendered unless we learn to see things in their true meaning. What is needed is manhood equal to the situation, to enable us to grasp this new light and turn it

to useful purpose. Hence whether in Europe or America or here, the same question is being asked: Do the Universities on whom so much depends, perform their function as the age needs it to give the countrymen of character, men of intellectual and moral force, who will not be mastered by the times, but will master them and give their fellows their true meaning?

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Vol. XXII.

BOMBAY—SUNDAY, MARCH 3, 1912.

No. 27.

*"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will no
excuse, I will not retreat a single inch—And I will be heard."*

WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

No one who witnessed the prize distribution by Lady Chandavarkar to the students of the Girls' Schools of the Literary and Scientific Education Society of Bombay, at the Framji Cowasji Hall on Saturday the 24th February, can fail to be impressed by the evident enthusiasm of Hindu womanhood for education. More than half the Hall was filled with women, students, ex-students, and their mothers, sisters and friends. It was a most picturesque and inspiring spectacle. The report was read by Mr. Daji Abaji Khare, from which it appeared that six out of seven girls sent from the schools for the Matriculation examination last year were successful, all the candidates taking up Sanskrit as their second language. The ages of the girls attending the schools ranged from five to twenty-five years. The President, Sir Narayan Chandavarkar, read a letter from Mr. Dadabhai Naoroji, one of the founders of the Society, wishing it every success. He paid a warm tribute to Mr. and Mrs. G. P. Vaidya for their services to the Society.

A prize distribution to the successful students of the Prarthana Samaj Night Schools was held in the Prarthana Mandir, Girgaum, Bombay, on Tuesday evening, Sir Henry Procter presiding. The total number of admissions during the year 1910-11 was 565. The daily attendance for all the schools was 130. Sir Narayanrao G. Chandavarkar, President of the Samaj, made a few opening observations, which showed that the schools belonged to the Prarthana Samaj Church, and were started in 1870. Sir Henry Procter made a thoughtful speech in the course of which he quoted a very apt definition of what character in education meant, from the late Professor Huxley's writings. Huxley said: "The only true education is that which enables a man to do what he knows he ought to do at the time he ought to do it, regardless of consequences." How many of those who talk glibly of the development of character being the true end of education, are prepared to tolerate this characteristic in their children, dependants employees and subjects?

We have received a copy of the 'Special Delhi Durbar Number' of the 'Manoranjan', a Marathi monthly of seventeen years' standing. It belongs to the better class of Society Magazines and contains articles on literary and social subjects. Its aim is to cultivate the taste and raise the moral standard of the Marathi reading public. The 'Manoranjan' is the product of English Education in India and it has never put out of sight the benefits derived by the various races residing in this country under British rule. On account of its nature and popularity it has become the household

Magazine of Maharashtra. Its circulation, we understand, averages to ten thousand copies per month and no other periodical in the Bombay Presidency and even outside it can approach it in this respect. It is read with eagerness in every town and village and by all classes of society. It is extremely popular among lady readers and the strictest moralist has no scruples in allowing the boys and girls of his family to read it. The best writers and thinkers of Maharashtra contribute to the 'Manoranjan' with a view to make widely known their views on various subjects and to mould public opinion.

For the last two years the energetic and enlightened Editor of this unique publication has been issuing Divali numbers after the fashion of the Christmas numbers of the well-known English Magazines. This year he has issued the 'Special Delhi Durbar Number' quite on the style of the Coronation numbers issued in England. This special number is a volume of 280 pages containing more than 150 nicely executed photozincographs and more than 50 contributions from the best and the most cultured of the Marathi writers and poets of the day. The special articles, especially those contributed by eminent persons like Dr. Sir R. G. Bhandarkar, M. A., Ph. D., K. C. I. E., &c., Sir Narayan Chandavarkar, Kt., Shrimant Sir Gangadhar Rao, K. C. I. E., Chief of Miraj, are of the most thoughtful kind and on a very great variety of subjects. On the whole it will be seen that no efforts have been spared to make the special number as attractive, instructive and interesting as possible. The number is intended not only to have a high value as a collection of portraits and illustrations but also to have a still higher value as a very important and a weighty contribution of permanent value and interest to the Marathi literature of the day. We congratulate Mr. K. R. Mitra on the success of the Durbar number.

The question of controlling gambling on the race-course is not, after all, going to be shelved. A draft Bill has been published, which it is proposed to introduce at the next meeting of the Bombay Legislative Council. The Bill empowers the Local Government to settle the conditions on which licenses will be granted. The statement of objects and reasons, runs as follows: "The increase of gambling on the race-courses in Bombay and Poona has become an evil which calls for remedy in the public interest, and legislation is necessary to deal adequately with the evil. This Bill has accordingly been framed to give Government power to exercise control over horse-racing, as defined in clause 2 of the Bill. The necessary degree of control is obtained by the provisions of clauses 3 and 4 which prohibit horse-racing on unlicensed race-courses and empower the Governor in Council to grant licenses on such conditions and for such

periods as he may think fit. Penalties are provided in clauses 5, 6 and 7 for permitting or taking part in horse-racing on unlicensed race-courses and for contravening the conditions of licenses. Clause 10 enables Government to exempt from the operation of the Act any horse-races, such as gymkhanas, mounted sports, hunt-club races, etc. The Bill is modelled on the English Statute for the licensing of Metropolitan Suburban Race-courses."

The report of the Indian Merchants' Chamber and Bureau for 1910-11, shows that that body has been steadily growing in usefulness and influence. Its opinion was invited by Government in several important projects and it was invited to elect a representative on the Port Trust. Its representation to the University urging that steps might be taken to promote higher commercial education, has met with success. We note that the Chairman, the Hon. Mr. Man Mohandas Ranji, referred in his speech at the last annual meeting to the evils which have grown round horse-racing in emphatic terms and strongly supported the Government's proposal to do something to mitigate them. He spoke of gambling on the race-course as having wrought "disastrous consequences upon the progress of trade and commerce in this Presidency," as "having degraded our commercial life" and as having been the cause of "not a few commercial failures and disasters." All the important Indian firms are represented in the Chamber which owes not a little of its success to the energy, ability and ready tact of the Secretary, Mr. J. K. Mehta.

We are asked to state that the Proprietor Mr. Pestonji B. Mehta has kindly paid Rs. 701 to the Social Service League Famine Relief Fund, Rs. 550 being the amount of sale of Tickets at the special performance by the America-India Cinematograph on Thursday last the 22nd instant and Rs. 151 being the amount of contribution from the Proprietor. Both the Proprietor Mr. Pestonji B. Mehta and the Manager Mr. Katrak deserve thanks for the special performance given in aid of the above Fund.

Mr. Ramanbhai Mahipatram Nilkanth, the Secretary of the Widow Re-marriage Association, writes to us under date the 28th February: "A widow marriage was celebrated at the Social Reform Hall, Ahmedabad, on the 25th February 1912 under the auspices of the Widow Remarriage Association. Bai Ram, daughter of Jala Mulji, aged 22, of the Thayad Garassia caste, resident of Modasar in the Sanand Taluka, was married to Mulu Varsang, aged 26, of the Masani Garassia caste, resident of Badarpakha in the Dholka Taluka. Bai Ram had become a widow at the age of 17."

A valued correspondent, a visitor, sends us the following note from Ahmedabad, with reference to this marriage. "It is always the complaint of pessimists that ideas of Social Reform have hardly penetrated to the masses. The following incident to which I was a happy witness, will have to be conceded by them to be not without some significance. A Girasia Rajput man of about 30, accompanied by a Girasia widow about 21 came to the house of the veteran reformer of Ahmedabad, Rao Bahadur Lalshankar Umiashankar, from a distant village in the interior and requested to be married. They had heard that widow marriage was possible and had come with a witness from the village. On Sunday the 25th, a simple marriage ceremony was arranged at the Social Reform Association, and they were duly married. When questioned, both the man and woman said, that they were quite prepared to face the excommunication, which is

sure to follow a widow-marriage. Verily, an example, to others, more enlightened."

The same correspondent writes: "Mrs. Ranade, President of the Seva Sadan, accompanied by three other ladies of the Seva Sadan, came here day before yesterday, and alighted at Rao Bahadur Lalshankar Umiashankar's. They spent a very busy day yesterday. Among other institutions they visited the Mahipatram Orphanage, which they thoroughly inspected. They expressed their pleasure at the thoroughness of the arrangements, and the care taken of its inmates. To-day they visit the Female Training Colleges, the Ladies' Club, and other institutions."

According to the *Leader*, a novel feature of the present Allahabad municipal election contest is that for the first time a Hindu lady has offered herself as a candidate. Mrs. Mohanlal Nehru, the candidate, is an enlightened lady who ably manages the *Stri Darpan*. She is one of the candidates for the Civil Station ward. We believe, says our contemporary, this is the instance of a Hindu lady offering to serve on a municipal board and we congratulate Mrs. Mohanlal Nehru on her public spirit.

The family of the great reformer Keshab Chandra Sen, has suffered two serious calamities within the last few months. The late Maharaja of Cooch Behar's death has been followed by that of the Maharaja of Mayoorbhanj which took place the other day. The two Chiefs had married the two daughters of Keshab Chandra Sen and the deepest sympathy will be felt for the widowed sisters. The Maharaja of Mayoorbhanj was a highly esteemed and estimable nobleman. He was an ardent member of the Brahma Samaj, a leader of the Industrial movement, and a liberal patron of Science. As an administrator, he was remarkable for his sympathy for the poorer classes. The death of such a man is a great loss to the community.

A valued friend writes from Cambridge: "On February 10th in Cambridge Indian and English friends were gathered at their usual house of meeting, when an older Member of the University read a paper on "Students' Life in Cambridge 150 years ago." This contained many amusing anecdotes and descriptions relating to the period when the students wore knee-breeches, lace waistcoats, cuffs, powdered wigs, trousers being then unknown—After the paper was finished further information was asked and given, some of the Indian Undergraduates also kindly answering questions as to their life in the Indian Universities."

The Council of Regency of the State of Faridkote, is doing much under the guidance of the President Sardar Bahadur Sardar Dayal Singh Man, to reform social abuses and to improve the moral and material condition of the people. The annual Administration Report of the State is, perhaps, the most picturesque and unconventional document of the kind ever issued. The Sardar Bahadur speaks therein out of the fulness of his heart. The young Chief of Faridkote was married during the year, and owing to the influence of the President of the Council of Regency, backed by that of His Highness the Maharaja of Patiala, nautches, liquor and all pernicious customs were set aside during the marriage festivities. The President is a warm supporter of the social reform, social purity and temperance movements, and his real and enthusiasm for the improvement of the people of Faridkote is beyond praise.

Mahomedan opinion in Lahore seems to be quite enthusiastically in favour of Mr. Gokhale's Bill for the better provision for the diffusion of

elementary education now before the Imperial Legislative Council. The *Observer*, the leading Moslem journal of Lahore, writes in a recent issue:—"The enthusiasm in Lahore in favour of the Hon'ble Mr. Gokhale's Elementary Education Bill is remarkable, to say the least of it; and that its main principles have received their enthusiastic support has been emphatically demonstrated. The voice of opposition—or what little of it, the Bill had encountered in certain quarters—has been silenced, at least so far as the Punjab is concerned; and there can be no doubt as to the feeling in Lahore being a correct index of the view of the community all over the Province. Indeed, Muslim Lahore has only endorsed the general opinion of the Indian Musalmans as a whole, an opinion which had already found such forcible and unmistakable expression at the sittings of the All-India Muslim League and the All-India Muhammadan Educational Conference. It is, therefore, to be hoped that both the Government and the non-Muslim public remain in no uncertainty as to the attitude of the Indian Musalmans about the chief provisions of Mr. Gokhale's Bill and that they are convinced of the strength and universality of conviction with which the Muhammadans endorse the idea underlying the measure."

There is a world of sound sense in the observations of the *Pioneer* against postponing the spread of elementary education among girls for want of qualified female teachers. The remarks apply equally to elementary education among boys also. The plea that more harm than good will be done if the spread of elementary instruction is allowed to outrun the available supply of trained teachers, is a specious one and is merely an excuse for inaction. The *Pioneer* says: "We would prefer not to insist upon too high a standard at present but rather to allow the movement in favour of educating girls to gain strength by the increase in numbers attending primary schools of the ordinary type. At present most parents absolutely decline to pay any fees for female education, so that the whole expense has to be borne by Government or the district boards and municipalities. In the circumstances it is better to aim at spreading the movement and allowing the villagers to become accustomed to the idea. To conservative minds, steeped in ignorance and caste prejudice, the mere fact of a female teacher being sent to manage a school is so great a novelty, that all sorts of suspicions are at once aroused in the village. But if the old Brahman pundit of the village school is told that he will receive a capitation grant for every girl attending it, he goes to his friends and relations and uses his great influence in favour of the proposal. When once the villagers break away from the old habit and become accustomed to sending their girls to the village school, the outer rampart is broken down and the fortress is nearly gained."

We are greatly relieved to see that the Viceroy's speech has had a reassuring effect on Bengal opinion as to the consequences of the establishment of the proposed University at Dacca. Dr. Rash Behari Ghose who headed the deputation to the Viceroy has, says the "Leader," authorised an "Indian Daily News" representative to state that now "every reasonable person was and ought to be satisfied that there was no cause for alarm as regards the future of University education in Bengal."

The Hon. Mr. P. S. Sivaswami Aiyar who assumed office last week on appointment as a Member of the Executive Council of the Governor of Madras in succession to the late Mr. V. Krishnaswami Aiyar, is a gentleman of cultured tastes and, though a warm sympathiser with the aspirations of his countrymen, he has kept himself rather in

the background as regards most public movements. This is to be attributed as much to a certain constitutional shyness as to a reasoned preference for influencing the course of affairs in unobtrusive ways. Or, it may be that he is so painfully conscious of there being two sides to every question that taking a definite and strong line in any particular matter seems to him a sort of intellectual sacrilege. It is to the credit of Government that they have penetrated behind his self-imposed mask and recognised the sterling merits that he has so assiduously sought to hide from the public gaze. We believe that Mr. Sivaswami Aiyar with his quiet ways which are calculated to disarm opposition, is likely to exert a more permeating influence on his colleagues than his predecessor who had the knack of stimulating opposition.

In contrast to the treatment accorded to British Indians in self-governing British Colonies, is the consideration which is shown to them in Crown Colonies. But, we doubt, if even in Crown Colonies they are anywhere so cordially esteemed as in Trinidad. The *Tribune* of Lahore quotes from the *Trinidad Mirror* an account of a banquet given in honour of the Delhi Coronation Durbar by the East Indian National Congress of that Colony. Among those present were His Excellency the Governor, Sir George Le Hunte, the Chief Justice, the members of the Executive Council, all the principal European officers of the Colony, most of the principal non-official Europeans, including editors of newspapers and Canadian Christian missionaries. There were Hindus, Mahomedans and Indian Christians also sitting at the same table side by side with the European officials and non-officials. The *Mirror* which devotes ten columns to report the speeches says: "His Excellency the Governor sat in the centre of a table.....with the President of the Congress (Mr. C. D. Lalla) on his right and Mr. F. E. Hosein on the left and every alternate seat was occupied by a prominent Government official and a prominent East Indian. The effect was very marked indeed. In his speech Sir George paid a glowing tribute to the unsullied loyalty of Indians and spoke feelingly of the 'wonderful country which had survived thousands of years, which was a civilized, cultured nation while Europeans were practically savages.' He was all admiration for the old nation which held its own when wave after wave from the centre of Asia surged over it." His ideal of British Government his interpretation of England sending to India her best men, was not to rule and to govern, but to work and to live—to work for Indians. The *Tribune* also gathers from the speeches delivered by Mr. C. D. Lalla, the President of the Congress and Mr. F. E. Hosein that our countrymen are contented and happy under the new Governor Sir George Le Hunte.

We cannot help thinking that the Hon. Mr. Dadhaboy's choice of the income-tax payer in British India as the person standing in most urgent need of relief, was far from judicious. In a country where the average income, is as low as it is in this, the man who gets one thousand rupees a year is a comparatively affluent individual. Of course, if the finances of the country in other respects showed signs of overflowing abundance, the income-tax along with other taxation would be a proper subject for reduction, but, in the absence of any such circumstance, the discussion of the lowering of its incidence was a waste of time. We are not aware that any representative body of public opinion has favoured the idea, and we agree with the members, official and non-official, of the Viceroy's Legislative Council, who thought that the mover of the resolution had not chosen the best time for his suggestion.

CONTENTS.

Editorial Notes.
The End of Mr. Basu's Bill.
Mrs. Ranade on Woman's
Sphere of Work.

A Ladies' Party in Amraoti.
The Bombay University
Convocation.
The Seva Sadan Society.

THE INDIAN SOCIAL REFORMER.

BOMBAY, MARCH 3rd, 1912.

THE END OF MR. BASU'S BILL.

The fate that has befallen Mr. Basu's Special Marriage Act Amendment Bill must by this time be known to our readers. Mr. Basu moved on Tuesday in the Viceroy's Legislative Council that the Bill be referred to a Select-Committee, and after a prolonged and interesting debate the motion was rejected by an apparently overwhelming majority of 42 against 11. We cannot say that the result has come upon us wholly as a surprise, though we had not altogether despaired of the measure passing into law notwithstanding the opposition of the Local Governments and of the less enlightened section of the orthodox community. But although for the time being we are defeated, there are several circumstances attending the defeat on which we have good reason to congratulate ourselves. In the first place the majority against the Bill when analysed is much less formidable than it looks on paper. The Viceroy's Legislative Council as at present constituted consists of no more than twenty-five elected non-officials and six nominated non-officials. The rest are officials bound to vote with the Government. Of the elected men, two are European representatives of the Calcutta and Bombay Chambers of Commerce, who except when their particular interests are in question generally vote with the officials. Similarly among the nominated non-officials two, representing Indian Commerce and the Eurasian community, should be left out of calculation. Sir Sassoon David, we believe, was not in Calcutta and Mr. Madge no doubt cast his vote on the same side as the officials. We have not before us the list of members who attended the meeting but assuming that all the non-officials were present, the majority against the Bill was only six, counting only the Indian non-official members whose attitude alone is of significance. Surely this is not a majority at which reformers need stand aghast! If we turn from the mere numbers to the individuals, our satisfaction is still more considerably enhanced. Mr. Basu himself spoke with courage and feeling. He was enthusiastically supported by Mr. Dadabhai who confessed to having criticised the measure at its introduction under a misapprehension as to its effects. Mr. Jinnah, Mr. Mudholkar, Mr. Haque, Mr. Gokhale, and Mr. Bhugri, strongly supported the Bill. Mr. Subba Rao, while criticising the Bill, thought that it should be allowed to go to a Select-Committee. The only thorough-going opponents of the Bill among the Hindu members were the Maharaja of Burdwan and Pandit Malaviya. Sir G. M. Chitnavis expressly dissociated himself from the Maharaja of Burdwan's extravagances and declared that he realized the hardship which the existing law entailed upon a large number of people who, with ideas broadened by education and travel but firm in

the faith of their forefathers were anxious to ensure homogeneity and vigour to the Indian races by free inter-marriages without moral compunction and consequential legal disadvantage.

The Government attitude was explained by the new member for the Home Department of the Government of India in a speech the tone of which was in marked contrast to that of his predecessor when the Bill was introduced. Sir Reginald Craddock declared at the outset that in so far as the Bill sought to leave it open to individuals to replace or supplement religious ceremonies by a civil contract the proposed measure was in consonance with advanced Western ideas and it was impossible for Government not to sympathise with the earnest reformers who wished to place this greater liberty within the reach of their fellow-countrymen. This, it will be admitted, is a very great improvement on the attitude of the late Sir John Jenkins who seemed to hold that to be a reformer was a crime against society. "But", Sir Reginald Craddock, the new Home Member, went on to say, "they were now asked to legislate not for Indians as such, but for persons who fell within the category of these several faiths specified in the Act of 1872, and they were asked to pass a measure which would have the effect of declaring that religion was unessential to their marriage laws and that not only with regard to mere form of sentiment but with regard to the people who were committed to marry one another." We have taken the sentence from the best report of the debate available in Bombay at the time of writing, and we must say that it hardly makes any sense. It will, therefore, be wise as well as fair to Government to await the full text of the Home Member's speech for any further comments. It is, we think, evident, however, that something was said implying that, though unable to accept this Bill, Government realized the necessity of providing some alternative to the orthodox ritual for those who for conscientious reasons were unable to take advantage of it; and we are encouraged to hope that such a measure will not be long in coming. Reformers are inured to waiting but the reputation of British rule as an enlightened rule is rather concerned in this matter. It cannot take shelter behind the prejudices of orthodoxy which has nothing to lose in the way of enlightenment. The simple issue before the country and before the civilized world is whether Indians, who dissent from the traditional interpretation of their ancestral faiths, are or not to be provided with a legally valid form of marriage independently of the orthodox rite. If this be not done, it will mean that, under the name of maintaining religious neutrality, Government are really forcing dissenters to be untrue to their consciences and their deepest convictions. This is not a position which any British Government would care to occupy for long in the eyes of civilized humanity.

Miss Nirmalabala Nayak, of Bethune College, Calcutta, has been awarded Ramtanu Lahiri's gold medal on the result of the last B. B. Examination. She holds two silver medals also. She is the first lady graduate from Orissa.

MRS. RANADE ON WOMAN'S SPHERE OF WORK.

(From our correspondent.)

Mrs. Ramabai Ranade and the three lady workers of the Poona Seva Sadan who have volunteered their services for famine work are commencing their work at Palanpur. They had to halt at the place for a few days, and taking advantage of Mrs. Ranade's presence there, the leading ladies and gentlemen of the place requested her to deliver a lecture.

Last week Mrs. Ranade delivered an address at the Vela Mata Shala to an audience of about 350 ladies. The proceedings commenced with the singing of songs of welcome to Mrs. Ranade by some local ladies. The following is a summary of the address which was then delivered:—

It was the first time she had gone to that part of the Presidency and naturally she could not boast of having any old friends there. The work of famine relief had brought her and her friends there and they had, accordingly never expected to visit any local institutions. Fortunately they had to halt there for a couple of days and it had given her great pleasure to accept this kind invitation and visit girls' school and other similar institutions, which had pleased her very much. She also gained something further because her two days' stay had given her an opportunity of making friends with Gujarati ladies.

Till then she had no exact idea as to what extent female education had progressed in Gujarat but from what she saw at Palanpur which she supposed could be taken as typical of the province she could very well feel satisfied with the state of things. She complimented the people on their earnest efforts in the cause of female education so far as its elementary side goes, and particularly eulogised the attempts by the Jain leaders to put a stop to the practices of Kanya Vikraya and child marriage. Upon these efforts the people could very well congratulate themselves. She dwelt at great length on the help the cause of education was likely to receive from girls being married at advanced ages over 17. Till this age, she firmly believed, it was necessary for them to continue their studies if they were to turn out good wives and mothers. She advocated the usefulness of some English being taught to girls, and expressed her satisfaction at the sewing, needle work and embroidery (bharat) work done by the young girls as also at the enthusiasm with which they attended to their work at school.

She had nothing but praise for the local efforts to start a class for the education of grown-up women.

The next point she dealt with was the benefit of religious education and the good effects of the lives of the great men and women, who have moulded the past and were contributing to the present history of England, America and other foreign countries, being taught to young girls at school. This would lead to the development of character which was the great need of the hour. She advocated the necessity of greater freedom being enjoyed by girls as that would develop their social virtues in which development, according to her, lay the essence of the spirit of modern times.—She then referred to the condition of widows generally and especially young widows. Women of western countries were far ahead of their sisters elsewhere, in the matter of education, philanthropy and humanitarian service and this could be traced to their being actuated by the spirit of service. She exhorted young widows not to feel dispirited though for a time they might feel that life had lost all charm for them, who had been left with no one to feel

interested in. Miserable as life appeared to them, they very well could if only they would derive consolation by occupying themselves in the service of humanity. She and her widowed sisters would be guilty in the eyes of God if they did not use the gifts which were woman's natural heritage in the cause of social progress, irrespective of their condition. Life was, indeed, a great trust, and no amount of personal distress ought to be allowed to prevent them from doing their duty by their own sisters and their own countrymen. To her God was love, and the great gifts of charity, affection and tenderness with which he had endowed woman, should be used by her in being the mother of the motherless, the helper of the distressed and the supporter of the unfortunate. That was the best way in which woman could worship God because there was God in everybody who needed that service. In short there was no reason why they should look upon their little family as their only family. She appealed to them to look upon society as their family and the service of such society as the service of God. She spoke in high terms of the services of the Western Sisters of Charity and Sisters of Mercy and praised their efforts directed towards the amelioration of the condition of the distressed. In the end she exhorted Indian women to imitate the life of the Sisters of Mercy, who worked strenuously in Hospitals and elsewhere knowing no distinction of caste, creed or sex.

Mrs. K. Patwardhan wife of a local doctor then translated the speech in Gujarati: Mrs. Annapurnabai Apte, one of the lady volunteers accompanying Mrs. Ranade, and herself an accomplished midwife and nurse then spoke about the need of a wider diffusion among Indian women of the knowledge of nursing and midwifery and explained how ignorance in these matters was responsible for the growing heavy mortality of women and children. She advocated the formation of classes to spread this knowledge among women and appealed to the charitably disposed to direct a portion of their money in that direction. Her speech was translated in Gujarati by Mrs. Sitabai, Head Mistress, of the local girl school who also made some remarks on female education. A vote of thanks by Mrs. Ladubai terminated the interesting proceedings.

A LADIES' PARTY IN AMRAOTI.

To THE EDITOR, *The Indian Social Reformer.*

Dear Sir,

May I request you to be kind enough to insert the following few lines in your esteemed paper:—

On Wednesday the 17th instant, the local Vanita Samaj (Ladies' Association) gave a farewell pansupari party to Mrs. Rustomjee, wife of our popular Deputy Commissioner who has been transferred to Nagpur. There was a good attendance. The proceedings commenced with songs by girls. The Secretary Mrs. Manoramabai Paranjpe in a short suitable speech thanked Mrs. Rustomjee for the interest she felt in the progress of the Samaj and expressed on behalf of the ladies of Amraoti their keen regret at her approaching departure.

Mrs. Rustomjee replied in suitable terms. After praising the work of the ladies she assured them that she would continue to take the same interest and wished them every success in their endeavours.

Songs, pansupari and garlanding terminated the pleasant function.

Maltekdi Road,
Amraoti,
18th January, 1912. }

I remain,
Sir,
Yours truly,
L. V. KARKINI.

BOMBAY UNIVERSITY CONVOCATION.

VICE-CHANCELLOR'S ADDRESS.

(Concluded from the last issue.)

That word *character* has been to the front of late and much has been said about education and character. I am not sure all mean the same thing when they use the word character and complain that in respect of it our educational system has been a failure. I often hear a remark made by very respectable Englishmen, that men of the older generations, not educated in our modern schools and colleges, were of better character than their English educated successors. That they were, if character means knowing how to please and flatter. Many of the older generations, talked meekly, praised power to its face, and in their heart of hearts despised it as the power of the "*Mlechhas*." We have got over that. When it is said that we want men of character, what is meant by the wise and discerning is that we want men whose mental and moral equipment is such as to enable them to interpret truly and soberly, by thought and conduct, the age in which they live. And that is the special function of a University. Years ago, addressing the students of a University in Scotland, the late Mr. J.A. Froude spoke as if the business of a University was to teach its alumni how to eat bacon rather than to read Bacon. My old Principal of honoured name—Dr. William Wordsworth—used often in his classes at Elphinstone College to tell his pupils that if their sole ideal was to get on in life, they had better leave College and University and get their education elsewhere. There are other institutions where perhaps we are better taught how to earn our living and succeed in life. But civilization, progress, mean more than that, and in these days of problems and conflicting forces, political, religious, social, and industrial, we want educated men who can understand their true meaning and teach those around them not to lose their balance but learn to live in harmony with the best spirit of the time. This is the character we require, and if our Universities as seats of learning, do not give it, they fall in their duty.

To make my meaning as clear as I can make it, I will take two concrete illustrations with special reference to the duty devolving in this age of perplexing problems on us as Graduates of the University. And the time is specially opportune for that, because the whole of India has solemnised by loyal demonstrations the visit of our Sovereign and the Queen-Empress to this dependency of the British Crown. That visit is a historic event in the annals of this country. We have all joined in welcoming Sovereignty and have read in it the birth of a new life for the country, bringing England and India in closer unity than before. But how many of us really comprehend the meaning of that or take it as something more than a pious and loyal sentiment, not a solid conviction, warranted by the facts. We shall find not only Indians but even Englishmen in large numbers, who are pessimistic about the future and who believe that the East is East and the West is West, that the Englishman is a materialist, hard-hearted, commercial and cold, and the Indian a mystic, dreaming, superstitious, and slow to move, and the idea of mutual understanding and concord between the two is more or less moonshine. It looks as if it were so. The Englishman came as a trader and settled as a ruler. Wherever he goes, he makes Empire and established his power and his commerce. The Indian cares not for adventure of that kind, for gaining other people's territory. Ergo, it is said, the Englishman is materialistic and selfish, the Indian spiritual and selfless. The Englishman condemns their treats learning as priggishness, and philosophy as mere dreaming. He wants action, his ideal

is, the practical and the positive. The Indian, on the other hand, is the very negation of all that. Ergo, the two cannot unite. This line of reasoning prevails generally and is responsible for many of our misunderstandings. That it is a false conception of the Englishman and the Indian is proved by one fact. When we read the lives and careers of English Statesmen who founded and have contributed to the maintenance of England's rule in India, what strikes us is the gift of *avatar* which they possessed and manifested in the government of Indian's people. Equally striking is the lesson of the life of our late Queen-Empress Victoria. Reading her letters, one feels enthralled by this gift of *avatar* which she eminently possessed and manifested in her relations to the Indian people as their Sovereign. Her solicitude for the young Maharaja Dhuleep Singh, because here was a scion of a royal family deposed, her bleeding heart for the suffering and the sorrowing—these are history. But turn to the other side of the scene—how her Indian subjects entered in a spirit of attachment into a loyal worship of the Queen's life and love. When the mournful news of the demise of our late King-Emperor, Edward VII, was telegraphed to India and spread through every Indian city and village, I happened to be in a village and, not having heard of the news, I was surprised to see a bustle in the rural life, and the villagers in small groups standing in the streets with woeful looks and speaking as if something untoward had happened. "What is it?" I asked some of them. "The Queen's son is dead" cried several voices. The Queen's son? You mean the King." "Yes," said one of the elders of the group; "he was our Raja but was he not a son of our Queen also?" Here was an Englishwoman's heart understood by and enshrined in the hearts of even her illiterate subjects. It has become a commonplace to say that the Indian people are loyal to the British Throne, because worship of Royalty has been their creed. But that alone does not account for the Indian spirit. It is the gift of *avatar* which Royalty has manifested since Queen Victoria's time which has drawn our Sovereign so close to the bosoms of his people in this country. And the Sovereign represents his people. But that is not the only test which may be applied. The Englishman strikes us as a trader who came and conquered the country; and that we think betrays his materialistic spirit, which we Indians with our inborn passion for peace and amity cannot admire and appreciate. But we forget that the Englishman's materialistic spirit manifested by his Empire-making passion was also the spirit counselled to Kings of old by our Shastras: "Be on the watch to conquer the weaker kingdoms and make them your own; having conquered them, govern by wise toleration of the usages of the people conquered." This was the polity preached by Yajnaalkya, the idealistic yet most practical sage and legislator of Hinduism; and antiquarians like Sir Ramkrishna Bhandarkar tell us that ancient Hindu rulers conquered foreign countries and carried their trade and civilization to them just as the Briton has done in modern times. The Indian, it is said, is mystical, the Englishman is not. I have seen a painting by the celebrated artist Millais, called the "Boyhood of Raleigh"—a thin, fragile boy sitting on the seashore and watching with wistful eyes a ship sailing far into the sea and disappearing. Raleigh was a dreamer; a mystic; and Millais draws there the English character in its best light. Darwin was a dreamer, so was Cecil Rhodes, the Empire-builder of Africa, who even on the eve of a war, found time to bury himself among his favourite books, with "the Gospel of Buddha" among them, and dreamed visions like a mystic under moonlit skies and in the sight of mountains and vistas and valleys. The laws and songs of a people best attest their nature and inward character. He who has studied carefully the growth of Common Law in England and the growth of

Hindu Law under Hindu rulers cannot fail to notice distinct traces of an identical national temper and growth—a regard for usages, a cautious advance, and an anxiety to reduce, customary laws to a general principle. The technicalities of the Common Law working injustice in the name of law, led to the law of Equity in England. So in India, as Sir Henry Sumner Maine has shown in his instructive pages, the rigours of the Shastric law were softened by the law of equity devised by the sage Narada. And how largely the mystical and spiritual element dominates the literature of England and Scotland—how the English language more than any other modern language has grown rich with the sword of spirit—is best known to those who have watched its fortunes and weighed it with our own songs and hymns. If the Briton's instincts are conservative, law-abiding and order-loving, so are those of the Indians. If the Indian is home-loving, so is the Briton with his "Home, Sweet Home." Here are what constitute naturally the meeting points of the two, if we will but discern them. We hear a great deal said about promoting social intercourse between the two—and clubs, parties, sports are recommended. They are good in their own way. But good up to a certain point. The Empire hangs on higher forces. Spirit must join and speak unto spirit—it is literature, the philosophy, the religion, and the highest that is achieved by both in the world of thought and action that more than anything else can make England and India find each other day by day and recognise the spirit of unity that binds them amidst the din and noises of the restless life of the age. Our prejudices, our differences, our conflicts of interest and duty are there, and will always be there, whether they are born of race or religion. If we allow ourselves to be guided by the passing fretful events of the day and the passions of the moment, we shall mistake the true meaning of the age. It is the special merit of liberal culture—the distinguishing feature of a University training—to endow its recipients with the artist's selective and discriminative power, which sees the permanent behind the passing, and discovers the gold in the dross as constituting the higher and therefore enduring spirit of the times in which we live. What we need to understand aright the movements of the time in spite of its weakness, sin, its follies, and its frivolities, is a capacity for a clear vision of the truth—a due conception of the intensest unity of the complex forces of the whole life around us. That is the spirit of a Universitas—hence the term University. There is a passage in Milton's *Areopagitica* which appears to me to sound its note for all of us, subjects of His Majesty, even at this day: "Lords and Commons of England! consider what nation it is whereof ye are, and whereof ye are the governors, a nation not slow and dull, but of a quick, ingenious and piercing spirit, acute to invent, subtle and sinewy to discourse, not beneath the reach of any point the highest that humanity can soar to."

It is the lack of this clear vision of truth that is responsible for the judgments we pass on another notable phase of the times. Education, we thought and hoped years ago, would break down the barriers of caste and creed and help materially towards a common brotherhood. But what do we see now? Sectarian movements, a rising conflict of creeds, caste conferences. We have talked and hoped for nationality and the result is narrowness. It is argued from these appearances that instead of advancing we have receded, and the old words "*divide et impera*" are said to be the ruling spirit of the age. This phenomenon is not peculiar in this country. It is observable even in Europe. When Scotchmen the other day objected to the candidature of a grandson of the late Mr. Gladstone for a seat in Parliament as a representative of a county in Scotland, on the ground that he was of English, not Scotch descent, they were, it was complained, but betraying

a parochial patriotism, the wave of which is running all over the civilised world in some form or another. "Caste," observed a respectable paper in England but a few months ago, "is as strong in Scotland as in India." That must be an exaggeration; but that such a remark should be made and that such an event as that I have mentioned about the late Mr. Gladstone's grandson should occur shows, it is said, the temper of the times. I have seen a book where an English writer condemns the Oxford and the Cambridge graduate of the day as a narrow-minded youth, who cares not to know and move among his people, but lives a law unto himself, as if he were a superior being with the result that the sectional spirit between the man of education and the man in the street—the working men—is being widened day by day. I know not how far that is true. I can only say that the higher signs of the age, speak otherwise. The University Extension Movement, the number of English women of high families becoming nurses to serve humanity and live the life of the Cross—here is an indication of the true light of the age and the strength of England's greatness in the midst of what appears dark. As to India and what she has achieved under British rule towards a union of hearts among its millions divided by race and caste, I venture to think that before we pass judgment on the age in which we live and condemn its civilisation as a failure because of the sectarian movements which divide us for the moment, we must examine carefully the conditions which have brought it about and the true lesson they point. The spirit of the times under British rule has given the impulse of a new life to nearly every caste and creed; each is now at the first stage of that new life; and each is but lisping the language of it. Where but years ago a few castes or creeds ahead of the rest in virtue of circumstances that prevailed before the British rule, had it all to themselves, now the field is opened to all. The spirit of individuality or personality is speaking in and through each. In the first burst of this new life, self-assertion and the narrowness or exclusiveness due to it are inevitable. Each creed and each caste seems to look to itself as if it was and ought to be all in all. Its sense of unity with the rest seems to be overlooked in the flush of the new life. Nevertheless, it is that sense of unity which is the gospel of the age that is striving to come out and expand through each sect or caste. A similar phenomenon has marked the progress of Science. There was a time when Geology, Astronomy, Chemistry, and Physics seemed as divided subjects, with no bond of unity. Mind and matter were felt as if they were two separate camps. But after much travail, scientists have come to recognise that the line between the different sciences is but an appearance, and that the dividing strata, as a great Scientist reminded the world but a few months ago, are wearing thin. The same phenomenon marks the progress of social institutions. The present ebullition of the sectarian spirit is but the first stage natural to the succeeding stages of advance. We are all trying to come to our own like the prodigal in the parable. All depends on how we use the movement of the times. Men of superficial minds, who cannot have a vision of the whole who take their opinions from their narrow spheres and the current phrases of the day, will use them for breeding division and rivalry. But wise men look ahead, and discern that if they but do their duty and teach their fellows by their own language and lives to discern the unity that is striving to come out of all this multiplicity, things appearing to disunite will stand before us in their true perspective and make the times yield their rich harvest in the near future.

This is the duty devolving on us as graduates of a university. The problem around us is day by day increasing in its gravity, and the times are becoming tumultuous because a higher and advancing civilization means more than the removal of old evils and old superstitions. Every situation has its own

perils. When you have removed one superstition from society by enlightenment and given it a new light a new superstition is ready to take its place. We must meet the pressing problems of the day not by quarrelling with them and deploring the times in which we live and the conditions of our surroundings but with the temper of steady, sympathetic, and sober manhood. That ought to be the mental and moral endowment of university men in particular. Of such manhood our King-Emperor and our Queen-Empress have left us an example as the most precious boon of their visit to their Indian subjects. On all sides, by all people, high and low, that Royal visit has been acknowledged to have been an unqualified success. The splendour and magnificence of the Coronation Durbar at Delhi, the perfection of the arrangements made down to the minutest detail, manifesting once more the organising capacity and high calm of Britons, the spirit of harmony among all classes, the unprecedented outbursts of the people's attachment to the Throne, and the conquest made there of Indian hearts by Their Majesties wherever they went by their homely and therefore right royal ways are fresh in the minds of us all and engraved in the hearts of the people. These the future historian will chronicle as among the most magnificent triumphs of British rule in India. But of all the events and the incidents of the Royal Visit there is one, little by itself and therefore apt to escape attention and study but, in my humble opinion, greater than all these events because it invests the Visit with a character of deep solemnity and sanctity. From Calcutta Their Majesties came down to Bombay to take their departure to England. The farewell demonstrations in the streets and on the Apollo Bunder were marked by the highest enthusiasm. In the Reception Pavilion on the Bunder Their Majesties received homage from the high officials, the Indian Chiefs, and the prominent citizens assembled on the occasion. Then came the moment for Their Majesties to leave the Pavilion for the Royal Steam-launch which was waiting to take them to H. M. S. "Medina." That was the published programme. Their Majesties with that quiet dignity which marked their steps everywhere came down the *dais* whence they had received the farewell homage: but instead of moving in the direction of the steam-launch they slowly and calmly marched in the direction of the large Amphitheatre, where thousands of people had gathered to have a last look of their Emperor and their Empress before their departure from these shores. That was an unexpected move, it was not part of the published programme. It was the Royal inspiration of the moment. The steps were taken and both their Majesties, reaching the end of the Pavilion towards the Amphitheatre stood but a few minutes—three or four, I think—eyeing the assemblage there and receiving once more the enthusiastic cheers of the crowd. It was the most solemn moment of the scene, those few minutes formed the crowning event of the Royal Visit. It divinely touched the hearts of all because of the marked simplicity and spontaneity and grace of that little and yet right Royal act. With hearts heavy because they were parting from their subjects amongst whom they had moved and won their way into their hearts, with eyes bedimmed with tears, struggling to come out as those who were near could see. Their Majesties stood silent calm, collected like power at rest. What emotions, what thoughts must have passed in their minds during those few minutes! We can more than guess. Those few minutes were verily the Sabbath of the Royal Visit to India. It was then in that parting scene that Their Majesties flung themselves, as it were, into the silence of God, Sovereign and subject became one; and by his very silence His Majesty made the most pregnant speech he had made in India. As I drank in the solemn sight of the few minutes I thought His Majesty

spoke in Miltonic words of Royal farewell and message to his subjects British and Indian: "Go on, both hand in hand, O! Nation! never to be disunited! Be the praise and heroic songs of all posterity. Merit this but seek only Virtue." Such minutes of inspiration may come to us all, high or low, educated or uneducated, if our minds are not gross and our hearts are pure. They are the sudden illumination of the mind and heart. The pessimist Byron spoke of them as the lightning of the mind; the optimist Browning called them "sunset touches;" but other poets with an abiding faith in humanity and the high mission of Man have recognised them as "the gleam divine." Our late Empress Victoria had that gleam when on the morning of June 20, 1837, two hours after midnight the Archbishop of Canterbury, and the Lord Chamberlain called at the Kensington Palace to announce to her, who was then a Princess, that she had become a Queen, she stood for a few minutes with "tears in her eyes but perfect collected and dignified." Those few minutes of tears, collection and dignity have been immortalized by a poetess of renown—Mrs. Elizabeth Browning—as having moved the Empire onwards on the path of progress and prosperity and peace. Those tears, and the composure and dignity that marked them were symbols of the gift of *avatar*—which Queen Victoria possessed. Our King-Emperor George V has given us his vision and his illumination, knitting afresh the bonds of the Empire. To live true to it by cultivating this gift of *avatar*—this capacity of sympathy and a broad spirit rising above the narrowness of caste and sect and position, to meet the commercial, the industrial, and money-making spirit of the age by the higher spirit of love and service is the one duty that marks culture and without it all education and particularly University training is a mere snare and delusion. The times are rich in spite of much that seems troublesome and depressing. The British Crown has shone afresh on us. Our Sovereign has given us the stirring of a new life and bade us all.

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Be it ours to obey!

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We have much pleasure in giving publicity to the following appeal:

The Seva Sadan Society is now three years old. It is a pioneer Indian ladies' Society for training Indian Sisters Ministrant, and serving the poor, the sick and the distressed. In its Girgaum house, for which Rs. 200 a month were paid as rent, there was no room for a Female Medical Ward or a Midwifery Ward. So it removed to a larger house, on Sleater Road, hired at Rs. 350 a month, in which these wards were started. But the number of those requiring ministrations increased and, at the most, there was room only for twelve beds in the new house. In the Girgaum house, there was a large hall useful for lectures and educational work. In the Sleater Road house, there was no such hall. Moreover, this latter house was not close to the Hindu quarter. Again even in this comparatively commodious house divided into two handsome blocks, there was no sufficient room for a large number of nurses, or probationers, or lady college students requiring accommodation and willing to observe our rules. The house difficulty has been a most serious difficulty, and, to solve it, we propose to have our own building on the Gamdevi Estate of the Improvement Trust, only three four minutes' walk from our present quarters, in a better and healthier locality, with the sea and the Hanging Gardens hard by.

In the latest Report of the Bombay Young Women's Christian Association, it is said: "Though from year to year we may not see any very striking signs of progress, when we remember that, only ten years ago, the present building was considered far too large, and that to-day we need one double its size for both Home and Institute, we realise that God has indeed blessed the work, and that He has made it an essential part of the life of the city". If a dominational Society, 86 years old, can show no "very striking signs of progress," a Society like ours, working on unsectarian lines and only three years old, cannot well be expected to show them. But the public is not a loser by the existence of the Society. It was apprehended that a Society, aiming at training Hindu, Parsi and Mussulman lady missionaries for medical, nursing, educational and other philanthropic purposes, and having as its basic principles the two mottoes, "Life is a trust for loving self-sacrificing service", and "One at core if not in creed", would have a very short life unless funds were guaranteed, and the two guarantors themselves have paid Rs. 45,000 out of the Rs. 57,000 spent in 3 years. The surgical instruments, furniture, books and other deadstock cost about Rs. 8,000, and, thus, out of the public money, only about Rs. 4,000 may be said to have been used for current non-capital expenditure. The public are really the richer by the Rs. 82,000 forming the Endowment and Building Fund of the Society, richer by the value of the Ambavli hill plot of 11 acres and a half generously given by Sir George Clarke's Government, richer by the house and garden at Malad where we have our Home for the Homeless and which Seth Chhabildas Lalubhai has promised to convey to the Society, richer, lastly, by the value of the King Edward Sanatorium for consumptives at Dharnapur (Simla Hills), (with its pine forest of about 100 acres and with 7 acres more for a preventorium), started by the Consumptives' Homes Society, Bombay, which owes its origin to the same guarantors and has its office at the Seva Sadan. Not less than Rs. 65,000 have been already spent on the Sanatorium, out of which Rs. 55,000 at least have been spent on buildings, roads, tanks, etc. And the Endowment Fund of the said Society on 30th November 1911, amounted to Rs. 45,700. At the lowest computation, the public of India are the richer by about four lakhs, apart from the value of the work done, owing to the existence of the humble Seva Sadan Society.

On the plot in Gamdevi, we want to build, besides a modest hospital, a large lecture-hall with a gallery where lectures, illustrated by means of a bioscope, can be given to ladies. We should like also to provide quarters for a large staff of nurses, and, if possible, for lady doctors working among the poor free of charge. We, already, have a Parsi Ashram and a Hindu Ashram, and our Islamia section has made a beginning with a small Mussulman Ashram. We want buildings for all the three together, with recreation grounds and guest-rooms and other rooms for poor and middle class ladies of these communities, especially ladies from the mofussil, studying in Bombay colleges and other Institutions.

The Bombay Young Women's Christian Association has spent over a lakh on its buildings, and our building will cost us as much. Out of our Endowment and Building Fund of Rs. 82,000, one half only can be used for building purposes, but out of that half about Rs. 10,000 have been already spent on the purchase of nearly 2 acres of land at Santa Cruz, for our Sisters' Homes, and for Holiday Homes. We have, thus, about Rs. 81,000 available. Even if we postpone building operations at Santa Cruz and Ambavli, we require at least Rs. 70,000 for our Institute and Home at Bombay and we now appeal to the public to help us and trust their response will be a generous one.

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Dr. KALIDAS MOTIRAM, RAJKOT, KATHIAWAR.

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII.

BOMBAY—SUNDAY, MARCH 10, 1912.

No. 28.

*I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse—I will not retreat a single inch—And I will be heard.* WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

A few days ago the Government of Bombay issued revised rules for giving pecuniary assistance to subordinate officials and indigent persons who may be bitten by rabid dogs, to proceed to Coonoor or Kasauli for treatment. We now learn that Colonel Semple, the Director of the Kasauli Pasteur Institute, has discovered a method of sterilising anti-rabic serum without destroying its efficacy, and that the new preparation can be transmitted to long distances by post without injury to its curative properties. Its adoption means, we are told, that treatment can be afforded in remote provinces without the necessity of fresh manufacture on the spot. It is not clear whether treatment with the new serum will be simplified to the same extent as vaccination against small pox or inoculation against plague so as to allow of the patient remaining in his own home. Even if it entails staying in a Hospital for a few days, the new method, obviating as it does a long and tedious journey and a sojourn in a strange and unfamiliar place, is a boon to the section of the public which does not believe in any less elaborate cure of a disease which is of very rare occurrence.

The following report of what seems to be a very hard case will be read with peculiar interest in view of the agitation which has led to the rejection of Mr. Basu's Bill. We must reserve our comments to a future occasion when we hope to have fuller particulars of the case. The Hon. Mr. Justice Chandavarkar and the Hon. Mr. Justice Batchelor have disposed of the appeal of Bai Kashi, a Brahmin woman, the plaintiff-appellant vs. Mansukh Raichand, her husband, who died during the pendency of the suit and in whose room his son Jamnadas' name was substituted on the record, defendant-respondent. The suit was for maintenance of the wife at the rate of Rs. 300 a year; but ultimately a question was involved in it of claim to a property estimated at Rs. 50,000. The Plaintiff was stated to have been married to the man Mansukh over fifty years ago when she was a Brahmin widow of 16, and she has eight children by him. She was discarded in 1901. The claim for maintenance since then with other charges was about Rs. 7,000, which formed the claim in suit. Mr. G. V. Saraya, Subordinate Judge of Ahmedabad, dismissed the suit on the ground that Mansukh being a Shudra or fourth class Hindu of the Ghanchi caste, his marriage, if any, with Kashi, a Brahmin, and a first class Hindu, was illegal as a Chandal union according to the Hindu Law. After discussing at length the texts of the Hindu Shastras their Lordships affirmed the decision of the Lower Court, pronouncing the marriage, if any, to have been sinful and dismissing the appeal. Each party was ordered to bear its own costs.

There is a certain directness and unaffected humility about Lady Clarke's speeches which stir up brainwaves that linger when the words are forgotten. Thus, speaking at the annual prize distribution of the Girgaon Girls' Schools, Her Excellency dwelt in earnest terms on the fact of personal influence and the tremendous responsibility which it entailed on every man, woman and child. In simple words, she impressed on the children that that was a solemn thought and one of which they could not be too often reminded. "We cannot set ourselves," said her Excellency "too high an ideal of life. We must try to check little faults, and to keep our minds as temples into which no unclean thing is allowed to enter. If we do this, the society in which we live must be the better for our example. All who cherish a lofty standard of life and conduct will insensibly help to raise the tone of their associates to a higher level. Let us wage a constant fight against all that is small and low and selfish, let us never lose faith in the ideal life, in what we ought to be and do and say, and let us never forget how unworthy we are of the blessings God has showered down upon us." No better advice could have been given to children or to many who are no longer, though they would be glad if they were, children.

Dr. Miss Kashibai Nowrange delivered a very spirited address on educated men's shortcomings at a series of lectures organised by the Hindu Union Club. Miss Nowrange laid stress on the fact that educated men would not talk to their womankind about the ideas which they had themselves imbibed from their Western education and about the great problems which were agitating the world outside the narrow precincts of the home circle. The explanation is that these ideas are not really incorporated in the mental constitution of many of us. If they were, without a man's taking any special trouble to talk about them, he would, unless he had taken a vow of silence, be conveying his own thoughts and impressions of the outside world to his kin and kin. Naturally, the person who holds the convenient view that women have no business except such as pertain to pots and pans and the duties euphemistically termed those of motherhood, will deliberately avoid giving his female relatives an inkling of what is going on outside the purdah. In justice to educated Indians it must be said that there are very few of this aggressively philistine type at the present day. Many of them can only plead that they talk so much outside that they are perforce reduced to silence at home from sheer physical exhaustion. We trust Miss Nowrange's tenure will have some effect on those for whom it was intended. Perhaps the increasing attendance of women at our public meetings will to some extent improve matters. In any case, men have arrogated to themselves so long the right of criticising edu-

cated women that it is refreshing to see the reverse process commenced in right earnest. The Chair at the lecture was taken by Mrs. Lakshmbai Ranade and we may be sure that Miss. Nowrange's observations were adequately rubbed in by the worthy lady in the chair.

X There is one observation in the interesting and appreciative criticism of the new Marathi play which we print in another column under the heading "Prem Sanyas," which we think, should not be allowed to pass unchallenged. Our valued contributor seeks to justify, or at any rate to palliate, a married man's love for a woman other than his wife, by excuses based mainly on the fact that he was married early in life to a girl not of his choice. If this argument holds for the husband, it must hold equally for the wife, and that would mean that persons who were married according to the custom of the country, are subject to no moral restraints and are free to carry on with any body they may take a fancy to. This is a dangerous doctrine, and as untrue as it is dangerous. Human beings have higher duties than making love to persons of the opposite sex. If it is asked what should a man or woman, who is already married, do if he or she unfortunately happen to contract a predilection for a third person, the answer is plain. We do not think they need commit suicide which, apart from all question of religion, is much too melodramatic a way of quitting this world for any person of ordinary common sense. The world is a fairly large place, and it must be possible for the two persons, if they have an atom of resolution, to live their own lives absolutely apart from each other. They would also do wisely to try and find out the excellences of their lawful partners, and accustom themselves to dwell on their bright points to the exclusion of their failings. Every human being embodies an ideal which the eye of love, and it alone, can visualise. If one only think of it how much there is to feel for and sympathise with in the lot of the average Hindu wife. Her absolute devotion to her husband, if nothing else, should plead for her with a person of any sensibility. X

The important scheme of reforms which the Senate of the Bombay University took in hand some four years ago, at the instance of His Excellency the Chancellor, was carried to a satisfactory conclusion at the meeting held on the 1st instant, when the revised B. A. curriculum which had been sent to the Syndicate for drawing up a detailed syllabus was adopted *rem con.* We believe that any one who views these reforms with an unbiassed eye, must admit that they constitute an immense improvement on the old order which they now replace. The Previous examination, that unique fifth wheel in the Bombay University coach, has been declared superfluous. The subjects for the Arts and Science courses have been reduced in number, and increased in depth. The B. A. course has been brought in line with sound principles of University education, and with the practice of most modern Universities in India and elsewhere. We do not want to discuss the matter further on this occasion but as an entirely misleading account has been given by a contemporary of the circumstances in which the Senate adopted the resolution to make English History an optional and not a compulsory subject, we may take this opportunity of stating the actual facts. When on the basis of a so-called compromise—since repudiated by one of the parties—it was resolved practically without any discussion to make English History compulsory for the B. A., there were protests in and out of the Senate both against the procedure and the subject matter of the compromise. It meant that the Senate was to be reduced to the position of a body recording

arrangements agreed upon elsewhere between individual members. The Government intervention was avowedly on the ground that the Senate had not had adequate opportunity for discussing the principle of compulsory English History, and was thus really in the interests of free debate. There was no such ground for reopening the question on the present occasion. Sir Pheroze Shah Mehta's amendment to reinstate English history as a compulsory subject was on the face of it absolutely irregular, and it could have made no difference in the result as the final voting conclusively showed. It could have only caused more delay to the great inconvenience of the affiliated Arts Colleges which have, as it is less than ten months to arrange for the new curricula.

The two recent cases of Indian girls, both on the Bengal side, having married Englishmen, have alarmed a writer in the *Punjabee*. "The moral which can be drawn from them," he writes, "is that Indian womanhood is also undergoing a momentous change, and that the change which has so far manifested itself in remarkable instances, is not encouraging for the ancient civilization and national instincts of India. A Panjabi youth who received his education under English teachers and English environments often said that Indian girls might be good enough to be his cousins or aunts, but how could he ever kiss an Indian girl? The young man has since married an English woman. What guarantee is there that Indian girls, brought up under similar environments, will not begin to think Indian youths good enough to be bearers and butlers, babus at the best, but as for husbands how can they touch the dirty niggers? I would rather that they remained illiterate drudges in the house than they should become *memsahibs* and learn to despise and look down upon all that is Indian." What a prodigious fabric this to build on two exceptional instances."

The writer, however, gives some excellent advice to the Hindu leaders of the Punjab: "What we are suffering from," he writes, "is the absence of adequate provision for imparting proper education to the girls. The education given in indigenous schools on the whole is not good enough to prepare our girls for their proper place in life. The education imparted in schools managed by foreign agencies is not suited to the requirements of Indian womanhood. It should be borne in mind, however, that there is a great demand for higher education among the girls and so far very little has been done to meet that demand in this province. The school at Jullunder is fairly good so far as it goes but it does not go very far. It does not seem to have occurred to religious societies and private benefactors to do something for the education of the girls. There are so many private Colleges and High schools in the Punjab but not one for girls. The Arya Samaj has got the largest College for boys but a wretched girls' school, comparatively, for girls. Nobody seems to think that it is at least as important to make good "Aryan" homes as to produce clerks for Government offices and Pleaders without bribes. The Gurukula people showed no better sense. The Islamia College for boys, the Dayal Singh College for boys. No one thinks of the other half of the population for whom the crumbs from the boy's table are considered to provide sufficient nourishment. The existing schools for girls are almost all in a starving condition."

The objects towards which the special recurring grant of fifty lakhs of rupees for truly popular education announced by His Majesty at the Delhi Darbar, is to be used, are published. They are five in number, namely, the extension and improvement of elementary education to

boys, including the extension of free education, education (mainly elementary) of girls, hostels, technical and industrial education, and education of Europeans and Anglo-Indians. Regarding the first object which absorbs the bulk of the grant, the Government of India observe that it is not intended to make elementary education of boys generally free. "But it is desirable that local Governments should extend reasonable concession to cultivators and others of small income whose children are reading elementary course in existing schools. As facilities for education are increased among the poorer and more backward sections of the population, it is probable that still larger exemptions from the payment of fees will be found requisite in the new schools established for this purpose. The grant is also intended to facilitate the establishment of new schools of the elementary type and to provide, according to the needs of each province, for the training of elementary teachers, the enhancement of the pay of existing teachers and the erection of school buildings." The Government of India desire that the grants now made should be given largely to the extension of elementary education for those that cannot afford to pay fees. There are two further objects. These are the improvement of the facilities for elementary education in municipal areas, and the establishment of special half-time schools for children employed on plantations or in factories.

We are glad to note that as regards the grant for girls' education, though the Government of India consider that the bulk of the allotment should be expended on elementary education and training, they do not wish to fetter the discretion of Local Governments in the matter. Experience has shown in the case of boys' education that it is the spread of higher education that leads to the demand for a wide diffusion of elementary education. It will be the same with girls' education. What is immediately needed is a vigorous propagandism of higher education among women. The presence of a considerable number of educated women is absolutely necessary to work and sustain a system of widespread elementary education among the female children of the country. As regards the grant to European and Anglo-Indian education, we regard the principle of a separate system for this one class unjustifiable in principle. We are glad to note that the Lieutenant-Governor of the Punjab, Sir Louis Dane, has spoken out on this subject, and we trust that His Honour's remarks will attract attention in the proper quarter.

In the last issue, we commenced a paragraph on the position of British Indians in Trinidad with the statement that, as a rule, they were generally well treated in the Crown Colonies. We have, however, to take back the statement because since the last issue was published, we have received a pamphlet entitled "An appeal on behalf of the Indians in East Africa" by Sheth Aibhoy Mulla Jivanjee, the only Indian member of the Legislative Council of that Colony. Mr. Jeevanjee complains that British Indians could not purchase certain plots of land which are offered for sale to persons only of European origin; that they are not allowed to enter a certain market in Nairobi; that with a second class ticket, they could not enjoy the ordinary comforts and conveniences that are provided to a white passenger. And these disabilities and indignities are inflicted on British Indians notwithstanding the admitted fact that they have been in the country for many generations, having gone to it long before the Europeans; that the Uganda railway (the greatest factor in the development of the country) was made by Indian labour and but

for such labour it would never have been constructed at all; that most of the trading wealth of the country is in their hands; and that, finally, they are the subjects of the same Sovereign. "I am a loyal subject of the King," writes Mr. Jivanjee. "I am proud to be a citizen of the British Empire. My whole interests are bound up with Uganda. It is my home, and I have done my little best to built it up and make it a useful and valuable part of the British dominions. And I have nothing to say against the Imperial Government. But I do hope they will consider whether the policy of driving loyal subjects of the Crown out of the country which they have made, is one which is likely to add to the strength of the Empire."

What is the reply? The usual miserable one, that it is meant that East Africa should be the white man's country and that the competition of the Asiatic trader will oust the European from the field. Even if East Africa can be made a white man's country, this reasoning would not hold water for a moment. If the brown man is to be excluded from the white man's country, the white man, it stands to reason, has no business to come to the brown man's country. As it is, East Africa can never be the white man's country. Sir John Kirk whose official connection with East Africa extends over nearly half a century told the Sanderson Committee that the disappearance of the Indian trader would mean the collapse of the Protectorate. Sir James Hay Sadler, late Governor of British East Africa wrote in 1908: "The Protectorate has everything to gain from Indian settlement, both in the actual development it will itself bring about, and in the stimulating effect it will have on production by the natives on whom and the Indians, East Africa must, whatever be the conditions of the uplands, mainly depend for the production and development of its economic resources." Mr. Winston Churchill, in his book "My African Journey," bears testimony to the fact that it was the Indian trader who penetrating and maintaining himself in all sorts of places to which no white man could go or in which no white man could earn a living, has more than any one else developed the early beginnings of trade and opened up the first slender means of communication. Mr. Jivanjee aptly characterises the present policy of "squeezing out Indians" as a dog-in-the manger policy. He advocates the incorporation of East Africa as a province of the Indian Empire, and that really seems to be the true solution of the problem. We trust that the Imperial Government will bestir itself and remove the grievances of British Indians in East Africa.

An almost incredible instance of juvenile depravity, says a contemporary, is reported from the Mysore Province. At Chikbalapur in the Kolar District the London Mission Society is maintaining a school for young children and in the last report it is stated that one afternoon one of the children, a girl not more than six years old, asked permission to go out and when she was asked to state the reason, she is reported to have said that it was for the purpose of drinking today. That a girl of not more than six years should have been addicted to drink is appalling and one would hope that such instances are not of common occurrence in the community to which she belongs. At the same time, we cannot but admire the truthfulness of the young girl who did not pretend, as some better placed and older than her do, that liquor was soda-water.

The Hon. Justice Sir Narayan G. Chandavarkar, will conduct Divine Service at the local Prarthana Mandir today at 5-30 P. M.

CONTENTS.

Editorial Notes.
Indentured Labour.
Prem Sanyas.
Protection of Children.
Morals and Law.

Famine Relief Fund.
The Hon. Mr. Bhan's Bill.
A Dilemma.
Practical Social Reform.

THE INDIAN SOCIAL REFORMER.

BOMBAY, MARCH 10th, 1912.

INDENTURED LABOUR.

It is hardly likely that the Government of India will fail to realise the significance of the voting on the resolution moved by the Hon. Mr. Gokhale in the Viceroy's Legislative Council to put a stop to the system of indentured labour. The Government majority was not more than eleven and the non-official minority was the largest yet recorded on a proposition not accepted by Government. In the debate, Hindu and Mahomedan members vied with one another in expressing their detestation of the system which was separated from slavery by a very thin partition. The Hon. Malik Omar Hyat Khan who, by the way, acted as the Indian Herald at the Delhi Imperial Darbar, observed that when one per cent of the population were agreed as on this question, Government should be on their side "or else you will not be our Government". Even Sir Gangadhar Rao Chitnavis who had opposed free and compulsory elementary education for the masses on the ground that it would deprive the landed classes of labourers, said that the system of indentured labour was antiquated and was not required. The Hon. Mr. Shafi observed with much force that the so-called Protectors of Emigrants were very often protectors of the interests of the planters rather than those of the emigrants. And no wonder, because as Mr. Gokhale pointed out these officers were employees of the Colonial Governments and were drawn from the same classes as the planters and were actuated generally speaking by the same sympathies and antipathies. But it would be a mistake to think that if this were not the case the system would not be objectionable. Even if an officer of the Government of India were invariably appointed to the office of Protector, and even if—an extreme and almost impossible supposition—that officer were an Indian himself, many of the evils inherent in the indentured system would continue unabated. The officer will find himself in a position of utter impotence as he will be thwarted at every turn by the planters and will not be often able to secure the support of the Colonial Governments in his endeavours to uphold the law in the spirit as well as in the letter. The experience of Sir Henry Cotton when he endeavoured to cope with the abuse of the system in India itself, ought to be a warning against accepting any such specious concession as a remedy for the evils of the system. What these are Mr. Gokhale explained with his usual clearness and precision.

Those who were recruited under that system bound themselves first to go to a distant and unknown land of which they had no idea of the language, life, customs and usages, of which they were totally ignorant and where they had no friends or relations. Secondly, they bound themselves to work there for any employer to whom they might be allotted, whom they did not know personally and who did not know them and in whose service they had no voice. Thirdly, they bound themselves to live during the period of indenture on the estates of their masters, unable to absent themselves, or even to go on short visits, without a special pass-port and compelled to do such tasks as might be assigned to them however irksome they might be. Fourth-

ly, they bound themselves to belong to their masters for a period, generally five years, during which they had no power to withdraw voluntarily from the contract. Fifthly, they bound themselves to work for a fixed wage, which was lower and in many cases very much lower than that paid to free labour around them. And sixthly and lastly, and that was the worst feature of the system, they were placed under a special law never explained to them before they entered into the agreement, which threw a criminal liability on them for the most ordinary breaches of contract in place of the civil liability usually attaching to such breaches. Thus under that law they were liable to imprisonment with hard labour not only for fraud, not only for deception but for negligent carelessness and, would the Council believe even for an impertinent word or gesture to the employer or his overseers?

These conditions are aggravated by the fact that very often the emigrants are lured from their homes by unscrupulous recruiters under false pretences. But apart from any abuse to which the system is liable, there is enough in itself to discredit it in the eyes of all Indians with a proper sense of self-respect.

The answer to the indictment of the indentured system, from the Government side, was extremely disappointing. It is, we think, a pity that there should have been any attempt at an answer. The Honourable Mr. Clarke enlarged at such length and with so much eloquence on the blessings enjoyed by the indentured labourers that it might almost seem that the Honourable Member, had he not been condemned by an unkind fate to be a member of the Government of India, would himself have preferred to be an indentured labourer. When a man entered into a contract, said Mr. Clarke, he must carry out that contract. But there are certain kinds of contract, into which men are not allowed to enter in countries which have the good fortune to have a civilised government such as ours. It was not a great hardship, said the Honourable Member, that when a coolie came to the colonies and refused to work that he should be punished. This is an argument which might with equal force be employed to justify slave labour. The Honourable Member's former chief, Mr. Lloyd George, if he happens to read this plea for indentured labour of his late lieutenant, will have sore reason to reflect on the part which environment plays in the moulding of a man's character and opinions. For all practical purposes, Mr. Clarke remarked, the indentured labourer was a free man. What these practical purposes were, he did not care to explain. The Member for Commerce is naturally much impressed by the fact that the indentured men sent home their savings. Is not the Honourable Member guilty of a fallacy when he asks us to regard the sums of money remitted to this country as a sufficient compensation for the degradation which the system complained of involves? His argument rests on the assumption that these men would not have done as well in India as they are doing in the colonies. He said, "Hon. Members knew the source from which these coolies were drawn. Indentured labour opened out to the more adventurous spirits a new life in a new land where they might hope to attain a state which they can never hope to attain in their own country." We can not deny that there is a certain element of truth in this remark. But we maintain that the indentured system is not essential to the prosperity of the emigrant, that if there were no such system they will still have to be taken on their own terms in order to develop the colonies, and that in maintaining the system Government pay more regard to the prejudices of the colonists than to the interests and self-respect of the emigrants. We have little doubt after the debate in the Council that the system is doomed. It is now only a question of time.

X PREM SANNYAS. X

Allow me to congratulate the Maharashtra Natak Mandali on the excellent staging of the new social play 'Prem Sannyas'. The first attempt of Mr. Gadakari has succeeded even beyond the fond expectations of his friends and much of the credit is due to the fine troupe of actors, the Maharashtra Natak Mandali possesses. The drama is evidently written with a purpose and such dramas are difficult to write and extremely more difficult to act. But I am glad to congratulate once again both the budding author and the premier Maharashtra dramatic company on the now almost assured success of the drama. It will exercise a very powerful influence on even the immobile section of the Hindu society in favour of widow-marriage.

It is now too late to ask the author to change the last scene of the play. If Kamalakar had been foiled in his nefarious attempt to poison Leela or if Leela—better still—had been rescued from the jaws of death by prompt medical help by Jayant—when he is informed by the incarnation of villany, Kamalakar, that Leela had been poisoned—the play would have ended far differently but far better than it now does. I say this not because I have any horror of tragedies but because tragedy serves no particular purpose here. In fact so far as the play is concerned, the marriage of Leela and Jayant after so many sufferings and trials would have served the cause the author cherishes chivalrously at heart much better. But as such an event would necessitate the change of the very name of the play, I would not advise such a step. Moreover authors should be allowed a wide latitude in such matters, but at any rate Jayant should promptly send for medical assistance. The doctor might pronounce the case to be hopeless to suit the author's end in view but this much should be done in order to avoid the unnatural tinge that would otherwise tarnish the fair character of the hero. No lover however perfervid he may be would quietly witness the excruciating tortures of his beloved without doing his best—however hopeless the case may be—to save her. Jayant sees Leela's life slowly ebbing away but he contents himself only with lamentations. He might have remained with Leela to comfort her in her last moments but he could certainly have sent some one to call in a doctor.

The court scene has been improved a little since the first appearance of the drama but it looks rather strange that Jayant and his counsel make no defence whatsoever to the grave charge of murder. Leela and Sushila—evidently unwilling witnesses for the prosecution—should be examined and cross-examined in brief in the court scene. After the conviction by the Jury, the Judge should ask the accused whether he has to say anything in his defence. A few manly words from Jayant testifying to his innocence, would have a better effect than lengthy soliloquies and speeches in prison or near the gallows. Again it is presumably a Jury case. The Judge should sum up the evidence on both the sides, explain the law on the subject and leave the case to be decided on the merits by the Jury. When all these forms and formalities have been observed and the day of execution fixed—as in the play—nothing but the royal prerogative of mercy can save a man from the gallows even when he is wrongly sentenced to death. So Vidyadhar should make it clear that the Local Government on a consideration of the fresh evidence placed before them in an application for mercy, have exercised their prerogative and ordered the condemned man to be pardoned and released.

I am told that Jayant is not fit to be a hero. We seem to have queer prejudices regarding the character of heroes. Our good old writers afraid of leaving even the most minor matters to the discretion of

posterity have blessed us with detailed rules on the subject. But heroes may be manufactured but are not born according to rules and regulations and we should be prepared to welcome a new race of heroes who live not in the cloudland but spend their days amidst us and with us. Heroes are after all men and they have their imperfections and especially when the author depicts real and not ideal pictures, he had better stick to ordinary specimens we find in society. Jayant's life is full of practical lessons and they are impressed all the more on the minds of the people as he happens to be one of us and not immeasurably above us. My friend the critic assures me that Jayant is a married man and that it is a sin for him to love another woman. But a society which leaves marriages of educated youths to be exclusively decided by their parents and guardians is bound to be full of domestic failures and misfortunes. Jayant's married life is typical of the many cases we witness even in highly educated families. Tied down to an uneducated shrew, Jayant a high-strung, sensitive and cultured young and romantic man was thoroughly disgusted with his married life. He tries his best to live down his keen disappointments and control his surging feelings. But human nature being what it is he fails but once and Jayant and Leela, both of whom were cherishing a hopeless, secret and tragic passion for each other, are surprised at an awkward moment, by their arch enemy Kamalakar. The astute villain takes full advantage of the one single mistake of Jayant, poisons the mind of Manorama, entices her way from home and tries to ruin her. But chastity was her one saving virtue and she saves it at the expense of her life.

The author's object as already noted is to indelibly impress on the minds of the people the manifold evils issuing from the total prohibition of widow marriage. Incidentally he discusses the respect and regard that should be paid to the shastras and the modern orthodox interpreters of shastras who are eager to be called Mahars rather than reformers. He draws pathetic pictures of the silent sufferers of widows to whom society has left no other way but death to escape from the horror of persecution and privation. Drama's, the duped and betrayed widow's, curses and heart piercing lamentations are not likely to be forgotten by society soon.

There is some hostile criticism going round the Press that the author has offended against the ancient rules of dramaturgy and that he is quite heterodox in choosing his scenes and characters. Technical rules have their value but they need not be made too much of. I am personally for the free development of the drama and I would be the last person to condemn a scene because it is not sanctioned by the cut and dried shastric rules on dramaturgy.

Of the actors who have taken immense pains to popularise the drama, it is difficult to choose any for special mention. But all the same I cannot close the letter without complimenting Messrs. Potnis and Pradhan on their excellent acting. Gokul deserves a separate paragraph for himself. The creation of Gokul reflects the greatest credit on Mr. Gadakari and as to the acting, well, there is only one word to describe it. It is superb. The drama is written with considerable literary skill and some of the passages are really eloquent, and pulsating with vigour and they remind one of the outbursts of Principal Agarkar against the 'social rotteness' of the day. But the style becomes at times too ornate and poetical to be followed with ease by the audience. After all what the Prince of prose writes says is true. 'There may be a hundred errors in this book and a hundred things may be said to prove them to be beauties. But it is needless. A book may be dull without a single absurdity but pleasing with many errors'.

FAIR PLAY.

X X

PROTECTION OF CHILDREN.

MEETING OF POONA SOCIETY.

The annual meeting of the Society for the Protection of Children, Poona, was held on Sunday last, at the John Small Hall, Poona City. Rao Bahadur K. B. Marathe occupied the chair, and the attendance included a number of the leading European and Indian residents of Poona.

The annual report was presented by the Honorary Secretary, Dr. H. H. Mann, and from it we take the following extracts:—

In the early history of the Society, one of the movements in which it exerted its influence was the legal suppression of the practice of dedicating girls as "Muralis," "Gogins," etc., and the ultimate result of its agitation was the issue of a notification, posted at every village throughout the Presidency, that the practice of dedication was illegal and would lead to prosecution and punishment whenever detected. Since that time dedication of minor girls, where it continues, is being carried on in a much more secret fashion. Our inquiries would seem to indicate that it is being less carried out at all, and that the effect of the notification has had, in a large measure, the desired effect. Our Society has been represented at a number of the large religious fairs where such dedications take place for some years past and there is little doubt of the decrease in the practice. In the year under report a curious fact came to light. At Jejuri, one of the most notorious centres, two girls belonging to the Mang caste were dedicated to "Khandoba," and on investigating the matter, it was found that there was an impression among the "Mangs" that the prohibition, of which they had full information did not apply to them, but only to the Marathes and Mahars. Steps were taken by our Society at once to call together the Poona "Mangs" at any rate, and explain to them that the dedication of Mang girls was prohibited equally with any others.

CASE OF MINOR GIRLS.

The knowledge that strong action will be taken has prevented the dedication of girls as "Muralis" in other cases. A representative of the Society, himself a Mahar, presented himself for instance, at a 'yellamma' fair at Alata Peth, near Kolhapur. There were a number of girls to be dedicated, but his presence was sufficient to prevent it being carried out at least during the festival. The same has applied elsewhere. The Society has been represented at a number of other fairs notably at Kolhapur and Jath.

Mention was made in the last report to the fact that the attention of Government has been drawn to the way in which under a plea of concubinage, girls of twelve years old and upwards were left at the mercy of any villain who cares to injure them, without any possibility of punishment or prevention. The Society proposed that cohabitation with girls below the age of sixteen, except in the case of legal wedlock should be made illegal. Government considered the matter very carefully, and authorities all over the Bombay Presidency were consulted, and great hope was felt that definite action would be taken against this serious danger. In the end however a final reply was received which proved a considerable disappointment for it was stated that the Government "find that any such legislation" as that suggested by the Society "would be opposed by so large and respectable a body of Indian society as to render it, in the opinion of the Governor in Council, inadvisable." The Society has not considered that the matter can be allowed to rest at this point, and a letter was drawn up and sent to the press on behalf of the Society (printed as an appendix to this report). This has roused an almost unanimous expression of public opinion in favour of the additional protection of minor girls recommended by the Society being granted. More may be heard of this matter during the coming year.

Apart from these activities in connection with large public questions, the Society has had a considerable number of children through its hands in the course of the year. It now maintains two female inspectors, and a small receiving home for children. Here children can be kept until arrangements are made for them, and though it is not in any sense an orphanage it is a necessity while arrangements are being made to place children in one or other of the existing orphanages or homes.

REMARKABLE CASES.

As illustrations only of the class of cases which come before the Society, two or three of those which the Committee have dealt during the year may be cited. One of the great friends of the Society, whose name has been mentioned in former reports, Mr. D. K. Jadhav Patil was travelling on business at Belgaum, and there was informed of a girl aged about 18, who had been taken possession of by a guard on the railway and kept within the station compound. Having obtained the countenance of the Mamlatdar, he proceeded to see the girl and found her kept there against her will and extremely anxious to get away. Under the circumstances, one of the Society's female agents was sent immediately to Belgaum and brought her straight to Poona under strong protest from the man who had thought to make her his victim. She was without traceable relatives or guardians and after a period in our arranged home in Poona, she was kindly received and arranged for by Professor Karve of Poona, as a maid in one of his institutions.

Another case was that of a girl of about twelve to thirteen years, a Maratha, who had been dedicated as a "Murali" and who was being carried about with a troop of Wagyas, etc. She was handed over to us by the authorities, and remains with us improving in general tone and attitude all the time. It is, however, difficult to know what to do with big girls like this. However, Orphanages do not wish, as rightly so, to admit them,—as they are liable to do harm to the other children,—and in most of our cases it is difficult to arrange in other institutions. The difficulty is still greater when, as in the present case the girl is a "Murali," for then there seems little future for the girl as she cannot as a rule be married. As a matter of fact, each case has to be dealt with separately. Hitherto such girls have always been ultimately arranged for in private service but it is often some time before the opportunity to do so occurs.

Another instance of the usefulness of the Society is indicated by the case of a little "Pardeshi" boy aged about nine, who was picked up on the railway line at Talegaon station. He had been brought from North India by his brother—mother and father being dead,—and his brother had then died and left him absolutely and entirely alone. He has remained with us for some time, but arrangements are now being made for him to go to the Northcote Orphanage, Bombay.

FUNCTION OF THE SOCIETY.

These are only illustrations, and a considerable number of other cases could be quoted in which children sometimes whose parents have died and left them alone in the world, sometimes who are stranded by some means, either lost or strayed, and brought to us for temporary care, sometimes who are found under circumstances where there is certainty of moral ruin (as in one of the cases quoted above) unless some strong hand intervenes,—are dealt with, helped, arranged for, and saved, as far as lies in our power. The activities are limited by the limitation of workers and of funds, but there is much to do. We cannot afford to see the young life of the country, to whatever class it belongs, wasted or endangered, and the function of our Society, "to seek out" and arrange to take care of children in the many institutions which the country already contains, is one which we feel demands and is deserving of the support of every class of the community.

After the reading and passing of the report, the following resolution moved by Rev. N. Macnicol was passed unanimously: "That this meeting desires to represent strongly to the Government of Bombay, in the interests of public morality, the necessity for the increased protection of minor girls by raising the age of consent, except in cases of legal wedlock, from twelve to sixteen years."—*The Times of India.*

MORALS AND THE LAW.

Should prostitution be regarded as a punishable offence? This is a question which is being asked in several quarters. Most readers of the *Shield* will unhesitatingly answer, No. A number of other people equally highminded, equally solicitous about morals, would as promptly answer, Yes. Both replies are probably dictated rather by instinct than by reasoning. Yet each has a ready and plausible reason to support it. Those who say Yes, would add, "A prostitute is doing wrong, and wrong ought to be punished,"—while the others say "No for it is unfair to punish the woman while her partner in guilt goes unscathed."

These off-hand replies do not go very deep, and they give little assistance in solving the much larger problem which we have to face, namely, the attitude of the State towards immorality in general. In the solution of this problem men have hitherto conspicuously failed, now-a-days women are coming to their assistance, and one clear principle which they will enforce is that of the equal moral standard. The application of this principle will clear away mountains of injustice and confusion, and will prepare for a better moral order, but alone it is not sufficient for building the new social fabric. Granted that when two individuals are partners in guilt, the same treatment should be meted out to both, we are still faced with the question: shall both be punished or shall both go free?

One of the objects of the International Abolitionist Federation is to study such questions as these, and its records contain many important contributions from lawyers, statesmen and reformers, which should throw light on the problems which are now coming to the front.

We propose from time to time to reproduce some of these contributions. They may be worthy of study even by those who are not troubled about the particular question under discussion. It is always instructive to watch the process of applying general principles to the solution of a particular problem, and it is an instruction which is peculiarly needed by those who are called on to deal with problems so difficult and so elusive as those which concern the relations of the sexes.

On other pages will be found a paper on the question with which we began: Should Prostitution be a Legal Offence? and we commend it to the attention of all our readers. Among other things it shows the importance of definitions: nowhere is this more necessary than in a subject where we all instinctively shrink from plain language, and like to use vague terms. The result of this tendency, as everyone must have found from experience, is that two people may hold a fairly long conversation, and find at the end that they have been talking about quite different things while using the same words. This tendency to vagueness is, as we have said, instinctive and perhaps not unwholesome as regards general conversation. But it is altogether mischievous when we come to discuss laws and regulations, in this case we have to know clearly what we mean by each term and we must find out whether our opponents and our friends mean the same; otherwise much time—and perhaps much indignation—will be wasted.

An instance occurs to mind in connection with this very subject: rescue-workers, police-court missionaries, and others will speak of a girl who has been "punished for prostitution,"—or will discuss the severity of sentences imposed "for prostitution," thus conveying an impression that the English law regards prostitution as an offence. This is of course erroneous. What these people mean is that the woman has been punished or the sentence imposed for *solicitation* *i.e.*, an interference with public order. But conviction for this offence practically involves an assumption on the part of the Court and of the public that the woman in question is a prostitute.

Attention has lately been directed to several instances in Glasgow and London where women of unimpeachable respectability were arrested, and after a night in the police cells were put on trial for solicitation. In the London cases the proof of character was promptly forthcoming and they were discharged. In the Glasgow case the woman was convicted, but the conviction was quashed on appeal.

Such an experience must be an intensely painful one for any woman, and deep sympathy must go out to those thus wrongfully accused. But before indignation is added to sympathy it is well to be clear as to the object against which that indignation is directed. Policemen are human, and they make mistakes in identity as regards both men and women. The writer remembers a case where a much respected College professor failed to appear at his classes, and it transpired that his facial resemblance to a notorious murderer then at large had led to his arrest and temporary detention. He was rightfully the object of much sympathy; was it different in kind from the sympathy felt for the women above-mentioned?

This question will be differently answered by different people. All will agree that every case should be taken to avoid false accusation in all kinds of cases, and that the care should be as great when the accused is poor and friendless as when he or she is rich and powerful, and that magistrates should exercise special watchfulness in cases which depend solely on police evidence. This is a question of honest and efficient administration, which must be maintained by constant watchfulness on the part of the citizens.

Yet even with the utmost care and good faith, there must be a liability to mistakes of the kind described. If it be maintained that a mistake as to a woman's character should be made *impossible*, the only way to do it is by repealing the law which makes solicitation an offence. This is a solution which is supported by some Abolitionists, and which seems to be in accord with Mr. Miuou's paper, to which reference has been made.

Those who heard, at the N. U. W. Conference in Glasgow, the unanimous condemnation of the present method of dealing with women convicted of solicitation, or who know the history of some of these "old offenders," will readily acknowledge that there is something very wrong with our present system. It is not easy to say what should replace it; this is a question calling for earnest study by all interested in social reform. We must repeat that it is not enough to demand that the law fails in its object as regards women, if it is inefficient and barbarous, we shall not mend matters by applying to men the same inefficient and barbarous rule. It is generally held that the present law on the subject could not in practice be applied to men, whatever changes might be made on paper. That admission in itself raises a misgiving as to whether it ought to be applied to women. *The Shield*.

FAMINE RELIEF FUND.

We have been requested to publish the following appeal which has been issued by Mrs. Januabai Sakhai, President of the Gujarati Hindu Stri Mandal and Joint Secretary of the Seva Sadan, Bombay:—"The Famine in Gujrat, Kathiawad and Cutch has been doing havoc to cattle and our fellow human beings. The suffering has grown very acute and daily the misery is spreading far and wide. The call on our sympathy is very sacred, but more sacred than that is our duty to help by our humble mite the poor dumb cattle and our sisters and brethren from starvation by opening our purse-strings. The Indian public have always generously aided the famine-stricken in by-gone days and trust that the generous hearted people of our Presidency will not fail to discharge their duties in such critical times. Though we have not had the melancholy satisfaction of seeing with our own eyes the great hardship and the intense misery prevailing on the fair face of our blessed land, still we have the privilege as human beings to picture to our minds' eyes the ghastly picture of this sad calamity. I therefore appeal to all my sisters and brethren to rise to the occasion and to send to me any contribution they think it fit. Assistance by way of clothing and grain will also be useful. Even a pie on an occasion like this is welcome. The fund that will come in my hands for this sacred and humane call of duty will be handed over to the Bombay Central Famine Relief Fund and will be used for the afflicted by true worthy men."

THE HON. MR. BASU BILL.

(CONTRIBUTED BY MR. V. G. PRADHAN).

Whatever the fate of Mr. Basu's Bill, the controversy that it raised in the Indian Press and among the Hindu public has brought into prominence two or three facts. First, it has clearly shown that the leaven of social reform has to a large extent done its leavening work and the support to the Bill was as pronounced and emphatic and as wide and deep as the opposition shown by the orthodox party, if not more; secondly it has also clearly shown that the narrow orthodox Hinduism or better, Brahmanism, is in the last throes of disintegration and its utter collapse is only a work of time. It has revealed curious and absurd notions about Hindu purity and Mlechha contamination and an utter lack of historical sense in those educated men who believed that in allowing Mr. Basu's Bill to pass there was going to be *Varnasankara* and a death-blow was going to be dealt to Hindu social organism. Thirdly, it has proved that the British Government is yet an *alien* Government and is afraid of the growth of national unity and union among the different communities of the Indian population. It has also shown that the British Government in India is only partially conscious of the rights of a man to individual liberty of belief and action.

I have read all the reports of the opposition meetings and their manifestos, but beyond a very narrow definition of Hinduism, the frantic dread of losing that Hinduism, beyond an unhistorical sense of the growth of Hindu Religion and Hindu Society from the times of the Vedas to the modern times, the supercilious arrogance of Hindu purity and the perversity of calling other peoples as Mlechhas and the cowardliness of extending the rights of justice and liberty to womanhood by granting her the right of divorce, if need be, I have seen nothing rational and convincing in the convulsive cries of the opposite party. What is Hinduism? Who are these self-sufficient defenders of the Hindu faith to say, 'so far shalt thou go and no further' to those who proud of the real spirit and spirituality of the Hindu religion in its most advanced thought, are ready to include in its wide fold all the different peoples forming the human race? Whose Hinduism am I to follow? The Hinduism of the fetish worshipper or the Hinduism of the Animist, or that of the polytheistic idol worshipper or that of the ignorant follower of the Vedic rituals and ceremonies, or the religion of the performers of the horrid rites of Tantrism or the Hinduism of the Dualists, or the Monists and many another noble and ignoble form of Hinduism? To confine the highest conception of religion within the narrow and suffocating walls of caste distinction, outward ceremonialism, absurd local customs and the degenerate fungus growth of the cramping superstitions born of ignorance and bigotry, is to lamentably miss the very purpose of this supreme factor in the march of civilization and such a Hinduism and such a social polity are doomed. The followers of this kind of Hindu religion are blind to the spirit of the times and they can no more stem the tide of social fusion and international commingling than a child can stop a steam engine in full force. A tree does not grow under artificial checks, nor can a society or a religion grow to its full height when it is fenced by unnatural and artificial restrictions. Hinduism and Hindu Society like every other religion and society are in the melting pot of rational criticism and scientific investigation.

It can only escape the fate of utter destruction by conserving the noblest and the best therein and readily parting with the dross, Hindu religion must give up its parochial or tribal character and must expand with the growth of real freedom and tone of universality. The Hindu Society cannot

afford to be insular, caste-ridden, custom-bound, blind-folded by superstition, and handicapped by useless ceremonialism. In the fulness of time, only that religion and that society or nation will survive as the fittest to live, which will make for universality and solidarity of the human race, and the immancence of one Life Force. Hinduism, we know, doth contain these elements and hence our desire to give them the fullest scope. Hinduism as a universal factor in human civilization is what we care for and not the absurd fears of its short-sighted and narrow minded adherents. If Hinduism will ever die, it will die at the hands of such adherents. Life means growth and vitality, Hinduism must have that growth and vitality that it may grow.

Let all those who oppose all forward movements pause and reflect before they rejoice over the defeat of such attempts, as those embodied in Mr. Basu's Bill, for social and religious reform.

One word more and I conclude. The British Government must feel itself pledged to respect freedom of reason and action and principles of justice. It must not when it suits its purpose, take its stand on its alien character. The visit of our most beloved Emperor and his coronation would fail of their real benefits if the British authorities in India show by their motives and action that they are alien. The British Government must fully identify itself with its Indian subjects and it must stand forth as the bold champion of justice, freedom of conscience and action. Has it shown itself in that light by rejecting Mr. Basu's Bill? It must not and need not rob even the smallest fraction of her subject population of its most fundamental rights. The British nation stands for all that is best and noblest in Western Civilization and let it not prove false to its own ideals of individual liberty of conscience and action.

Amreli, Kathiawar. }
4-3-12.

VITHAL GANESH PRADHAN.

A DILEMMA.

To THE EDITOR, THE Indian Social Reformer.

Dear Sir,

1. Your readers might remember that several prominent and public leaders of Social Reform have, from time to time, been severely censured and their conduct criticised both by the Press and by their brother Reformers, for failing to bring into practice such of the Reforms as were pointedly marked within the range of their expectations, in spite of suitable opportunities which presented themselves with the knowledge of the public. I am therefore tempted to request you to publish the following events which might serve to impress upon those critics the truth of the saying "Man proposes and God disposes" which, from experience, I should say, holds equally good in the case of Social Reform. The events which I am now relating below will also afford a new problem for a methodical and rational solution by honest advocates of Social Reform.

2. I know of a gentleman, Brahmin by caste and of middle age, who being a widower, wanted to marry a widow for his second wife. Though he is not known to have taken part in any public functions held in furtherance of Social Reform, he holds views in favour of such reforms as widow remarriage, marriage of girls at an advanced age and inter-marriage with other castes. He detests among other things enforced widowhood, especially in the case of young widows in their teens. Thanks to his sincere sympathy for the claims of such widows to remarriage, he studiously rejected several customary proposals for his marriage with girls of 12 or 13 years of age and managed for three successive years to escape from the pressure exercised by his elders and

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needless to expatiate upon the magical qualities of this our invaluable medicine. We would not like to blow the French horn as is the fashion of the day, but suffice it to say that the use of this medicine is recommended to those who have any faith in the efficacy of Ayurvedic and Unani medicines. We recommend it also to those persons who desire to tone up the nervous system, to strengthen the body, refresh the memory, and to guard against debility. It is enough to say that musk is not that which a perfumer admires it is that which diffuses fragrance of its own accord. Price per tin containing 40 pills, Rupees ten only. Postage extra. No PAKET necessary.

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THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII.

BOMBAY—SUNDAY, MARCH 17, 1912.

No. 29.

*"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will co-
surrender, I will not retreat a single inch—And I will be heard."* WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

Mr. Ratan Tata, it may not be generally known, brings to bear on his philanthropic projects the deep study and research which are necessary preliminaries to the establishment of a great modern industry. His latest move in this direction is to make a grant of Rs. 15,000 per annum for ten years to carry on a campaign against tuberculosis. In his letter to the Health Officer of the Bombay Municipal Corporation making the offer, he observes:—"The Coronation Durbar was the greatest event in India of our time. Its beneficent results demand commemoration. Very many are casting about for some appropriate memorial. May I suggest that such a scheme might well deal with a great national malady? Such a malady is tuberculosis. It is rife amongst all classes of the population and especially affects purdah women. It is preventable, and in a large number of cases curable. The campaign against tuberculosis lay very near to the heart of His Majesty's honoured father, and a sustained effort, launched now, would stamp out this distressing disease from amongst King George's Indian subjects. To be effective, this campaign must be thorough. But that is no reason why we should not make a beginning on scientific lines now. It is a work in which Government, the Municipality and industry should share in equal proportions, the Coronation subscriptions supplementing these resources. Factory hands are peculiarly susceptible to phthisis, and millowners might well be asked to contribute at least a rupee a year for every operative. This would provide a lakh a year, and with Government and Municipal assistance, we should have a fund of three lakhs a year to finance the campaign. I shall be glad to contribute fifteen thousand rupees a year for ten years as my subscription towards this particular form of commemorating the King's visit, and as testifying my sense of the urgency of an organised campaign against phthisis."

In his letter communicating the letter to the Press, Dr. Turner stated that he had had an interview with His Excellency the Governor, and was in a position to state that the question of controlling tuberculosis had been engaging his attention for some time, and a proposal was about to be made by him to ask the support of the public to put into effect such measures as have been found to be efficacious in other countries. He added that His Excellency hoped that a public meeting will shortly be convened to consider the matter at which he will preside himself. The public meeting is to be called next week, and the Governor's scheme will be awaited with interest. We may, however, say that if it is nothing more than putting into effect such measures as have been efficacious in other countries, it is not likely to be attended with much success. We do

not understand it to be Mr. Ratan Tata's idea that the campaign he speaks of in his letter should consist of the routine operations that have come to be associated with the treatment of consumption. In order to prosecute a campaign successfully you must have a definite idea of the position and resources of the enemy. There are, in our opinion, special causes connected with Indian marriage customs, notably those of too early marriages and marriages of young girls to grown-up men as second or third wives, which have a great deal to do with the growth of consumption among women. The age of marriage has steadily increased for men while that for women has not shown a corresponding increase. The consequent disparity in years has been a prolific cause of hysteria, phthisis and obscure diseases of the nervous system. This is the impression of several experienced persons. It is necessary to ascertain how far this is correct. Unless a committee, on which expert medical men are associated with persons who have studied the effect of certain social customs, thoroughly examines the causes of the increasing incidence of the disease, the efforts to control it cannot, it is obvious, be very well-directed. The problem is as much a social as a sanitary one. We trust that the campaign will not begin without the organisation of a strong intelligence department. Thousands of cases must be studied with close reference to the history and circumstances of each, and any time and money spent on this preliminary work will greatly facilitate the solution of the problem.

We have been receiving of late quite a lot of anti-vaccination literature by almost every mail, published under the auspices of the National Anti-Vaccination League, 27, Southampton Street, London W. C. We give the address in full so that if any of our readers are interested in the subject they may communicate direct with the League. For our own part, we think that, while there are undoubtedly possibilities of risk in vaccination, the consensus of modern Medical opinion, favouring as it undoubtedly does the process as a protection against the smallpox, leaves no option to the average parent who is unwilling to take risks in the matter of getting his children vaccinated. We may observe here that the Indian people have not such a mortal horror of this disease as Europeans who seem to dread it particularly on account of its frequent consequence of disfigurement. The Indian who is sure of a wife whether he is presentable or not and who as a rule does not attach much regard to personal, that is, physical appearances, takes smallpox as a visitation like any other visitation. The educated classes, however, are beginning to catch some of the European nervousness about the disease and there are few families of them who would care to keep their children unvaccinated from reasons of a more or less academical character. Of course the Medical Profession may be entirely wrong, and

ourselves more than a suspicion that Nature must have among her as yet unexplored secrets some less clumsy expedient than vaccination for forestalling smallpox. But till some genius discovers it, ordinary men must be content to go with the current which, at present, is certainly not with the anti-vaccinationist.

The movement against the abominations of the Holi is as vigorous in Ahmedabad as in Bombay. A correspondent writing in the *Praja Bandu* of the Vasant Samelan, refers in warmly eulogistic terms to the work of young men in connection with the movement. "The educative and moral effects of such an organization," he writes, "are inestimable. It has roused the social conscience not only of the boys but of numerous others, who must have seen the boys, wandering from house to house with charity boxes in their hands. The truth must have been brought home to them that this is a year of great distress to many of our countrymen who are on the verge of starvation, and any sum, however small though it may be, will be helpful to ameliorate their miseries to some extent. During these Holi festivals, all throughout the town were seen, running from place to place, with charity boxes in their hands, sweet and innocent little boys, with faces beaming with intelligence and a consciousness of doing something that was noble. Indeed it was a touching sight—a sight, which even the gods would have liked to see. But even more touching than that, was to hear these young boys enthusiastically narrating what happened to them while they were engaged in their disinterested work. Some of these incidents are mingled, with a touch of romance, quite their own."

It will be in the recollection of our readers that in July last a meeting was held by the inhabitants of Girgaum to protest against the influx of public women into the locality, and to memorialise Government to take steps to mitigate the evil. In noticing the proceedings, we observed: "We cannot help thinking that the resolutions passed at Sunday's meeting fall far short of the demands of the situation. It is all right to appeal to house-owners, to approach the Commissioner of Police, and to memorialise Government for legislation giving more power to the Police, but unless there is created a strong public opinion against the vice itself of which the women concerned are the instruments, if not the victims, the most that may result is that the scene of operations will be changed from one locality to another, the scandal and annoyance from one set of citizens to another and perhaps a poorer and less influential set. What is needed is a fiery enthusiasm which will lead a crusade against the patrons and supporters of vice, and lead directly to the mitigation of the evil itself and not merely to its transfer to another locality." It will be seen from the reply to the memorial which we print elsewhere that Government take substantially the same view of the question as we did. The Girgaum people may be concerned with the question only of getting their locality freed from the pest but Government have to consider the interests of every part of the city as well as the probable effect of an addition to the powers of the Police. In the last issue we reprinted from the "Shield," which is the organ of the great Society established by Mrs. Josephine Butler, a weighty article pointing out the dangers of dealing with the subject of prostitution through police agency. We are, therefore, inclined on the whole to think that the attitude of Government is the correct one. We sympathise with Sir Bhalchandra Krishna and his colleagues on the memorialists' Committee and perhaps all that might be done under the present law has not been done. At the same time, we are bound to say that some of the members would have better advanced even the

limited end that they have at heart if they had not sought to discredit the workers in the cause of social purity by deriding them as ultra puritans, and so on.

The following Press Note was issued on Friday: "The Governor in Council has great pleasure in announcing that in memory of the visit of Their Majesties Sir Jacob Sassoon, Bart., has offered the munificent sum of Rs. 3 lakhs as a contribution towards the building proposed to be erected at the Apollo Bandar. This most generous donation, with those of the Government of India and the Provincial Government and the assistance which the Municipal Corporation of Bombay may decide to provide will, it is believed, suffice for the construction of a commemorative building worthy of the great historic occasion and of the City. No further financial assistance will, therefore, be necessary."

Almost every week we receive official intimation of the extension of concession railway rates for the carriage of fodder, and side by side complaints of the death of railway waggons to transport fodder to the affected districts. Last week the same cover contained two papers, one announcing the extension of concession rates to all consignments of fodder intended for the Dhar State and another stating that some of the merchants of Godhra have purchased 80 lakhs lbs. of grass in the Central Provinces but that they could hardly get any trucks from the Railway Company. The Collector of the Panch Mahals adds that the Railway officers concerned were addressed on the subject, but so far without any effect.

We had occasion once before to refer to the realistic stories of Hindu social life which appeared in the columns of the "Hindu," Madras, from the pen of a writer with the assumed name of Kusika. We are glad that these stories have been reissued in the form of a small book of about two hundred pages. Two of the stories in the collection have been newly written, so Mr. S. Kasturiranga Iyengar, the Editor of the "Hindu" tells us in the short introduction which he has written to the book. Every writer, it has been well said, has one dominant idea which he draws again and again with variations in his works. Kusika's preoccupation is evidently with the educated girl married into a family of which all the female members are uneducated. The mother-in-law, entrenched in her authority and ignorance, the widowed sister-in-law jealous of any one who enjoys the happiness for ever denied to her by orthodox bigotry, the graduate husband with his head full of book lore but without sufficient strength of character to protect his girl wife, and in the midst of them all, the affectionately nurtured girl harassed by the consciousness of suffering on account of her education, these are the characters which stand out most conspicuously in these stories. The manner in which University degrees are haggled about in the matrimonial market, how fathers of female children prowl about the precincts of High Schools and Colleges in search of eligible young men to be bought as bridegrooms, the lies they utter, the intrigues, the pettiness, the squalor of their match-making methods, are all depicted with a fidelity unusual in Indian writers. Add to this the fact that Kusika writes English not merely as one who has its vocabulary at his command but as one who has communed with its genius and knows the sources of its vitality, and it will be seen that the achievement which this book represents is something noteworthy in the annals Indian literary effort in that language.

The "Indian Witness" prints an inspiring article from the pen of Bishop Warne under the heading, "Conflicting Duties." We suppose there is scarcely

anybody who is not absolutely without a sense of duty who does not, at any rate occasionally, feel himself distracted by conflicting duties. For the social reformer in particular this kind of distraction may be said to be a chronic besetment. Bishop Warne tells us that at a moment of a division in his own mind between two seemingly conflicting calls of duty, he picked up by accident, at a house where he was staying as a guest, a little book which solved the problem for him.

The book opens with an over-burdened mother, who was also a very great church worker, calling on her pastor and expressing this sentiment: "I have so many conflicting duties" and then she enumerated a long list of home, social, literary and charitable conflicting duties. The pastor—an exceedingly busy man—replied. "Many claims, certainly, but I cannot say that the experience of 'conflicting duties,' is one that I am prepared to recognize." A little further on in the discussion he added: "If I believed in the possibility of conflicting duties, I should give up my ministry as hopeless." Just then a rap came to the pastor's door and a request to leave his morning's preparation of next Sunday's sermon and make a call on a sick member of his congregation. "Contending calls" said Mrs. Stanton. The pastor replied: "One must have a method of deciding when calls become duties" and quoted as his motto: "The opportunity of doing a good work and the ability to do it constitute a call" and added by way of explanation: "If prior God-sent duties have the full occupation of time and strength, then a new call is not from Him, for the time and the ability would be lacking." The pastor then went on to say: "I had long ago learned the first lesson of consecration: 'All for Christ,' but I had not learned the second: 'All for Him according to His ordering' 'In all thy ways acknowledge Him and He shall direct thy path.' We," said the pastor, "should more and more learn to look upon circumstances as providences." In the place of "All for Christ" every religionist may substitute his own particular formula. The Hindu if he really believes and does not merely make believe in his Gita should not find it difficult to discover his watchword.

Lord Rosebery in the course of a short address at the Bishopsgate Institute in London in November last told the story of an Aberdeen student afterwards a Professor who was long doubtful whether he should buy a suit of clothes or a Hebrew Bible, and finally decided for the Bible. "As the keen winds of Aberdeen whistled through him that winter," said Lord Rosebery, "they would bring a sense not of chill but of exultation as he thought of the Hebrew Bible which he had obtained at the cost of suffering." There was no excuse nowadays, he added, for any man who does not possess his own private collection of books. If it merely filled a shelf that shelf would be dearer to his heart than the whole collection of the British Museum.

We are requested to give publicity to the following communication: "As a Legislative Council for the Central Provinces and Berar is in contemplation Berar has unanimously voiced her desire and claim to possess equal status, rights and privileges with the Central Provinces. Influential and responsible opinion in Berar prays for an amendment of section 22 of the Indian Councils Act empowering Indian Legislatures to frame laws for territories held on permanent and exclusive tenure though not nominally in sovereignty. The present method of legislating for Berar by Executive notification of the Governor General in Council has been pointed out as anomalous, unsuitable and of doubtful legality; besides as Berar in future has to look up to the British Government for her advance-

ment and as Berar has been admitted by the head of the Province to be much in advance of most districts of the Central Provinces in intelligence, education, wealth, commercial activity and public spirit, it would be extremely unfair to bar her way to progress because of a nominal difficulty which, however, may be got over without affecting the sovereignty of the Nizam. Berar, moreover, ought to possess equal rights and privileges in regard to higher branches of Government Service and also in the matter of the proposed Legislature for these Provinces. Public meetings in order to voice these eminently reasonable demands were held at most of the important centres in Berar, Amraoti, Akola, Yeotmal, Khamgaon, Ellichpur. Mr. M. V. Joshi, Advocate, who presided at Amraoti was authorised by wires by the meetings in other places to address the Secretary of State on behalf of Berar. A cable was sent accordingly. Telegrams to the Viceroy have been also sent and one to Hon. Mr. Mudholkar, Berar's trusted representative in the Imperial Legislative Council."

The *Christian Patriot* of Madras takes the same view as we do of the policy of making special provision for the education of the Eurasian community and of Sir Louis Dane's remarks on the subject. Our contemporary writes: "The tendency latterly, in fact almost always, has been to prop up the Anglo-Indian community in various ways and that at the expense of the Indian tax-payer. We think a righteous policy would not show special favour to any one particular section of the whole population. Every section ought to have its own leaders who should take upon themselves the sole responsibility of evoking the manhood of their class and elevating them morally, religiously and socially. Such a duty should naturally fall upon the Protestant and Catholic clergy of the mixed population who should be gathered together in congregations and schools and trained in every way to bestir themselves and compete fairly and successfully with the other sections of the population. The Indian Christians are strictly left to themselves to struggle in the general race for prizes and rewards. The special favours which have been shown to our Eurasian brethren have not been few. Their population is very small compared with our own—not even 27,000 in South India while their progress in education has been infinitesimal. And yet, special examinations and scholarships and Inspectors and schools have been provided for them. Whereas if an Indian is to get a good job, he must be a B. A. but an Anglo-Indian need only pass a High School Examination. A special scholarship of £250 has also been provided for them to go to England; while even special departments are reserved for their employment. But with all these facilities and inducements, the results achieved are all but *nil*. Only a few individuals better themselves and get gradually absorbed into the European community, while the mass of the people are descending lower and lower in the scale."

The "New monthly" is the title of a Magazine also published in Madras. The third number of this monthly has just been issued. It aspires to be a review of biography, literature, science and the fine arts. The Editor, Mr. S. Vedamurti Mudaliar B. A., is a tried worker in the cause of social purity, and has had experience of many phases of life. The review in his hands may fairly hope to prove a success.

We are requested to announce that the Bombay Student's Brotherhood Motivalla prize of the value of Rs. 125 for the best essay on "the Theory and Practice of Social Service in India" has been awarded to Mr. Kanayalal M. Munshi, B. A., L. L. B., of Bombay.

CONTENTS.

Editorial Notes.
Mr. Basu's Bill.
An Author of Nature.
The Conditions of Social

Progress in India—II.
Babu Bhopendranath Basu
on His Bill.
The Social Evil in Girgaon.

THE INDIAN SOCIAL REFORMER.
BOMBAY, MARCH 17th, 1912.

MR. BASU'S BILL.

The full text of the speeches made on the motion to refer the Special Marriage Act Amendment Bill to a Select Committee at the meetings of the Viceroy's Legislative Council on the 20th and 27th of February are published in the Gazette of India of the 9th instant. We reprint in this issue the first half of the speech in which the Hon. Mr. Basu introduced his motion. It was on the face of it a fighting speech, and not one calculated to conciliate opposition. Mr. Basu no doubt felt that the opposition was in no mood to be conciliated and he let himself go with a freedom which would brook no half measures. He referred at the outset with perfectly pardonable satisfaction to the large and influential volume of support that his proposals had received in the country. "It was," he said, "beyond my wildest expectation." Analysing the opinions received on his Bill, Mr. Basu observed: "I have been at some pains to go through the voluminous correspondence with which the Government has favoured us and I find that in the opinions that have been expressed on either side of the question, there are about 177 in my favour against about 187. That, I think, is a very respectable number in my support. From these numbers I am excluding Burma where I have a majority in my favour. I am also excluding Baluchistan as not probably likely to be affected by my measure if passed into law, at least not in the immediate future, and the number in that place is very small. In this majority against me, there are 28 Mahomedans who, as I shall proceed to show, are not vitally affected as we are and there are 11 members of other communities neither Hindu nor Mahomedan; so that if you omit these 39 opinions from the opinions that have been hitherto received for or against the measure, those who are in my favour form a very respectable majority." That is to say, of the opinions received from Hindu sources in India proper, a majority was in favour of the Bill. But Mr. Basu was not the only member who expressed himself as having been greatly impressed by the volume and quality of the support accorded to the Bill. The Hon. Mr. N. Subba Rao who opposed the measure at the first reading as a revolutionary one and even yet spoke of it as bristling with difficulties, was compelled to acknowledge the outstanding fact that "there is comparatively a small but strong body of intelligent opinion that keenly feels that the Hindu marriage law has serious defects and requires reform in important directions." He continued: "It has become evident that some members of the Hindu community, though few, find that the restrictions imposed by the customary marriage law unduly interfere with their freedom of choice and that the forms prescribed

by it are revolting to their conscience. It is also evident that, though such instances are rare, men of culture and enlightenment now prefer to marry outside the pale of the Hindu religion rather than submit to the caste discipline and its rules. I am afraid that the inconvenience and rigidity of the present system will be felt more and more as time passes on. It is necessary therefore that the question should be seriously considered. It is time that a solution was arrived at whereby the rights of individuals should be secured without their being forced to declare that they are not Hindus by religion." This it must be admitted was a remarkable admission coming from a strong opponent of the Bill, and it is a strong encouragement to those who believe that victory is within sight, though the present measure has been thrown out.

In our last article on the debate we said that we should wait for the full report of the Home Member's speech before commenting on the attitude of Government. We are sorry to say that our difficulty has not been removed though we have before us the actual language of Sir Reginald Craddock. The remarks which puzzle us most are the following. "We are asked now," he said "to legislate not for Indians as such, but for persons who fall within the category of those several faiths specified in the Act of 1872. And we are asked to pass a measure which will have the effect of declaring that religion is unessential to their marriage vows, and that not only as regards mere forms and ceremonies, but as regards the people who are to be permitted to marry one another." What is the distinction between "Indians as such" and persons who fall within the categories of the several faiths? And what civil force have forms and ceremonies except as they operate as a bar between people who wish to marry each other? Then as regards his contention that the British Indian legislature had never interfered—except when an existing custom constituted an outrage against the fundamental laws of humanity, what fundamental law was outraged by the custom which the "lex loci" Act was designed to correct?

The Hon. the Home Member remarked that after all there was not very much hardship. What does he understand by the term hardship, we wonder. There is no physical hardship, it is true, but is there no such thing as moral hardship, and is it not a very great moral hardship to be legally compelled, as a condition of marrying a woman of one's choice, to do violence to one's deepest religious convictions? If Sir Reginald Craddock thinks that this is no hardship then there is no meaning in the general sympathy he expressed in his opening sentences for those who under the influence of Western ideas aspired after some social freedom. If Government resolutely sits at the door and refuses to allow any change in the law, social reform of course must find some other way of expressing itself in practical conduct. The ideals of personality and morality will not submit to be snuffed out by obstacles. The Hon. Pandit Malaviya and the Maharaja of Burdwan will have occasion at no distant date to reflect on the serious disservice which they have done to the Hindu religion whose interests they professed to have so near to their hearts. Both these gentlemen seemed to say that they would not object to a law exempting Brahmoe from making the declaration required by the present Act. We trust that Government will note this admission. But we should like to ask the Panditjee how, from his point of view as a Hindu, does he think such a measure will operate in practice? He knows that the Privy Council has held that a Brahmoe does not cease to be a Hindu for civil purposes. Becoming a

Brahmo does not involve civil death to a Hindu. This being the case, does it not strike him that the only effect of his suggestion can be that a Hindu who wishes to consult his own rather than his parents' inclinations in respect of his marriage, will have perforce to go through the formality of becoming a Brahmo in order to avoid having to fore-swear Hinduism? No earnest Brahmo can contemplate with complacency the prospect of such an invasion of his Church by persons seeking a matrimonial *via media*. This is an aspect of the suggestion that deserves to be deeply pondered by member of the Brahmo Samaj.

AN AUTHOR OF NATURE.

BY PROF. STANLEY A. HUNTER, ALLAHABAD
CHRISTIAN COLLEGE.

April third 1912 will be celebrated by some in America as the seventy-fifth birth-day of John Burroughs. He is one of the unique characters in the literary life of the nation. In his cottage "Sabsides," beautifully situated on the banks of the Hudson river in the East of the country, he resembles that other grand old man of nature, John Muir, the author who lives in the Yosemite Valley in California at the other edge of the continent. The two have written many books calling their age to an appreciation of the beauties of nature and the joy of living a simple life. Mr. Burroughs has been contributing to the magazines for fifty years his views on the world as he sees it and his articles on bird, animal and vegetable life attract thousands of readers. The message he brings is a simplicity like nature's and the Gospel he preaches is that "this is a good world to live in, these are good men and women to live with." He has the seeing eye and his ear is tuned to catch the harmonies of the infinite. Most of his works are prose but one of his poems shows his power as a writer of verse.

MY OWN.

Serene, I fold my hands and wait:
Nor care for wind nor tide nor sea:
I rave no more 'gainst time nor fate,
For lo! my own shall come to me;
I stay my haste, I make delays,
For what avails this eager pace?
I stand among the eternal ways,
And what is mine shall know my face.
The waters know their own and draw
The brooks that spring on yonder height;
So flows the good with equal law,
Unto the soul of pure delight.
The stars come nightly to the sky,
The tidal waves unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

A poem like this sums up a good deal of his philosophy. A recent writer in the "Atlantic Monthly" to which he contributed fifty years ago as he does still, says that "the view of confident hope and expectation expressed in this poem is the keynote of actions."

Nature supports and quickens the spiritual in him and is the inspiration of his writings. Underlying all Mr. Burroughs' thought and feeling, framing every one of his books, is a deep sense of perfection of nature, the sharing of which is physical life, and its understanding a knowledge of God himself, in some part of his perfection. To take the earth as one finds it, to plant one's self in it, to till it, to understand it and the laws which govern it, and the perfection which created it, and to love it all, is the heart of Mr. Burroughs' religion, the pith of his philosophy, and the conclusion of his books. It is refreshing to think that while many of the American magazine writers are viewing literature from the commercial aspect, may fine spirits, such as the grand old man

of the Hudson river Vineyard continue to employ their pen for the mere joy of writing and use literature as the mirror of life. Oxford honoured him not long since with a degree and although he has been highly honoured, yet he prefers to live in the quiet surroundings of the country, "a watcher in the woods a tiller of the soil, a reader, critic, thinker, poet, whose chief business these fifty years has been the interpretation of the out of doors". He is no Pantheist in his philosophy although Nature does appear to him to be a great aid in interpreting religion. It has been said of a modern Russian author that he turned an atheist when he watched the conflict of a snake with a toad in his garden while still a young man. The lesson Mr. Burroughs draws from the world about him is not that of conflict but love. His religious experience has been deep and being not self-contained is helpful.

THE CONDITIONS OF SOCIAL PROGRESS IN INDIA—II.

(BY MR. A. P. PATRO, B.A., B.L., BERNAMPOR.)

The history of the modern Italian Nations the history, the process by which a new people and new language came into existence is one of the most instructive features in the history of that country. Sismondi's History of the Italian Republics is a valuable study for Indian students of social polity. "From the time when Odeacer became the first king of Italy the mixture of peoples and Tongues began. For six centuries the process continued. A new nation succeeded the ancient Romans, a new language took the place of the glorious Latin tongue. The genius of a Dante, Boccaccio, and Petrarch discovered sterling gold where once could be discovered nothing but jargon and gibberish. If we go back to the past ages, we shall be able to prove that whenever there was an intermixture of races, whenever there was an evident violation of caste rules, whenever *rules of marriage* were freely altered to suit the times we meet with periods of revival and prosperity." India never prospered under the rigid system of artificial distinctions. The most glorious periods of her history are periods of social revolution. The Mahabharata period, the Buddhistic period, the Vaishnavite movement in the north and the great Acharya periods in the south of India, the foundation, of the Brahma Samaj and Arya Samaj are periods of national upheaval, progress and prosperity. Her greatest religious, intellectual and moral revivals took place after certain convulsions in the midst of which the artificial distinctions were hopelessly broken through. When the castes become established after the Buddhistic period when marriages were restricted to the same class or caste she lost her power and energy. Three great revolutions may be described in detail to illustrate the above principle. The period of Mahabharata, the epoch or great religious revolution, the age of high aspirations and glorious exploits. It was the age of Sri Krishna, the high-souled philosopher, statesman, and Yogi who has given tone, thought, matter to all great and noble speculations which have agitated the world of India since his days. What are the social conditions of India during Mahabharata times? Caste restrictions were few, marriage restrictions were uncertain. There was considerable intermingling of blood, more than was justified by the spirit of caste. The ascetics who lived away from the busy haunts of men were led to form connections which were wholly irregular but which carried no moral opprobrium along with them. The famous composer of the great epic Vyasa was the offspring of Parasara by Mastiyagandha. The patriarchs of Hastinapur, Dhritarashtra, Pandu and Vidura, were the children of Vyasa by the two wives, of Vichitravirya and one of their slave-girls—Pandu married Kunti, who was the mother of Karna by a mysterious union. Drona the Brahmin warrior was brought to the world by a Rishi in a mysterious man-

ner. Ghatotghaja was the son of Bheem by a Rakshasi, (Hidimba). Thus many of the greatest characters of the national epic were the result of mixed marriages. It was also an age of glorious revival.

Another Revolution was during the Budhistic period. Look at the origin of Sakya Muni—one of the Trio of spiritual Hierarchy according to Sir Subramania Iyer. His appearance was providential. Budhism assailed caste—it recognized the claims of all to the highest spiritual life and admitted all to the ranks of Sramanas, Bikshu or Ascetic. In this way the axe was laid at the very root of the existing social system and the path was paved for the highest development of which the Indian mind was capable. Buddhism was followed by a revival in arts and literature, the old Sanskrit was gradually mixed up with Prakrit and Pali. India was brought in contact with Greece and communicated Hindu philosophy to the west. The Kshatriyas grew weak—Sudra Kings rose and founded dynasties, Nanda became the king of Magadha for example. The introduction of Islam opens the third epoch in the history of Indian social reformation. India was opened to adventurers—Hordes of barbarians conquered and settled in the land. The Yavanas, the Undas, Mannas, formed settlements, brought their own customs with them. These were mixed up with the Kshatriyas. Buddhism did much to establish a bond of sympathy between the Hindus and their barbarian conquerors, in the same way that Christianity did much to soften the barbarian manners in the intercourse of the Roman people with their conquerors, intermarriages took place between the two races. I have briefly indicated above that every period of social revolution was preceded and followed by a violation of caste rules. The appearance of Guru Nanak, Kabir Pant, of Lord Gowranga following the great Acharya of the South proclaiming equality of mankind in the eye of God, formed the fountain head of all the higher wisdom and spiritual elevation. The fourth epoch is marked by the development of Vernaculars, while Nanak, Tukaram, Kabir, Tulsidas, Sri Chaitanya spoke to the people in their own tongue, the Alvars also communicated their thoughts in their mother tongue; the advent of Christian Missionaries evoked great religious and social controversies and a desire was felt by the people for a better state of things. The appearance of Rajah Ram Mohan Roy took back men's minds to the study of Vedic literature and discouragement of social abuses. Dayanand Saraswati followed. The activities of the Brahmo Somaj and the Arya Somaj as a reforming agency become very powerful. For the first time caste was openly abrogated. For the first time attention of the country was drawn to the rights of women, the fallen condition of the "untouchables" was regarded with interest, Vernacular literature was improved and was made the vehicle of conveying social and religious ideas to the masses. The situation is thus summarised that the old word looseness of the relations of married life and of affiliation of sons has been purged from us. The old world slavery of Sudra millions has been quietly abandoned, the erstwhile Sudra classes have been elevated into Vaisyas, our Brahmins became warriors and statesmen, Kshatriyas, became philosophers and guides, Vaisyas became our prophets and saints. The polytheism of the old world has given place to a full recognition by the humblest of our people of the unity of the Godhead—Our love of flesh and wine has made room for an ideal of abstinence, charity, and mercy, unknown all over the world. The old sacrifices of man and beast have given place to the holier sacrifices of the passions in us. The patriarchal forms of society have made room for communal organisations all over the country. The sanctity of woman, if not as wife, yet as mother, daughter and sister has been realised in a way unknown before or elsewhere".

BABU BHUPENDRANATH BASU ON HIS BILL.

The Hon. Babu Bhupendra Nath Basu made the following speech in moving that the Special Marriage Bill be referred to a Select Committee:—

Sir, I have the honor to move that the Bill to amend the Special Marriage Act, 1872, be referred to a Select Committee, and in doing so, with your leave, Sir, I shall briefly review the position as regards the Special Marriage Act which my Bill seeks to amend. When I introduced this Bill last year, I must say that I did not expect or anticipate the large and influential support that I have received from the country. I was beyond my wildest expectation. If you go into the history of social legislation in this country beginning from the time when the Marquis of Wellesley stopped the practice of throwing children into the sea down to the time when the Sati Bill was passed into law, there was almost always even against inhuman practices as the throwing of children into the sea, the killing of female children, the burning of Sati, a storm of indignation and opposition which would have stopped the hand of a less courageous Government than ours has been in the past. Would it be believed now that when Lord William Bentinck introduced his great legislation stopping the burning of Hindu widows, would the Hindu of the modern day believe, that his ancestors submitted a solemn memorial to Government that if widows were no longer allowed to be burnt, the result would be that the marital rights of the people of this country would be seriously jeopardised, that chastity amongst women would be an unknown quantity, that husbands would be poisoned and murdered and that social life would be intolerable? Who is it amongst the opponents of my measure to-day who would not say that it was the grossest libel that could have been pronounced upon Hindu womanhood? What has been the experience of nearly a hundred years that have since passed as regards the effect of the measure on Hindu life and the Hindu home? Well Sir, I remember also the great agitation that was raised when a tiny little measure, which to the social reformer was practically of very little concern, for raising the age of consent was introduced into this Council in the time of Lord Lansdowne. Sir, I saw a mass meeting on the Maidan in which nearly a hundred thousand men had assembled from all over Bengal to protest against the iniquity of the Government undertaking to legislate on a matter affecting the social life of the Hindus. I was present also on that occasion at the temple of Kalighat where hundreds and thousands had assembled offering prayers to the goddess to save them from that dire calamity; and I also remember the procession joined by the highest of the land which passed through or rather in front of this Government House to show the indignation of the people against a measure of that description. This is a recent instance, an instance which is within the knowledge of many of us. I had the temerity when that Bill was being criticised to be present at a public meeting to put in a protest against the resolutions that were going to be passed. Well, Sir, I was very soon shown the door, and the treatment I received I have not yet forgotten. Then, Sir, when the great Vidyasaagar brought forward his Widow Remarriage Bill, what was the feeling of the country from Bombay to Calcutta against its provisions? It was that Hindu Society was going to be turned upside down and the purity of the Hindu widow was going to be destroyed. I shall not refer to the Lex Loci Act which was opposed practically universally by Hindus and Mussalmans alike—an Act which removed forfeiture from those who gave up the religion of their ancestors and embraced a different faith—and the charge was made against the Government by Muss-

mans and Hindus alike that it was really intended to further the progress of Christianity in this country. My measure the small Bill that I have introduced, has not met with even a hundredth part of the opposition that those measures had evoked in the past. Even the very measure which I now seek to amend, when it was introduced by Sir Henry Maine and re-introduced by Sir Fitzjames Stephen with great and material alterations—there were sixty thousand signatories against it and there were only a few people who were supporting it. I have been at some pains to go through the voluminous correspondence with which the Government has favoured us, and I find that in the opinions that have been expressed on either side of the question, there are about 177 in my favour against about 187. That, I think, is a very respectable number in my support. From these numbers I am excluding Burma where I have a majority in my favour, I am also excluding Baluchistan as not probably likely to be affected by my measure if passed into law, at least not in the immediate future, and the number in that place is very small. In this majority against me there are 25 Mahomedans who, as I shall proceed to show, are not so vitally affected as we are and there were 11 members of other communities, neither Hindu nor Mussalman, so that if you omit these 39 opinions, of the opinions that have been hitherto received for or against the measure, those who are in my favour form a very respectable majority.

I may refer to the many public meetings that have been held all over India in support of my Bill. To my great regret on the last occasion, my friend, the Hon. Mr. Subba Rao, had expressed some surprise at the revolutionary character of my measure. I am glad to be able to say that many orthodox people in his province have given their whole-hearted support to my measure in all its details. Every social conference that has sat in India during the last year in every province has spoken in support of my Bill. And I may say with a safe and clear conscience that I have personally never tried to influence, either by speech or by letter, the opinion of any single individual or body of men in the country over my Bill. I had been asked to tour about the country and to educate public opinion, but in a matter like this, rightly or wrongly, I thought it would do best to let my countrymen come to a conclusion for themselves. What I had to say had been practically said in the speech with which I introduced the measure. But it is not only the volume of the support that I have got, not only the extent that is a most gratifying feature of the situation but that I have the highest authority, if I may say so, in my country in my favour. Sir Pratap Chandra Chatterji, retired Judge of the Punjab Chief Court; Mr. Justice Banerjee of the Allahabad High Court; Sir Narayan Chandavarkar of the Bombay High Court; Mr. Sankaran Nair of the Madras High Court; Mr. Sarada Charan Mitter, a retired Judge of the Calcutta High Court, have all spoken—high and great judicial authorities as these gentlemen are, recognised exponents of Hindu law and Hindu sentiment as these gentlemen must be assumed to be—they have all spoken in terms of unqualified approval of my measure. Mr. Srinivasa Aiyangar of Madras presided over a public meeting in which my Bill was discussed, and supported my Bill. Dr. Satish Chandra Banerjee, a great Hindu jurist and an orthodox Hindu gentleman of Allahabad, has given his unqualified support to my Bill. Who else is better qualified in India to speak about Hindu customs and Hindu practices than Dr. Bhandarkar of Bombay? He belongs to an advanced section of the Hindus, but from the Hindu standpoint, he has given his support to my Bill. And what is the stringent feature of all—that organ of the highly conservative and proud Mahratta Brahmins of Poona—conservative I say in matters of religion and religious practices—who with their Hindu brethren in Bengal had led the opposition to the Age of consent Bill, who had gone to the length of making a session of the

Congress nearly impossible at Poona because the use of the Congress Hall had been promised for a social conference after the Congress was over—it is their organ, the *Kesari*, which has been one of my strongest supporters. And who else? There sits my Hon. friend Pandit Madan Mohan Malaviya—and his paper in Allahabad, the *Leader* has thrown him overboard and has been most strenuously supporting my bill; his life-long friend and companion, his most esteemed colleague, Mr. Ganga Pershad Varma of Lucknow, one of the most orthodox men that I have known, at the same time a man of advanced views and culture, in his paper, the *Advocate*, has been supporting my measure.

Amongst the Parsis, the *Parses* newspaper and the *Oriental Review* have also lent their strong support. Some of my Mahomedan friends in this Council have done me the great honour of supporting my measure when I introduced it here. A Mahomedan Judge of the Allahabad High Court known to be the most learned Mahomedan jurist in India, esteemed alike by Hindus and Mussalmans for his quiet piety and knowledge of Arabic literature, Moulvie Kharanah Hussain, has given his unqualified support to my Bill. Two Mahomedan Judges, one of them of the Sialkot division and the other of the Hissar division, have also supported my measure. I believe it must be apparent to everyone that if opposition could have been expected from any quarter, rightly it would be from the Brahmos, for though one of the grounds put forward by me when I introduced the measure was that the Hindu community did not like, nor did the Brahmos like, that they should be called non-Hindus, from a conversation that I had with one of the leading men in that community, I gathered that if any class of men were affected injuriously by the Bill, it would be the Brahmos, for they would no longer then be a different community but merely a sect of the Hindus and their fate would be sealed, for the absorbent power of the Hindu religion would soon obliterate all differences that existed between the Brahmo and the Hindu. The members of the Adi Brahmo Samaj had opposed the Special Marriage Act when it was passing through its stages in this Council in 1872, but I have the satisfaction of finding that the cultured Minister of the Adi Brahmo Samaj, Mr. Satyendra Nath Tagore, who in his letter to the Government says that his community have not departed in any essential particular from Hindu usage or custom or in the matter of marriage in the Vedic ritual, has given me his whole-hearted support, though his community had opposed the Bill which now stands as law. And the other branch of that Brahmo community, the Sadharan Brahmo Samaj, the most go-ahead community in India, who have introduced intermarriages among them through their enlightened Secretary, a man of great scientific attainments, Dr. Nilratan Sarkar, has spoken in no uncertain terms in support of my Bill, not only on grounds of social well-being but also on scientific grounds.

Well, Sir, my friend to my right, the Maharajadhiraja Bahadur of Burdwan, has criticised my Bill as bomb thrown into the citadel of Hinduism. Bombs are not only the special privilege of the C. I. Department but of all who shelter themselves behind the buttress of prejudice and ignorance and are always afraid of some extraordinary commotion which may overthrow the title protective works that they set around themselves for their safety. Sir, I am a Hindu, I feel that the eternal verities of the Hindu religion rest not on the slippery sandbanks of superstition and prejudice, nor upon the unreliable support of ignorance, and incredulity but on the more enduring foundations of faith and truth. And my religion stands in no fear of those who are seeking to replace the ephemeral by the abiding. There is a class of critics who have seen in my Bill nothing but evil and who have seen in me nothing but an incarnation of some malignant power bent upon destroying the strongholds of Hinduism. To these I make no reply. But, Sir, I think it is desirable to deal with some of the grounds of opposition—the more prominent grounds of opposition that have been raised against my Bill. The subject is abstruse and may not be of interest to my European colleagues who are not probably conversant with the operation of marriage laws amongst us and to whom it may be a tiresome story. But to us it is very important and, therefore, in the best way that I can, I proceed to deal with the principal objections taken against my Bill by the opponents of the measure.

(To be continued.)

THE SOCIAL EVIL IN GIRGAUM.

The following correspondence has been issued for publication:—

Judicial Department,
Bombay Castle; 13th November 1911,

From

C. A. Kincaid, Esq.,
Secretary to Government, Bombay,

To

Sir Bhalohandra Krishna Bhatwadekar, Kt.

Sir,

I am directed to acknowledge your letter of the 7th August 1911, with which you forwarded copies of certain resolutions passed at a meeting of the rate-payers and residents of Girgaum as a protest against the evil of women of bad repute residing in Girgaum. I am to state that Government have carefully considered these resolutions, more especially the third which contains a request that the Commissioner of Police should use all the powers given to him by law and that Government should, if necessary, increase them by fresh legislation.

2. The Governor in Council fully appreciates the spirit which moved the residents of Girgaum to protest against the evil of prostitution, but he is by no means prepared, in the absence of definite statistics, to accept the statement that the number of women of ill-fame in Girgaum has of late been increasing to any great extent. From enquiries he has instituted, he has reason to believe that the growth of the evil is more apparent than real: that there has always been a considerable number of prostitutes residing in Girgaum, but that the destruction of old houses of ill-fame at the northern end of Girgaum has forced the women to scatter and invade the southern part of the Ward.

3. Even if it be assumed that the movers of the resolutions are correct in their belief that female vice has increased in that quarter, the Governor in Council is satisfied that the Commissioner of Police does use to the utmost the powers vested in him by law. For it must be remembered that they merely authorise him to take action against the "common prostitute" and not against one who is merely a "kept mistress." And a large proportion of the immoral women of Girgaum belong to the latter class. Nor can Government accept the suggestion that the Commissioner of Police's powers in this direction should be increased by law. Their increase means necessarily a corresponding increase in those of his subordinates, and with it a heightened danger of their misuse and of blackmail. Further even if the Commissioner of Police, either by means of present or of added powers, succeeds in removing from Girgaum its immoral women, they must either scatter into other quarters or be concentrated in localities specially reserved for them. The latter alternative tends, as the experience of other countries has proved, to increase instead of reducing vice and to the former alternative the other quarters of Bombay would with reason object. For they equally with Girgaum are entitled to work for the exclusion of immorality from their midst.

4. In the opinion of the Governor in Council, therefore, the only action which is likely to be effective is action by the people themselves. He is glad to observe that the second resolution shows that the gentlemen who attended the meeting have recognised that there is an obligation on the members of the community to protect themselves. In his opinion it is for the leaders of the people, by organised and persistent endeavour, to bring pressure on those who make the existence of prostitution in their midst possible, that is, the owners of the houses in which the women lodge and carry on their trade. Persuasion, and when that fails, social ostracism are the weapons with which these men must be fought; and the Governor-in-Council trusts that the protests contained in the Resolution will be followed by a persistent and in the end successful campaign of this nature against vice. Side by side with action on these lines must go a movement for the moral education of the people, and the weakening of the old customs

which are admitted to be the root of the evil. In such a movement, I am to say, it is obvious that Government can have no share, and the Governor-in-Council earnestly hopes that the leaders of society of all castes and creeds will recognise that they have a duty to perform, and that they cannot rid themselves of the responsibility for the deplorable prevalence of vice in their midst until they have made a genuine attempt to combat it.

I have the honour to be, Sir,

Your most obedient servant,

(Sd.) C. A. KINCAID,

Secretary to Government.

From

Sir Bhalohandra Krishna, Kt.,
President of a Public Meeting of the Residents
& Rate-payers of Girgaum, held on 16th July
1911,

To

The Secretary to Government,
Judicial Department,

Bombay.

Sir,

I beg to thankfully acknowledge receipt of your letter No. 6604 of 13th November 1911, in reply to my letter of 7th August 1911, forwarding copies of Resolutions passed at a Meeting of the Residents and Ratepayers of Girgaum, Bombay, held on 16th July 1911, to protest against the evil of women of bad repute being allowed to occupy houses in Girgaum in larger and larger numbers. I placed your letter before a meeting of the Committee that was appointed at the said Public Meeting in furtherance of its objects, and it unanimously resolved that the following representation on the subject be respectfully submitted to Government.

The Committee is grateful to Government for the attention they have given to the subject and the courtesy they have shown by stating at length their views thereon. The Committee, however, is afraid that the bare resolutions passed at the said Meeting did not fully and clearly expound and explain the situation, and hence a misunderstanding has arisen, which it is anxious to remove. Moreover, the Resolutions only recommended certain remedial measures in the alternative, leaving to this Committee, the formulation of a definite plan of operations and its recommendation to Government, which duty it respectfully seeks to discharge by this representation.

In the second para of the said Government letter (No. 6604 of 13th November 1911) the observation has been made that "the Governor-in-Council is by no means prepared, in the absence of definite statistics, to accept the statement that the number of women of ill-fame in Girgaum has of late been increasing to any great extent," and it is hinted at that the migration of women of that class living in houses destroyed by the operations of the Improvement Trust to other parts of Girgaum had misled the people into believing that there has been an unusual and adventitious influx in that quarter of the city. The Committee begs to observe that the complaint of Girgaum being over-infested with prostitutes is a long-standing one and dates far prior to the recent Trust operations at Chowpati and Gamdevi, and that the general public have clear evidences of the number increasing by outside influx regularly from year to year. The situation was bad enough in 1901. According to the Census figures for that year, the proportion of prostitutes and their dependents to the total population was 1 in 58 in Girgaum, whilst the corresponding proportion for the whole city was 1 in 320, and that was a year in which owing to plague raging violently in the month in which the Census was taken, there was naturally a very large exodus from amongst the prostitutes, as a class. The Committee regrets that the figures of the Census of 1911 are not yet available. But no resident of Girgaum, moving about its lanes and streets, can have any doubt that the evil of indiscriminate and extensive spread of houses of ill-fame of all kinds, from singing and dancing girls' saloons to brothels of the most degenerate kind, has been growing from year to year in Girgaum, and has long since passed the limits of

toleration. Houses of ill-fame are today most obtrusively abundant on all the main thoroughfares of Girgaum, on the Thakurdwar, the Girgaum, the Charni and the Girgaum Back and Gamdevi Roads. Respectable localities like Kandewadi have become veritable dens of gross sexual sin. Pimps have appeared accosting persons passing by in streets. Houses of ill-fame are to be found in close proximity to schools for boys and girls, to churches and temples. In many quarters the peace of the night is disturbed upto early hours of the morning, here by the rowdiness of singing girls' saloons, there by spurious bhajans, and elsewhere by quarrels, altercations and brawls. There is hardly a lane in Girgaum proper where no house of ill-fame exists. To respectable people almost all through the Girgaum ward, except the Malabar and Cumballa Hills and the new Trust roads at Chowpatty, the situation has become quite intolerable.

With reference to the remarks made in the third paragraph of the said Government letter No. 6604, the Committee has no desire to question the statement that "The Commissioner of Police does use to the utmost the powers vested in him by law", and it fully concurs in the view of Government that it would be unjust to relieve Girgaum at the cost of other wards of the city and that it would be unwise to collect all the prostitutes of the entire city in any one single locality. The Committee, however, begs seriously to question the accuracy of the statement "that a large proportion of the immoral women of Girgaum belong to the latter ("kept mistress") class" and it is not at all satisfied that the law, as it is, is either logically complete or for practical working satisfactory, even within the limits to which Government action is intended to be confined. Whilst the Legislature by incorporating sections 28 and 129 in the City of Bombay Police Act, has definitely accepted the principle, that however ineradicable the social disease of prostitution may be, it is the duty and privilege of the State to so regulate the location of houses of ill-fame where it is carried on, in a large cities like Bombay, as to prevent their becoming a moral scandal and a public nuisance, it appears to the Committee that the wording and the provisions of the sections themselves are not adequate enough to carry out the objects in view. It appears to the Committee that, with a slight modification of the law on the subject, in regard to details and not principle, a comprehensive scheme for the proper regulation of houses of ill-fame, for the city as a whole, could be devised and successfully brought into operation.

In full agreement as the Committee is with the view of Government that no single ward should be favoured in this regard at the cost of others, and that the concentration of all the prostitutes of the city into one locality would be impractical and unwise, it considers that the best plan would be to assign for them certain definite locations in different parts of the city and confine them strictly to those locations. It would be easy to find out a limited number of suitable streets or locations in different parts of the city, proclaim them as reserved for prostitutes, and make it illegal for them either to reside or pursue their calling outside the limits so defined. There are streets and locations in Bombay, which have, for an untold number of years, been notorious as mainly inhabited by prostitutes and which on that account are shunned by respectable families. What would be required under our proposal is simply the driving into these quarters the women of ill-fame who have spread indiscriminately in recent years into quarters still preponderantly inhabited by respectable families, notably so in Girgaum.

Without some scheme of this kind and without a modification of the law necessary to give effect to it, the Committee considers that the present provisions of the law are bound to remain more or less a dead letter, and the huge scandal of indiscriminate spread of houses of ill-fame throughout the city to the great detriment of decency, or order and peace, and of public morals, is likely to be augmented and perpetuated. The Committee hopes that on a clear understanding of the situation, Government would be willing to remedy the existing evil, threatening, as it does, to become more acute as time rolls on.

(To be Continued.)

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Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII.

BOMBAY—SUNDAY, MARCH 24, 1912.

No. 30.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not retreat, I will not retreat a single inch—and I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

We should like to take the earliest opportunity of offering our cordial congratulations to Pandit Sivanath Sastry on the publication of the second volume of his valuable History of the Brahma Samaj. The completion of his self-imposed task must be to him a great relief, and all those who are interested in Indian progress have reason to be thankful that, in spite of ill-health and advancing years, the venerable Pandit has been able to present his version of the early struggles and present position of the Church of which he is one of the Fathers. It is not our purpose today to review this volume that would require a more leisurely study than we have had time to devote to the book since it was received last week. We may say, however, that the present volume fully sustains the high standard of the first one in every respect. The narrative is vivid and vigorous, the interest of the reader is never allowed to flag. A special chapter is devoted to the several provincial Samajes, which adds greatly to the value of the book. Pandit Sastry is by no means partial to the defects and failures of the Samaj. He is not a fond apologist of its shortcomings. Much less is he concerned to gloss over its weaknesses or to make out that they are no weaknesses. As a historian, Panditjee's idea of his vocation is rather Acton's than Ranke's. It is said of Ranke that, when a strenuous divine who, like him, had written of the Reformation, hailed him as a comrade, Ranke repelled his advances. "You," he said "are in the first place a Christian; I am in the first place a historian. There is a gulf between us." Far different was Acton's idea though he spoke affectionately of Ranke as "my own master" and though he acknowledged that the weight of opinion was against him. "I exhort you," he told his students, "never to debase the moral currency, or to lower the standard of rectitude, but to try others by the final maxim that governs your own lives, and to suffer no man and no cause to escape the undying penalty which history has the power to inflict on wrong." It is in this virile spirit that Pandit Sastry has moulded his judgments. And, although, we are not altogether convinced that Lord Acton's canon can be applied without risk of one-sidedness by many writers on historical topics, we recognise that the other school often tends to reduce, as he complained, the just man to the level of the reprobate. Pandit Sivanath Sastry, if he has extenuated nothing, has, it is hardly necessary to say, set forth nothing in malice. We regard his History of the Brahma Samaj as a work of very great merit. If we hesitate to apply to it the epithet monumental, which we are strongly tempted to do, it is because the author has given to his subject the character of being rather a provincial movement owing to his omission to delineate its proper background in the religious evolution of India and of the world at large.

We have received from Messrs. T. G. and E. G. Jack, the well-known Edinburgh publishers, the first twelve books of a series entitled "The People's Books" which they are issuing. The books in this series are not mere reprints of older works. Each book is written by an author of established reputation in the subject of which he treats. They are written in simple style, and each volume has appended to it a list of books to guide those who may wish to enter more fully into the subject. They are neatly bound, are exceedingly handy, and the price 6 d. net for each of the books is such as to bring the series within reach of all classes. It is the intention of the publishers to make the series co-extensive with the whole field of modern knowledge. The twelve books in the series, that have been issued are: Botany, the modern study of plants, by Professor M. C. Stopes; Heredity, by Mr. J. A. S. Watson; Organic Chemistry, by Professor J. E. Cohen; the Principles of Electricity, by Mr. Norman R. Campbell; the Science of the Stars, by Professor S. W. Maunder; Henry Bergson, by Mr. H. Wildon Carr; Roman Catholicism, by Mr. H. B. Coxon; Mary, Queen of Scots, by Mrs. Elizabeth O' Neill; Woman's Suffrage, by Mrs. M. G. Fawcett; Shakespeare, by Professor C. H. Herford; Pure Gold, a choice of lyrics and Sonnets, by Mr. H. C. B. Neil; and Dante, by Mr. A. G. Ferrers Howell. We are able to say from a perusal of several of these books that they are of the highest standard both as regards matter and style. Pure Gold, is perhaps the choicest collection of its kind that we have come across. It should be in the hands of every student of the English Language from the Fifth Standard upwards. The volumes on Shakespeare and Dante, the sketch of the life of Mary, Queen of Scots, the outlines of Bergson's philosophy, are all marked by perfect mastery of the art of exposition. We have much pleasure in welcoming this excellent series.

The *Madras Standard* reprints a letter addressed to a contemporary on the intolerance of some Indian leaders. We take the following passage from the letter. "The King's Secretary of State and Viceroy may be criticised with greater freedom than the smallest of Indian public men whose partiality for a free press and freedom of utterance do not extend up to tolerance of the most inoffensive criticism of themselves and their pet schemes. Every sort of influence, direct and indirect, is exerted to stifle free discussion so far as number one is concerned. In this regard, the stout body of an Anglo-Indian bureaucrat is found to be less thick than the thin finger of an Indian reformer. Scratch a Russian, it has been said, and you will find a Tartar. Similarly it can be said with truth that if you scratch a loud-tongued Indian constitutionalist and apostle of freedom, you will find more often than not an intolerant autocrat with an abiding faith in his own unrecognised weakness and a pathetic pain at being thought to be wanting in one respect or another. At all

events nothing of plain truth should be spoken in public. It is too easily assumed that his weaknesses are unknown to any of his antagonists and that if only there is no candid talk in the public eye they can be imposed upon successfully. Too little allowance is made for their shrewdness which is much more than he may complacently suppose. How long have we to wait before we shall witness an improvement in this respect of tolerance?"

The "Cambridge Magazine," a new monthly started by members of that University, on the examination system in Cambridge will repay perusal. The writer Dr. W. H. D. Rouse is the Head Master of an important High School and his observations are of interest in this country as much as in Cambridge. "I have been informed," he writes, "that certain scientific professors in choosing assistants choose men who have got a second class in their subject. They say that these are most useful in original research. We need not go so far as that. But we cannot deny that intellectual originality has little to show in written examinations not to speak of moral qualities such as will and honesty of thought, not to speak even of physical qualities that are also important to the world." Dr. Rouse promises to make suggestions for the improvement of the present system in another article. We have no doubt that these suggestions will attract wide attention in India.

We have much pleasure in calling attention to the National Prarthana Samaj of Hindupur in the Anantpur District of the Madras Presidency, a copy of whose rules has been kindly sent to us. In addition to the promotion of Theism, the Samaj has the following objects in view: (1) "Works of great men can be made accessible to the masses by means of tracts and booklets. (2) Helpless orphans can be protected. (3) Destitute young widows may be assisted in their means of livelihood or re-marriage, the majority of the members sympathising. (4) Prevention of cruelty to animals. (5) Promotion of Education among the masses by scholarships or rewards, Reading-rooms and Night-schools. (6) Any aid to the impoverished long sick or the disfigured—the blind, the lame and the dumb." We have not been able to find out what institutions, if any, the Hindupur Samaj maintains in order to give effect to these excellent objects.

The *Indian Patriot* concludes a thoughtful leading article on the rejection of Mr. Basu's Special Marriage Act Amendment Bill by the Viceroy's Legislative Council, with the following observations: "There are many people who are not satisfied with the present law of marriage, and cannot follow any other law without ceasing to be Hindus. The question is whether it is right to compel any person to renounce his religion before he may marry. Those who have forsaken modern Hinduism, but accept Hinduism as it was in its pristine purity, are the people who mainly seek a marriage law which will be consistent with their faith and their custom, however different that faith and custom may be from present day Hinduism and Hindu customs. They do not want others to give up anything which they cherish; but they themselves may have the freedom to discard what is inconsistent with their faith. The Act of 1872 does not give them what they want. Could not a modified form of Mr. Basu's Bill have met their demand without trenching upon the rights and prejudices of others? If the question had been settled at once in some such way, there would not have been another Civil Marriage Bill for years. It having not been settled in such a way, it is bound to come up again with a louder and more insistent demand."

In connection with the proposed campaign against tuberculosis, it is worth while calling attention to an important provision of the Tuberculosis Notification Order issued by the Local Government Board in November last. The Notification is applicable to England and Wales. We are indebted to our excellent contemporary, the "Shield," for the particulars. To begin with, the Order emphasises the difference between this disease and those previously notifiable, by a special article which expressly lays down that no Council or medical officer shall have the right to impose any kind of penalty, or to "subject the patient to any restriction, prohibition or disability affecting himself or his employment, occupation or means of livelihood, on the ground of his suffering from Pulmonary Tuberculosis." That is to say, the only compulsion in the whole matter is compulsion on the doctor to notify, and on the Council to pay him for so doing. As regards the patient all is voluntary; he is to be dealt with by kindly care and protection, by persuasion and education. A Memorandum which accompanies the Order explaining the essential distinction between pulmonary consumption and other infectious diseases, and the consequent necessity of a distinction in the measures to be taken to check them. It points out that the term "notification" has been associated in many minds with certain disabilities and discomforts which would involve no hardship to an adult suffering from an attack of an acute infectious disease, such as typhoid fever, but which would be intolerable, in many instances, to phthisical patients. Tuberculosis of the lung is usually a chronic disease which may permit the patient during many months, or even years, to pursue his ordinary work. The ability to convey infection is limited and intermittent, and infection can be prevented by the patient himself, when he has learnt, and is not too ill to practise, elementary precautions. In these two respects the disease is essentially different from the infectious diseases. The fact that the patient may be trained and may as a result cease to be a source of infection, in which case he need be subjected to no disability, should be made clear both to the patient in the interests of society and to society in the interests of the patient. It is for this reason that education must occupy an important place in the campaign against this disease. It is, of course, unnecessary and undesirable that notification should involve publicity. The Board have no doubt that local authorities and their officers will avoid doing anything which could cause pain or annoyance to patients or their friends. It cannot be too strongly emphasised that any records which may be kept by a medical officer of health in relation to persons notified should be regarded as strictly confidential documents, for whose custody the medical officer of health is personally responsible.

The *Hindustan Review* writes: "The constitution of the Hindu University is yet, we understand, in a process of incubation; and it is difficult to say when and in what shape or form it will emerge from the process. The fact that in the composition of the deputation that waited upon the Hon'ble Sir Harcourt Butler at Delhi and also in the committee appointed to frame the constitution, the orthodox Hindus bulk largely, is by no means reassuring to those who are anxious that the Hindu University should be constituted on liberal and progressive and not on those time-worn, fossilised lines which have been the standing cause of the decay, degeneration and deterioration of the Hindu. It is to be hoped that the reform party will have no cause for dissatisfaction and complaint when the constitution is published."

CONTENTS.

Editorial Notes.	Society.
Mr. Gokhale's Bill.	The Social Evil in Girgaum.
Prem Sannyas.	Babu Bhupendra Nath Basu
Holika Sannmelan Gathering.	on his Bill.
Practical Social Reform.	The Examination System in
The Amritsar Temperance	Cambridge.

THE INDIAN SOCIAL REFORMER.

BOMBAY, MARCH 24th, 1912.

MR. GOKHALE'S BILL.

Mr. Gokhale's Elementary Education Bill met last week the same fate as Mr. Basu's Special Marriage Act Amendment Bill some days previously, and in the same manner. The motion to refer the Bill to a Select Committee was opposed now as on the previous occasion on behalf of Government, and it was eventually thrown out by a majority slightly smaller than that which defeated Mr. Basu's attempt in the direction of social legislation. It is interesting to note that several of the non-official members who opposed Mr. Gokhale's Bill had also opposed Mr. Basu's Bill. Pradip Madan Mohan Malaviya, indeed, supported the Education Bill and opposed the Marriage Bill. But the Maharaja of Bardwan and the Mahomedan members who were opposed to the reform in the marriage law were also opposed to the educational measure. There is no need to enlarge on the moral of this coincidence. Sir Harcourt Butler in his speech on behalf of Government said that the real obstacles in the way of educational advancement in India arose from such social customs as early marriages, a remark which was duly echoed by the Secretary of the Educational Department, Mr. Sharp. We should be the last to minimise the evils of bad social customs, least of all of early marriages. But, as it happens, this particular consequence does not arise except in a very remote sense from the prevalence of the practice of early marriages. Everyone who is acquainted with the elementary facts of Indian society, knows that early marriage is not a common custom of the masses in this country. It is almost exclusively practised by the higher and literate castes. It is obvious, therefore, that it can have very little part in a discussion relating to mass education. It is, of course, directly responsible for the backwardness of girls' education but here again it will be found that the early marrying castes have a much larger proportion of literate females than the adult-marrying masses. Sir Harcourt Butler's attempt to make a stalking horse of early marriage, must be said in the light of these facts to have been rather a fiasco. We may remark in passing that the attempt came with rather a bad grace from a member of the Government which had unceremoniously shoved aside a measure one of the effects of which would undoubtedly have been to encourage marriages between persons of mature ages. But the presence of a standing official majority in the Council, is not particularly favourable to the development of sound reasoning in the exponents of official views.

Though, however, we are not impressed by the arguments advanced from the Government bench, we must say that recent developments of the educational

policy of Government, have materially reduced the elements which might have given to the rejection of the Bill the aspect of a serious grievance. The deeds of Government plead for them more cogently than their arguments in the Council. It is impossible to say with any fairness, after the considerable additional grants for education made in the Budget and the announcement of the policy underlying the creation of the new Dacca University, that the present Government is indifferent to educational advancement. Even without Sir Harcourt Butler's declarations which were most emphatic, it is plain that the Government of India has begun to feel a sense of short-coming in respect of the prevailing mass of illiterate and is earnestly anxious to put itself right in the eyes of the civilized world. Only it has not yet got over the old bureaucratic failing of encouraging no initiative outside the official departments. It is in this respect, and not so much from the educational point of view, that the rejection of Mr. Gokhale's Bill is of disappointing significance. We have not known an offer to co-operate with Government, in a public service which is intimately concerned with the social and economic efficiency of the population, more candid, more essentially well-balanced in respect of reciprocal obligations, and more in the nature of a constructive policy towards knitting closely together official and non-official public spirit, than Mr. Gokhale's Bill. Government has met it with what, in effect, is a slap in the face, and we do not think that Mr. Gokhale or any other public man will be in a hurry to offer his face again for such treatment. While admitting its right to claim that it has been doing much for the diffusion of elementary education, we consider that the Government attitude to the Bill was a bad blunder. Let it beware how it complains of lack of non-official and co-operation the next time. Co-operation cannot be always on terms and occasions chosen by one side. Otherwise it is not co-operation. There are one or two sentences in Mr. Gokhale's speech which imply that he considered himself freed from certain constraints which have been conspicuous in his utterances during the last few years. Last year he would not defeat Government even if he could. That certainly was not the temper of his speeches in the debate on his Bill. We may be wrong, but Mr. Gokhale seems to have taken pains to let it be understood that he is once more "unmuzzled," and that the Government's reception of his offer of co-operation has done it.

There is one other point issuing out of the happenings in connection with Mr. Gokhale's Bill, and to a less extent, with Mr. Basu's Bill, which seems worthy of consideration and which has not been raised so far. The introduction of the elective principle in the constitution of the Legislative Councils, was clearly due to the conviction that the Government mechanism was not capable of proving an adequate channel of the true state of public feeling. It seems to us anomalous that, in these circumstances, the opinions of Local Governments should be pitted against the opinion of elected non-official members as an expression of the opinion of the intelligent sections of the population. We are sure that the practice is absolutely without justification. Local Governments can, of course, explain how they think a law will operate in practice.

though even here it would be astonishing if a Bill like Mr. Lloyd George's Insurance Bill or Mr. Asquith's Minimum Wage Bill were to be thrown out because of the opposition of the executive officials. The present practice is calculated to perpetuate the subordination of the Legislature to the Executive Government. Any law which the Executive wants is passed, with or without the consent of Local Governments, while a most moderate piece of social or other legislation is thrust aside if the Executive says that it does not suit its tastes. This is not a situation which has in it the elements of permanent progress. There is an increasing section of Indians who find it an intellectual and moral impossibility to acquiesce in the doctrine of plenary inspiration or infallibility of the Executive Government and who are constantly conscious of the common humanity which Government officials share with non-officials. The problem before Government is how it can accommodate itself with the least delay and with as much grace as possible to this natural development. We cannot help feeling that the present Session of the Viceroy's Legislative Council has revealed more points of difference than of agreement between the official and non-official sides. It has also revealed that it is not so difficult, as has been sometimes assumed, to find questions on which Hindu and Mahomedan sentiment can operate without reference to religious differences. To Mr. Gokhale, more than to others, belongs the credit of giving prominence to such questions to the exclusion of narrow issues which follow the lines of sectarian cleavage.

Reference has been made in a previous note to the selection of lyrics and sonnets in "the People's Books," series of Messrs. Jack under the title, of Pure Gold. Here is a sonnet by Coleridge on Night which is in its way a gem of exquisite beauty.

The crackling embers on the hearth are dead,
The indoor note of industry is still;
The latch is fast; upon the window-sill
The small birds wait not for their daily bread,
The voiceless flowers—how quietly they shed
Their nightly odours;—and the household rill
Murmurs continuous dulcet sounds that fill
The vacant expectation, and the dread
Of listening night. And hapy now she sleeps;
For all the garrulous noises of the air
Are hush'd in peace; the soft dew silent weeps,
Like hopeless lovers for a maid so fair:—
Oh! that I were the happy dream that creeps
To her soft heart, to find my image there.

PREM SANNYAS.

To THE EDITOR, THE Indian Social Reformer.

Dear Sir,

Indeed, your note as a protest against "Fair-Play's" observation is very happy and opportune. The play, yet in manuscript has become the rage of the day. Of course, it is more interesting and exciting than it is edifying. There is pathos in it and tragedy, but it leaves an unpleasant taste in the mouth. The young author—still a student in a college—paints his characters so successfully that he makes us sombre with sadness.

Society wants no more jayants making love with Leelas, a pure and pious type of widow of tender age. It is said "Evil thoughts make evil blood and in evil blood disease germinates and flourishes. Pure thoughts make pure blood and rebuild the cells of health and vitality."

But it would be interesting to know where this budding author has found a footing for the brilliant setting of his play. If so, let him read your thoughtful note and take the wise counsel given in it. And also he should study, along with his college books, Mrs. Ramabai Banade's unique book and take lessons out of it.

Bombay,

18-3-12.

Yours faithfully,

B. G.

HOLIKA SAMMELAN GATHERING.

A Correspondent writes:—

Holika Sammelan Committee brought this year's campaign of fighting the impurities of Shimga to a close by organizing a very crowded and successful gathering of those who were interested in the movement, on Thursday night on the ground of the Maidania which was kindly put at their disposal by Mr. Webb, the Secretary. Justice Sir Narayanao Chandavarkar, Hon'ble Mr. Gokuldas K. Parekh, the Hon'ble M. S. D. Garud, the Hon'ble Mr. Koda and Mr. Purushotamdas Inakords were present and more than hundred ladies attended the function. Sir Bhajendra Krishna was in the chair. The proceedings commenced with the songs of boys who during the Shimga days went about from centre to centre to sing the songs that were composed specially for the Holi propaganda. Then came short recitations by boys and a girl describing the usefulness of this work. Sir Ishachandra asked upon Mr. Devadhar, the Secretary of the Sammelan to give an account of this year's work. Mr. Devadhar in the course of a short speech said that the movement was very spontaneous and that it was getting popular among the classes of the people for whom it was principally intended. He further told that as the result of the earnest desire of many people four additional centres of work had to be opened bringing the total of the centres to 82 scattered over the Deccani and Gujarati localities. Speaking about the salient features of this work he said that the people showed a greater spirit of self reliance and a better sense of responsibility. Moreover, a large number of gentlemen came forth readily to popularize the work of the Committee by showing magic lanterns, performing hypnotic and magic feats and shooting tricks. These more than the lectures and Kirtans attracted larger crowds numbering about 20,000 at various centres and kept at a distance from them all fifth and the abuses of Shimga. Lastly Mr. Devadhar thanked on behalf of the Committee the volunteers, the lecturers, local Secretaries, the ladies that helped in this work and particularly mentioned the services of Messrs Gilder, Khare, Leeladhar Rai Sampat, Dewarukhakar, Mule, Behere, Jeevanlal, Danile and the young lads that went about singing songs. He also thanked the Commissioner of Police for his kind assurance of help, if needed. Then followed short speeches by Justice Sir Narayanao, Hon'ble Mr. Parekh, Hon'ble Mr. Garud, Mrs. Jamanabai Sakai, Prof. Takakhan, Mr. Gilder, Mr. Leeladhar, Dr. Salunke, Mr. Sambhuji Bhaguji, Mr. Waghmare and Mr. Rokade. All congratulated the Committee on the success of their work and related their experiences to show how the efforts of the Committee achieved the desired end in a large measure. Mr. Garud required the Committee to extend their operations to the mofussil places and told that similar attempts were needed by the outside towns. It was suggested by the local Secretaries that while thanking Government for their partially shutting the liquor shops during two days of Holi, further appeal should be made to Government for the total closure of these shops for two days. It was a matter of great satisfaction to hear from the Secretaries that as a result of this work drinking, filthy language, mud-throwing and the discolouring of cloths was stopped to a considerable extent in most of the centres. The meeting was brought to a close with a few remarks by the Chairman to whom a vote of thanks was accorded. Mr. Jamanabai Sakai gave cups as prizes to the children. Lastly, the officers of the Maidania Committee were thanked for their cordial co-operation.

The Shri Krishna mission exhibited their performances of yogic skill and power which were witnessed by more than a thousand people. Refreshments were provided for all those who attended the meeting. Most of the entertainments which the Holika Sammelan Committee supplied during the Shimga days were exhibited after refreshments and thus the audience was kept absorbed till about mid night. Thus was concluded a most interesting and impressive function of the Holika Sammelan for this year.

PRACTICAL SOCIAL REFORM.

To the EDITOR, *The Indian Social Reformer.*

DEAR SIR,

Allow me to thank your correspondent X for his sympathetic letter. I am glad to find that he fully endorses my reforms. He is right when he says that I have full sympathy with all efforts for the elevation of women. With me Women's cause is Man's. It was in the year 1907 that I wrote in the *Hindustan Review* on the necessity and desirability of founding an Indian Women's University on the lines of Japan Women's University but the Indian Narusa is yet to be born and as all reform in India moves at a snail's pace the practical realisation of my dream must be an event for distant future. Female education is yet a secondary question with many and the solution of the problem has been most perfunctory. But the prospect is bound to improve. However it has passed the stage of being a crucial test of the genuineness of a social reformer.

I do believe most strongly in God and His spiritual worship and I am fully aware that there are ready organisations like the Brahmosamaj, Aryasamaj which are doing good work in social reform, but as it is possible one may be a thorough social reformer without belonging to any of these religious bodies, the religious test would be an impossibility. What I wish to know is not the creed or sect of a social reformer, but the fact that he is boldly prepared to practise social reform himself and to publicly support those who do the same. My idea is to prepare a reformer's calendar or Directory so that one social reformer may know another fellow-worker in the same sacred cause and may count upon his unflinching support. I am sure many faint-hearted supporters of social reform will give up their timidity and join the reform camp boldly and publicly if they knew that they had great strength at their back.

The dread of caste tyranny and ostracism is mainly due to the fact that men are afraid of the matrimonial prospects of their children. Nothing unnerves them so much as the fear that it will go very hard with their children if they did anything by way of reform to offend the orthodox susceptibilities of the community or caste to which they belong. Thus publicity is most dreaded by these faint-hearted reformers. Such men will take heart, when confident of the active support of their brother reformers in all parts of our country.

With hope that you, Mr. Editor, will write at least a short Editorial on this question of an All India Association I close for the present.

Aureli,
12-3-12.

Yours Sincerely,
V. G. PRADHAN.

THE AMRITSAR TEMPERANCE SOCIETY.

The Amritsar Temperance Society is one of the most successful Temperance organisations in the country, thanks chiefly to its energetic Honorary Secretary, Mr. Nand Lal. A deputation of the Society waited upon His Honor the Lieutenant Governor of the Punjab in Amritsar on 7th March. His Honor received the deputation after 8 p. m. The Secretary introduced all the Members to His Honor and His Honor shook hands with them. Pandit Bishan Narain very gracefully expressed the gratitude of the society for the favor His Honor had shown to the Society on the occasion of the Faridkot Durbar, the Delhi Durbar and in the pages of Annual Excise Report. P. Bishan Narain Rozdon also thanked His Honor for the keen interest he has been taking in the Temperance movement and said that the hands of the Society were strengthened by his sympathetic attitude towards it and that they all wished that Sir Louis Dane would lay the foundation stone of the proposed Temperance Hall on the site which has been granted to the Society through his kindness His Honor then said that he was much pleased to meet the deputation and that he was very glad to see the active efforts of the Amritsar Temperance Society which had his full sympathies. He also enquired as to how the work of the Society was progressing. He also said that the Government was always ready to help and would gladly help the Amritsar Temperance Society. He said he was alive to the havoc wrought by the habit of drinking and was sorry that

the well to do land-owners of Lyallpur sow sugar cane for the purpose of using it for distilling liquors. Speaking about the proposal of laying foundation stone of the proposed Temperance Hall, His Honor said he had no objection to that but would like to know how much money was collected for the purpose. The Secretary then said that the funds were not collected at all but he strongly hoped that they would be raised in a very short time.

THE SOCIAL EVIL IN GIRGAUM.

The following is the concluding portion of the memorial of the resident of Girgaum, the first part of which we printed in the last issue.

The law on the subject is comprised in sections 28 and 129 of the City of Bombay Police Act of 1902. Section 28 provides:—

"The Commissioner of Police may at any time cause a notice to be served upon any person who occupies or manages, or acts or assists in the management of, or upon any woman who resides in, uses or frequents, any house, room or place, in which the business of a common prostitute is carried on, requiring such person or woman after a date to be mentioned in the notice, which shall not be less than seven days from the date of the notice, not to reside in, use or frequent any street or place specified in the notice."

Section 129 ordains on persons disobaying any requisition under S. 28 the punishment of one month's imprisonment for the first offence and three month's for a second or subsequent offence.

The provisions of these sections are, the Committee begs respectfully to submit, in one part too soft, whilst in other parts they are too drastic, and that is the reason why, as is well pointed out by Government, the Commissioner of police has found difficulties in the way of taking effective action thereunder. The words "common prostitute" must prove a great handicap. They certainly make a fanciful distinction between prostitutes and prostitutes, the lines of demarcation between "prostitutes" and "common prostitutes" being too hazy and affording a loophole for escape to many more and worse women than "kept mistresses," and who in reality deserve no consideration. The Committee begs to submit that all professional prostitutes should be, without distinction subject to disciplinary measures of this kind. The amendment, it recommends, is to drop the word "common" or substitute for it the word "professional" if necessary. An explanation may well be added safeguarding the escape of any professional prostitutes on the pretence that they follow the profession of singing or dancing or are for the time being in the keeping of one man. As the word "prostitute" necessarily connotes the pursuit, as a profession, of indiscriminate sexual connection for monetary hire, the amendment we propose, will not affect mistresses in the strict keeping of a single man or such other singing women of a better class who deserve consideration and exception from the segregating provisions.

The Committee begs next to point out that whilst the said sections 28 and 129 provide for the expulsion of prostitutes from "any street or place" they make no provision as to where they are to go. The assignment of some specified areas as the places to which they can migrate and reside without further molestation is thus a necessity for which, the Committee begs to submit, due provision should be made by the law itself. The Committee begs to suggest that suitable areas should be proclaimed as the locations assigned to prostitutes and sufficient time should be allowed after the public notification thereof for them to migrate to those locations. To ensure the smooth working of the scheme of segregation and to avoid unnecessary hardship the penalty for the first offence may well be made fine only. Lastly, the Committee begs to suggest that by way of public co-operation with the Police, some recognition may in this regard be made under proper safeguards of the principle of local option. The Committee begs to attach hereto draft sections embodying these suggestions, which, it prays Government, to have substituted, with such modifications as may appear desirable to them, for the present sections 28 and 129 of the City of Bombay Police Act of 1902.

In conclusion, the Committee may mention that as suggested by Government in the last para of their letter and as desired by the Public Meeting that appointed this Committee, all endeavours possible were made to secure in this behalf the co-operation of those landlords of Girgaum, who have allowed their houses to become tenanted exclusively or preponderantly by prostitutes, so as to check the evil complained of by private effort, but to no purpose. As Government observe "persuasion and when that fails, social ostracism" are no doubt "weapons" with which these men must be fought. But the Committee hopes that Government will agree with it in considering that these cannot be the only means on which either the State or the public should keep sole reliance in a matter affecting such vital issues as general decorum, peace and order and public morality. Government, are doubtless aware how weak the forces of social ostracism must be in a city like Bombay, perhaps even fraught with serious risks. Nor can these means prevail when monetary interests are involved or are supposed to be involved. The fact is that the Landlords in question are afraid that they would suffer a fall or loss of rents by ceasing to have prostitutes as tenants. Considering the growing demand for house accommodation and the rise of rents that has of recent years taken place in Bombay, the Committee does not think that these fears of the Landlords are likely to be realized to any material extent. At any rate, there can be no equity in favour of those who have enjoyed high incomes of "an unearned kind" by letting houses for immoral purposes. Whatever the duties of leaders of Society in this matter may be,—and they are ready to recognize them—Government cannot, this Committee submits, divest itself in this matter of the responsibility lying on them as the Guardians of Public Morals.

The Committee therefore begs humbly to pray Government to sympathetically take into consideration this representation and in the interests of public decency and decorum be pleased to take early action on the lines indicated, or any others that may appear advisable, for which kindness the Committee shall as in duty bound remain ever grateful.

Draft section which may be substituted for sections 28 and 129 of the City of Bombay Police Act of 1902.

28. With the previous sanction of Government the Commissioner of Police may from time to time by public notification proclaim for any ward or wards of the City and Island of Bombay areas or streets as the locations assigned for prostitutes and house of illfame.

28. A. Three months after the date of such notification no professional prostitute shall be allowed to reside in such ward or wards or carry on her business except within the limits of the locations, as defined under the foregoing section, except in the cases where a prostitute resides in a house owned by herself. Nor shall any house within such area be allowed to be used as a brothel.

Explanation. The words "professional prostitute" include all women habitually following the profession of prostitution, whether they also follow the profession of singing or dancing and whether for the time being they are in the keeping of a single man or not.

28 B. The Commissioner of Police may at any time cause a notice to be served upon any person who, in infringement of S. 28 and 28 A occupies or manages or acts or assists in the management of, or upon any woman, who in similar infringement of S. 28 and 28 A resides in, or uses or frequents, any house, room or place, in which the business of a prostitute is carried on, requiring such person or woman, after a date to be mentioned in the notice which shall not be less than seven days from the date of such notice, not to reside in, use or frequent, or carry on the business of a prostitute in such house, room or place, specified in such notice.

28 C. If the owner or resident of at least 25 houses in the immediate neighbourhood of a house by written application to the Commissioner of Police, complain that such house being without the limits of the locations assigned for prostitutes under S. 28 is used for carrying on the business of a professional prostitute, the Commissioner shall, if satisfied on enquiry of the truth of the complaint, proceed to take action with respect to that house under S. 28 B.

129. Any person disobeying any requisition under S. 28 B, or any person knowingly abetting the disobedience of such requisition shall be punished with fine which may extend to Rs. 100 for the first offence, and to fine which may extend to Rs. 200 or to imprisonment which may extend to three months, or both, for a second or subsequent offence.

BABU BHUPENDRA NATH BASU ON HIS BILL.

(Continued from the last issue.)

The first great objection is that my Bill will lead to intermarriages between the different castes. It will also lead to intermarriage between the different creeds. It will thus lead to the destruction or the overthrow of the boundaries that at present safeguard the Hindu faith. That in fact is the principal objection to the Bill. As my Hon. friends will remember, the present Act says that whenever a marriage is going to be contracted under its provisions, the contracting parties are to make a declaration that they profess no known religion in India. My amendment is that this provision should be done away with. All that is necessary should be what has been laid down in other civilised countries where marriages are not contracted according to the ritual of the Church that the parties should declare that 'we intend (that is the language of the Act) to marry under the Act.' That is all that I desire. I believe, there is some little misapprehension about the scope of my Bill. In the first place, I intend that marriage should take place amongst the different castes of the Hindus. I do not say that marriage should be without any Hindu ritual. It is quite possible, it is more than probable, that when two Hindus belonging to different castes intend to intermarry they will go through the Hindu ritual but that will not validate their marriage at the present time, because under the law as now followed intermarriage between different castes is not permissible. So that so far as the operation of my Bill is confined to the Hindus, it is more in favour, of the Hindus than the present law is, because it does not make it obligatory on the parties to declare that they are non-Hindus. But my friends say that while it is more in favour no doubt, in one sense, it is against us in another. You are obliterating they say, 'the distinction of caste, you are undermining the purity of our race', that is the argument which I want to meet. They say, 'so far as marriages are confined to the sub-divisions of the same caste, we have no objection, you take your Bill, get it passed into law with the unanimous support of the country'. Some of them have said that so far as that is concerned the present Hindu practice and present Hindu law as understood, would render such union valid. That is an opinion which has been expressed by some eminent Hindu lawyers who have given their opinions against me. As Sir Henry Maine has said, it is difficult to contract marriage upon a mere opinion. It is true indeed that in a certain case from Madras to which I made reference when introducing my Bill in this Council they had held that amongst the Sudras an illegitimate son would be entitled to inherit, and consequently it was argued that illegitimacy is no bar to inheritance amongst the Sudras, and there would be no bar to intermarriage. Assuming the argument to be sound, that case was brought to the notice of an eminent Hindu Judge of the Calcutta High Court in the case of Narayan Dhar vs. Rakhal Gain. I will not go into the details of that case except to say that one of the parties was a weaver and the other was a cultivator. In that case, when reviewing the case of the Madras High Court which had been finally decided by the Privy Council, Mr. Justice Romesh Chunder Mitter said that it would hardly warrant him in upholding the validity of a marriage between different castes amongst the Sudras. Well, what it is my friends mean when they say that you do not require a validating Act to render unions between sub-sections of the same caste legal, I do not understand. What is it they understand by the words 'the same caste' when they lay down this proposition? Do they mean the four original castes, the Varnas, or do they mean the thousand and one

sub-castes that have now grown up and become independent of each other and do they mean to say that amongst these independent sub-castes intermarriages may take place and such intermarriages would be held to be legal? Well, if that is their contention, all I can say is that judicial opinion is against it. In a case in which the parties were Nepalese but residents of the United Provinces, a Brahmin married a Kshatriya, both belonging to the twice-born caste and contracting an alliance which was lawful in Nepal, but that marriage was pronounced to be illegal by a bench of the Allahabad High Court in a recent case (28 Allahabad, Badam Kumari vs. Suresh Kumari). My friends say, well, if the law as it now obtains is not a sufficient safeguard for a marriage like this, we shall not stand in your way. Get a law passed which will make intermarriage valid between sub-sections of the same caste. How many people such a law would affect, it would be difficult to conjecture, but I want to go much further, those who have supported me want to go much further, namely, we want to give the contracting parties the fullest liberty of conscience. I am only at present confining my remarks to the Hindus. If two members of two different independent castes among the Hindus want to marry, why should we stand in their way? It has been said we stand in their way in order to maintain the purity of the Hindu castes and the Hindu race. Let us see how far this purity rests upon a historical basis. The Brahmins naturally claim the highest degree of purity. There can be no doubt that in very ancient times there were constant feuds between the Brahmins and Kshatriyas, the priestly and the warrior castes, sometimes the Brahmins suffering defeat and sometimes the Kshatriyas. Then arose a great champion of the Brahmins, supposed to be an incarnation of Vishnu himself, Parashuram, who extirpated the Kshatriyas 81 times. How he could extirpate 81 times is a problem which Brahminical ingenuity can alone solve, and before which I confess myself beaten. This Parashuram, the great extirpator, the great extirpating champion of the Brahmins, was the son of a Brahmin, the great sage Janadagni, but curiously enough, he was the son of a Kshatriya mother, Renuka, the daughter of King Prasaajit. So that starting from this great and cardinal point of the superiority of the Brahmin over the Kshatriya we find that he whom they have set up as a champion was the son of a Kshatriya mother. Then, again I go to another authority, namely, one who laid the foundation of the Brahminical creed in India, who may be justly regarded as the highest amongst the high, the great Vyasa, the compiler of the Vedas, the writer of the Puranas, he was the son of a Brahmin by a fisherwoman. I suppose no blame attaches to him for having a humble and lowly origin on his mother's side. Then, one of the great sages Yajurvedy has laid down that from a Chandala to a Brahmin is only six stages, that from a Sudra it is five, and so on in lessening degrees. A man of humble origin could thus reach the goal of Brahminism. Well, if the authority of Yajurvedy may be disputed, and my friends the Hindu lawyers in this Council will support me in saying that he is a very high authority, I shall quote the authority of Manu himself. He says (chapter X, verses 64-65) 'if a female sprung from a Brahmin by a Sudra woman bear children to one of the higher castes, the inferior attains the highest caste within seven generations.' Thus a Sudra attains the rank of a Brahmin, so that it is difficult to say at the present day how much of the Brahmin is Sudra and how much the real and true priestly caste. There is a question put to Manu, what is the fate of an offspring begotten by chance by an Aryan upon a non-Aryan? I quote from the same chapter, verses 66 and 67. The answer is, 'he who is begotten by an Aryan on a non-Aryan female may become

an Aryan by his virtues'. In the Puranas we find innumerable references to intermarriages and to interchangeability between Brahmins and Kshatriyas. My friend Mr. Subba Rao, the sturdy champion of orthodox Hinduism, and my friend to my left Pandit Madan Mohan Malaviya will remember that in the Matsya Purana there is an enumeration of the great Rishis who had propounded the Vedic *viks*. These Vedic hymns came to the Rishis by inspiration. In that enumeration we have got 91 Rishis, some Brahmins, some Kshatriyas and three Vaishyas. These are the Rishis of the Vedic times.

There is a curious story in the Aitereya Brahmins, branch of the Rigveda. The story is of a great dispute for priestly functions between the Kshatriyas and the Brahmins and the story is very interesting reading showing that in those times the Kshatriyas and the Brahmins were alike entitled to perform these priestly functions.

There is a passage in the Mahabharata Anusthana Parva which says that a son from a Sudra mother if he performs meritorious deeds, attains to Brahmanhood, so does a Vaisya.

There is a curious passage in the Brahma Purana which gives the origin of the Sudras as follows:—Those who are always sorrowing, always weeping, always serving, weak in body, those Brahmins are styled Sudras. Coming down to the Tantric period, we find that in the Maha Nirvan Tantra, held in high esteem for the purity of its practices and the elevation of its doctrines, mention is made of Shavite marriage, where it is laid down that no restrictions as to age or caste exist in the Shava form of marriage. It is well known that at the period of her history India had very largely adopted the Tantric cult.

It is thus evident that the purity of caste upon which higher castes rely so much at the present day is more imaginary than real.

I will in this connection quote from Rhys Davids' book 'Buddhist India.' 'There are also numerous instances', says he, even in the priestly manuals of custom of unions between men and women of all degrees of social importance. There are not only between men of rank and women of a lower social grade, but also between men of a lower and women of a higher social position.'

I shall quote with your leave a passage from another authority (Hunter's Orissa, vol. I, page 261):—

'We have seen that in several provinces, the Brahmins are emphatically not the priesthood of the people, and so far from being an ethnical entity following an immemorial vocation they contain within their caste every trade and calling. We have seen the Brahmins as shepherds, as ploughers of the soil, as potato growers, as brick makers, as brick layers, as petty traders, as carpenters, stone-cutters, blacksmiths and village policemen, who in India rank very low in the social scale, as the descendants of the aboriginal fisher tribes, as arbitrarily manufactured out of the promiscuous low-castes, as day-labourers and as menial servants.' where then is the purity of which we hear so much?

Coming from the general to the particular, there is an institution known as kulinism in Bengal established during Hindu times. The original Kulins were Brahmins of great piety and learning. In course of time they deteriorated, and in ten generations so much corruption had crept into the body of the Kulins, that the great Debibar Ghatak with the assent of the Kulins was obliged to lay down rules for their protection.

He divided them into 36 circles—and what do you think of these circles? They were not circles of merit but of equal demerit. They were intended to define the limits of intermarriage, to each circle being assigned classes with the same defects and corruptions amongst them. I shall draw a veil over what those defects and corruptions were. I commend to the curious a study of Debibar's rules the proud descendant of the Kulin Brahmin in Bengal would pass a most uncomfortable half hour if he read them. If such has been the case with the Brahmin, we can easily imagine what has been the fate of the other castes. There must have been a great admixture in the past. Ethnological researches establish this conclusively. If we look at the map annexed to Sir Herbert Risley's book, 'The People of India,' we find that in Bengal, the population is Mongolo-Dravidian, in Southern India, entirely Dravidian, in Oudh, in Allahabad also the

same, it is only in the Punjab and parts of Rajputana that we find the Aryan in the population. Therefore, whether you treat the question mythologically, historically or scientifically, the claim to exclusive purity is not at all well founded. If this purity has not existed in the past why insist upon it at the present moment? I shall not dwell further upon that aspect of the question. To me it has been a most unpleasant duty to discharge but in a solemn meeting like this, duty has compelled me to do so. Then, sir, it is said that not only will my Bill facilitate intermarriage between different castes of Hindus, it will facilitate marriage with non-Hindus. Well, to me it does not seem to be, I must honestly say, a very dire calamity. There is the historical instance of Chandra Gupta, known to Greek historians as Sandracotas, marrying the daughter of Seleucus Nikator. There is also an instance given by Tod in that fascinating book of his, the 'Annals of Rajasthan' where a ruler of Mewar married a daughter of Yazdgird III, the last of the Sassanide kings of Persia. The nobles and princes of Kathiawar still marry into Mahomedan families and the sons born of Mahomedan mothers succeed. There are numerous instances in our Puranas of marriages of Aryans with Nagas. Then we have got marriages of Hindu princesses and Moghal princes in Moghal times. We have still got in the present day in Hyderabad, the same practice obtaining without either side losing in caste or in prestige. Why then should there be such a great horror? If anything can give peace my unhappy country, it will be a feeling that the tie connubial embraces all in its single fold. It is a practice not unknown to our forefathers, it is a practice still followed by our contemporaries. Why then should it be opposed at the present day?

I pass on to another ground of opposition. I am afraid, sir, I have been wearying the patience of the Council, but the importance of my subject is my only excuse. The question has been raised, is not marriage among the Hindus a sacrament, and are you going to introduce the elements of a civil contract into a relationship which is the holiest of holy relations amongst the Hindus? I do not desire to do anything of the kind. So far as marriages between Hindus are concerned, they may still follow their rituals, and it is because they may follow such rituals even when intermarrying between different castes that I seek to introduce my Bill. Let us again consider the proposition of those who put forward that marriage is a sacrament, a religious ceremonial among the Hindus. Is that a proposition which is strictly correct and has been observed at all times? What about the Gandharva marriages that used to take place, marriages of love where only the exchange of garlands was sufficient? The name of Sakuntala has been mentioned in this Council on a previous occasion by a gentleman deeply versed in oriental learning, a name which is held in esteem, if I may say so, in affection still by the Hindu people of India owing to the immortal writings of our great poet Kalidasa. She married, supposed at that time to be a daughter of a Brahman priest, a Kshatriya prince by simply exchanging garlands. This is one of many instances that occur in the Puranas, and her son was the founder of that great line which gave the name of Bharatavarsha to India. Well, where was the religious sacrament in that marriage? Where was the religious sacrament in the Swayamvara ceremonies, where prospective husbands used to be invited, and the damsel was given the choice to choose, either by prowess of arms or by the display of learning, the best among the lot, and then after a choice a garland was exchanged? Where was the religious sacrament? Manu himself, what does he say? He says, 'the recitation of benedictory sacred texts and the sacrifice (with Homa and nuptial fire) in honour of the God prajapati, are used in marriages for the sake of procuring good fortune to the brides but the gift of the father is the cause of the status of husband,'

so the matrimonial bond arises from the gift by father. The whole of the religious ritual is only for the sake of procuring good fortune to the bride. This is Manu. Raghunandan, the great commentator on Hindu law in Bengal, says that the real element of marriage is gift and acceptance. It must be the gift by a person competent to give, and acceptance by a person competent to accept. Where is the difference between civil contract and this form which is said to be the essence of the ritual? And what does my friend the Hon. Pandit Madan Mohan say of the many hundreds and thousands of our people, not Brahminical or Brahminised Hindus, with whom the putting of a vermilion mark by the bridegroom on the bride's forehead is enough to constitute the bond of marriage? That constitutes marriage among many castes of the Hindus. Are not those marriages considered valid both in our societies as well as in our law courts? Where then is the sacrament, the holiest of the holy, of which we have heard so much in the opposition to my Bill?

(To be Continued.)

THE EXAMINATION SYSTEM IN CAMBRIDGE.

(By Dr. W. H. D. ROUSE.)

The Tripos is a written examination, in which candidates are tested to see how much they can write in three-hour blocks. It takes into account nothing but what is then produced, neither the candidate's past work or his known capacity. It does not try to counteract good or bad luck. It cannot distinguish the man who keeps all his goods in his shop window from the man who has a good stock inside. The Tripos examines in several languages without asking the candidate to open his lips; provided all the h's are written they need not be pronounced, and candidates get high marks for criticism of Latin poetry, when to recite one paragraph would often show that they have not the remotest idea what Latin verse was like.

Only the Chinese rival us in our written examinations. I dare say they have reformed them by now, but the custom used to be to lock up the candidates in rows of little horse-boxes, with pen, ink, paper, examination questions, and a week's provisions, to write all they knew. We may sympathise with the man who found his mind a blank, and spent his week in drawing an elaborate picture of a beetle, which I understand is a deadly insult to Chinese examiners. He did not get through; yet he may have been quite a good artist, and a master of nature study.

The worst part of our Tripos examinations is that they test only the passive faculties, and these alone, or almost alone, are trained in preparation for them. Only the passive part of the mind is exercised in assimilating facts, taking notes at lectures, translating into English or from English the thoughts of other men; the active part comes into play when the learner uses what he has learnt to express his own thoughts, yet this is almost entirely ignored in our training, and in the Tripos. Composition, the name of this self-expression, is now given to translation, which is a different thing altogether. The second-part English essays would not be enough to meet the case, even if men took the second part, which as a rule they do not.

The changes that have been lately introduced into the Classical Tripos have made matters worse. The papers on History, Philology, Archaeology, and Philosophy in that Tripos have added a heavy burden to all, and a burden for the majority which is intolerable. Such things properly belong to the second part. Since the University has allowed a degree to be got on the first part—foolishly, in my opinion—a generation brought up to look for soft options refused to take the second part; in place of the obvious remedy, the University has spoiled the first part. Thus the

three years are one breathless scramble for teachers and learners alike, in which nothing is thoroughly done.

There may be some difference in the various Triposes in respect of the powers called into play, but the general effect is the same as that of the school. Both are machines, and both produce a trade article to pattern.

Why is the Tripos taken for granted, as if it were the solar system? Why should not Cambridge reformers open their ears to the psychologist, instead of listening only to the clamour of those who cry Royal Commission, or of the crowds outside who want to get in without trouble to themselves?

Written examinations can properly test only those things which everybody must do alike; they are suited to a pass standard, and not to competition, if there must be competition, nor can they possibly test the whole man. If any one brings up against me the I.O.S. examination, and says that it has succeeded in selecting the best men, I reply that it has undoubtedly succeeded in selecting good men, but that in spite of itself. It selects good men because practically all the candidates are good; our nation is full of good men, it has the best natural ability in the world: but that all those who get in are better than all those who are left out, or anything like it, remains to be proved. In the Tripos, many of those who are most efficient men in after life, even in the subjects of the Tripos, are not found at the top of the tree. I have been informed that certain scientific professors, in choosing assistants, choose men who have got a second class in their subject; they say that these are most useful in original research. We need not go so far as that but we cannot deny that intellectual originality has little show, in our written examinations, not to speak of moral qualities such as will and honesty of thought, not to speak even of physical qualities that are also important to the world.

It is really mysterious how all these examinations have grown up. They are like those weeds that spread in a sort of fan all round a central root; imperceptibly they cover the surrounding earth, till the whole is in their deadly grip. This is the dead hand of the twentieth century. In the beginning our examinations were meant to prove whether a man was master of his art. Everyone who came to the University was going to teach in some form; and he had to give public proof that he could do so, by maintaining his thesis against competent opponents. His performance was like the artisan's masterpiece; the wrangler became master of an art, as the artisan became master of his craft. Now these examinations have no reference to anything in heaven or earth; they do not even attest intellectual capacity, because as I have explained they leave out of account the most important side of the intellect.

Surely it is important that reformers should consider the whole question of the University course. We wish, I take it, to produce the highest type of citizen; we would find a general basis for the education of all such, which all need to lay; and a system thereafter that may make the best of each special capacity, not confined to technical training in anything, but including the philosophy of each. This implies that the school must also be considered, for there the basis must be laid. Yet the University reformers refuse to consider the schools, and even in their own department they discuss symptoms and ignore the disease.

I have a few suggestions to make, which I will take the liberty to set forth, in hope of discussion. This is a good time to make the attempt, now that the Consultative Committee have issued their report on Examinations (Eyre & Spottiswoode, 2s. 6d.). What I have written is an appeal to consider the effect of the Cambridge examination system within the University, and to consider it not piecemeal but as a whole.—*The Cambridge Magazine*.

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PUBLISHED EVERY SUNDAY MORNING.

Office:—PILMUM STREET, FORT.

Editor:—K. NATARAJAN.

VOL. XXII. BOMBAY—SUNDAY, SEPTEMBER 3, 1911. No. 1.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

The death of His Highness the Nizam of Hyderabad has caused genuine regret among all classes. He made very little pretension to modern ideas and was almost defiant in his adherence to the traditions, wise and otherwise, in which he had been brought up. But, in spite of all, he had certain qualities which earned for him the respect of all classes and creeds. Prominent among these was his absolute impartiality to the several castes and creeds among his subjects. He kept himself and insisted on his personal staff keeping itself aloof from the currents and counter-currents of intrigue which are common in most Native States. In his sympathies as well as in his severities, he made no distinction between Hindu and Mahomedan, and was consequently adored by his subjects. We trust that his successor will in these respects follow faithfully in his father's footsteps.

It must have been a strange sensation to Mr. V. P. Madhav Rao, the late Dewan of Mysore, to be visited by a Police officer and informed that the authorities would be glad if a meeting which had been announced to be held, under his chairmanship in the afternoon of the same day, were not held. But the irony of the situation as affecting Mr. Madhav Rao, is its least important feature. The occasion of the interdict could not have been more carefully chosen if the purpose of the Mysore Government was to show that the most innocent and even laudable object would not, in its opinion, justify the holding of a public meeting within its jurisdiction. We have known Mr. V. S. Srinivasa Sastry, whom the meeting was called to hear for nearly twenty-five years. Any one less disposed by conviction or character to say anything calculated to create any ill-feeling against Government or any class of its subjects, it has never been our fortune to come across. As a brilliant educationist who has devoted himself to the service of his country, no one could have given better advice to the students of Bangalore whom he had intended to address that evening. The second prohibited lecture was to have been on the evils of early marriage under the auspices of Miss Tenant's Marriage League. Mr. Sastry has made a special study of the texts of the Hindu Shastras bearing on marriage and it would have done no harm to the good people of Bangalore to listen to what he had to say on the subject. The only conclusion that can be drawn from the action of the Mysore Government, is that they are opposed to any one addressing the people on any subject whatsoever. And this is the twentieth century and Mysore, we think, rather prides itself on its enlightenment! A full account of the circumstances is given in another column by our Bangalore correspondent.

Commenting on Mr. Justice Sankaran Nair's article in the *Contemporary Review*, the *Leader of Allahabad* writes: "The opposition of the Government to social legislation is a factor

which has sometimes been too much exaggerated. This seems to us also to be one of the defects of Mr. Justice Nair's article. Our own view is that a change for the worse in the policy of the Government towards social legislation has been distinctly noticeable of late. The Government refused to accept Dr. Rasbbehari Ghosh's Bill relating to religious endowments on the flimsiest of grounds. And it will be within the recollection of our readers that the Hon. Mr. Jenkins demanded from Mr. Basu the wholly impossible condition of unanimous support to his Special Marriage Bill as a condition precedent to the Government accepting that legislation. We should like to know whether such tender regard for orthodoxy was displayed when, for instance, the *suttee* regulation and the Widow Remarriage Act and other similar ameliorative enactments were passed by the Indian legislature. There is room for more than suspicion that the Government have deliberately shown no friendliness towards social reform. We do not know whether the timely warning contained in Mr. Montagu's speech will lead to a change in the policy of the Government. We only hope that it may."

A correspondent writes to us as follows:—"A public meeting was held in the Pithapur Rajah's College Hall on Monday the 28th instant with the object of protesting against the Civil Marriage Bill. All were cordially invited to attend. Mr. Ch. Periah Sastri, B. A., 1st Grade Pleader, was in the chair. Speeches were delivered in Telugu by five gentlemen and in English one against the Bill. Some of the audience then enquired of the Chairman whether an opportunity would be given to those who were in favour of the Bill to say a few words by way of reply as was done to the opponents in the meeting already held in this town to adopt a resolution in favour of the Bill. On this request being refused, those who were for the Bill questioned the propriety of putting the proposition against the Bill to vote since they also attended the meeting by invitation. Diwan Bahadur Mr. D. Seshagiriraw Pantulu, B. A., B. L., Chairman of the Municipal Council then got up and demanded the names of all those who were for the Bill. Cries were heard from the various quarters of the meeting to first note down the names of the gentlemen believed to be against the Bill if the conveners of the meeting were hopeful of carrying out their resolution even by a narrow majority. Neither names nor votes were taken and thus the meeting ended in a fiasco. It is stated that the Chairman of the meeting recorded the protest resolution, as having been carried by a majority."

With this number we are issuing the Index to Volume XXI of the *Reformer*. Subscribers whose files may not be complete are requested to apply for the missing numbers with postage stamps to the value of Rs. 2 per annum without delay. A few bound volumes are also available for sale at the same price as the loose ones.

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII.

BOMBAY—SUNDAY, MARCH 31, 1912.

No. 31.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

The Bombay Presidency Social Reform Association has issued the following circular letter: "In response to a wide-spread desire to organize the Provincial Social Conference on an independent basis of its own, and ensure the regular holding of its annual sessions, the Bombay Presidency Social Reform Association has arranged to hold a Social Conference in Bombay on Friday the 5th and Saturday the 6th April 1912, at which friends of the cause from the Bombay Presidency, as well as the C. P.s and the Berars, are requested to attend and exert their best to ensure the success of the new movement. The programme of the Conference, as settled, so far, will be as follows:—(a) Meetings of the Delegates and invited workers in the cause, to be held on Friday the 5th April in the evening and on the following Saturday morning at the Hirabaug, C. P. Tank Road, for general consultation, exchange of views and doing the work of the Subjects Committee. (b) The usual Conference, to be held on Saturday the 6th April in the afternoon for speeches and adoption of resolutions at the Framji Cowasji Institute near Dhobitalao. The Conference will be open to the public but the right to speak and to vote will be confined to the Delegates. (c) A Ladies' gathering exclusively confined to Ladies, to be held at the Chanda Ramji Girls' School buildings, Girgam Back Road, on Sunday the 7th April or the day following. Fuller details of the programme will be settled and published later on. Established Social Reform and cognate associations and clubs are requested to elect delegates and inform the Secretaries. Lady delegates will be gladly welcomed. In places where no Reform Associations exist friends of the cause, are requested to meet and elect delegates. It is requested that the names of the Delegates be communicated to the Secretaries by the 2nd April 1912. The fee for delegates has been fixed at Rupee one each. There will be no fee for lady delegates. All communications should be sent to Mr. D. G. Dalvi, Pleader, Girgaum Back Road, Girgaum Post, Bombay."

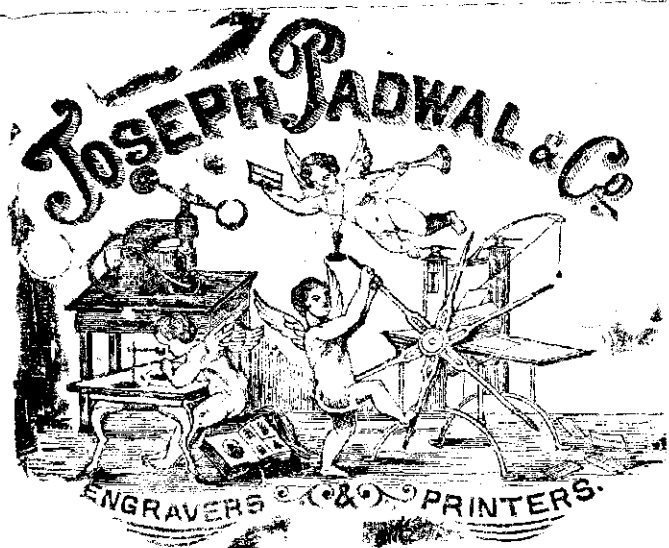
A Correspondent writes: "Mr. Nilkantha Sakharam Bhangle, Editor of *Kartavya*, Amraoti, was married to Miss Godavaribai Badalapurkar of Bilaspur (C. P.) under the Special Marriage Act of 1872 at Bombay on the 25th March 1912, the bridegroom being a Saraswat Brahmin and the bride belonging to the Kayastha Prabhu community. Mr Bhangle was a widower for some years. The marriage took place with the consent of the bride's mother and uncle, and it was celebrated according to the Hindu rites before it was registered. The parties had to forswear their religion in order to render the marriage valid according to law. Will those who

opposed Mr. Basu's Bill to amend the Act realize now the absurdity of their attitude?"

The Hon. Secretary, Hindu Marriage Reform League, writes to us: "In the conservative and orthodox city of Benares, a large and representative audience assembled on the 23rd instant at the Nagari Pracharini Sabha Hall and listened with undivided interest to an inspiring and instructive lecture delivered by Miss Carrie A. Tennant, the honorary Travelling Representative of the Hindu Marriage Reform League." After the lecture a lively discussion took place among four leading Pandits. Pandit Mr. Keshava Deva Shastri put forward a strong defence condemning early marriage and quoting Shastric verses. This was followed by a neat speech by the chairman, Raja Munshi Madho Lal, C. S. I., in favour of the movement and he spoke in most commendable terms of the success of Miss Tennant's labours. In spite of the heated discussion, the audience was unanimous in organizing a Branch of the League in Benares. The following gentlemen were elected office-bearers and a large membership was enrolled. President—Raja Munshi Madho Lal, C. S. I., Vice-President—Pandit Rama Shanker Misra (Retired Collector) and Babu Bhagwan Das, M.A., (Secretary, C.H. College) Secretary—Vishwanath Sahay Sinha M. R. A. S., Treasurer—Babu Gurishankar Prasad, B. A., L. L. B."

The Indian Mirror thinks that there has been a retrogression in Bengal in regard to social purity activities during the last thirty years. "For example", writes our contemporary, "social purity. There was a time when nearly every educational institution in Calcutta had an organisation called, "Band of Hope" to instruct the young in the lesson of pure and temperate living. The Bands of Hope of Keshub Chunder Sen's time created a great upheaval and helped much to elevate the condition of Hindu Society. Some may remember the staging of the *Bidhaha Bibaha Natak* (the widow marriage drama) which produced a great sensation in Calcutta. Religious and moral lectures were regularly delivered in those days in the public halls as well as in the colleges and schools of Calcutta. The Brahmo leader himself used to deliver spirited lectures at the Town Hall, which would attract thousands of young men. We see none of these things to-day. The Temperance cause is almost ignored. Whatever work is being done in this direction is due chiefly to the Anglo-Indian Temperance propaganda of England. The purity of student life is never even thought of."

A valued friend writes from Cambridge: "On February 24th the usual gathering of Indian and English friends was held in Cambridge, when a Parsi graduate friend entertained all in a most interesting manner with a "talk" about Benares, adding much



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needless to expatiate upon the magical qualities of this our invaluable medicine. We would not like to blow the French horn as is the fashion of the day, but suffice it to say that the use of this medicine is recommended to those who have any faith in the efficacy of Ayurvedic and Unani medicines. We recommend it also to those persons who desire to tone up the nervous system, to strengthen the body, refresh the memory, and to guard against debility. It is enough to say that musk is not that which a perfumer admires it is that which diffuses fragrance of its own accord. Price per tin containing 40 pills, Rupees ten only. Postage extra. No PABEZ necessary.

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THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office: -HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII.

BOMBAY—SUNDAY, MARCH 31, 1912.

No. 31.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
scuse, I will not retreat a single inch—And I will be heard." WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

The Bombay Presidency Social Reform Association has issued the following circular letter: "In response to a wide-spread desire to organize the Provincial Social Conference on an independent basis of its own, and ensure the regular holding of its annual sessions, the Bombay Presidency Social Reform Association has arranged to hold a Social Conference in Bombay on Friday the 5th and Saturday the 6th April 1912, at which friends of the cause from the Bombay Presidency, as well as the C. P.s and the Berars, are requested to attend and exert their best to ensure the success of the new movement. The programme of the Conference, as settled, so far, will be as follows:—(a) Meetings of the Delegates and invited workers in the cause, to be held on Friday the 5th April in the evening and on the following Saturday morning at the Hirabaug, C. P. Tank Road, for general consultation, exchange of views and doing the work of the Subjects Committee. (b) The usual Conference, to be held on Saturday the 6th April in the afternoon for speeches and adoption of resolutions at the Framji Cowasji Institute near Dhobitalao. The Conference will be open to the public but the right to speak and to vote will be confined to the Delegates. (c) A Ladies' gathering exclusively confined to Ladies, to be held at the Chanda Ramji Girls' School buildings, Girgaum Back Road, on Sunday the 7th April or the day following. Fuller details of the programme will be settled and published later on. Established Social Reform and cognate associations and clubs are requested to elect delegates and inform the Secretaries. Lady delegates will be gladly welcomed. In places where no Reform Associations exist friends of the cause, are requested to meet and elect delegates. It is requested that the names of the Delegates be communicated to the Secretaries by the 2nd April 1912. The fee for delegates has been fixed at Rupee one each. There will be no fee for lady delegates. All communications should be sent to Mr. D. G. Dalvi, Pleader, Girgaum Back Road, Girgaum Post, Bombay."

A Correspondent writes: "Mr. Nilkantha Sakharam Bhangle, Editor of *Kartavya*, Amraoti, was married to Miss Godavaribai Badalapurkar of Bilaspur (C. P.) under the Special Marriage Act of 1872 at Bombay on the 25th March 1912, the bridegroom being a Saraswat Brahmin and the bride belonging to the Kayastha Prabhu community. Mr Bhangle was a widower for some years. The marriage took place with the consent of the bride's mother and uncle, and it was celebrated according to the Hindu rites before it was registered. The parties had to forswear their religion in order to render the marriage valid according to law. Will those who

opposed Mr. Basu's Bill to amend the Act realize now the absurdity of their attitude?"

The Hon. Secretary, Hindu Marriage Reform League, writes to us: "In the conservative and orthodox city of Benares, a large and representative audience assembled on the 23rd instant at the Nagari Pracharini Sabha Hall and listened with undivided interest to an inspiring and instructive lecture delivered by Miss Carrie A. Tennant, the honorary Travelling Representative of the Hindu Marriage Reform League." After the lecture a lively discussion took place among four leading Pandits. Pandit Mr. Keshava Deva Shastri put forward a strong defence condemning early marriage and quoting Shastric verses. This was followed by a neat speech by the chairman, Raja Munshi Madho Lal, C. S. I., in favour of the movement and he spoke in most commendable terms of the success of Miss Tennant's labours. In spite of the heated discussion, the audience was unanimous in organizing a Branch of the League in Benares. The following gentlemen were elected office-bearers and a large membership was enrolled. President—Raja Munshi Madho Lal, C. S. I., Vice-President—Pandit Rama Shanker Misra (Retired Collector) and Babu Bhagwan Das, M.A., (Secretary, C.H. College) Secretary—Vishwanath Sahay Sinha M. R. A. S., Treasurer—Babu Gurishankar Prasad, B. A., L. L. B."

The Indian Mirror thinks that there has been a retrogression in Bengal in regard to social purity activities during the last thirty years. "For example", writes our contemporary, "social purity. There was a time when nearly every educational institution in Calcutta had an organisation called, "Band of Hope" to instruct the young in the lesson of pure and temperate living. The Bands of Hope of Keshub Chunder Sen's time created a great upheaval and helped much to elevate the condition of Hindu Society. Some may remember the staging of the *Bidhaha Bibaha Natak* (the widow marriage drama) which produced a great sensation in Calcutta. Religious and moral lectures were regularly delivered in those days in the public halls as well as in the colleges and schools of Calcutta. The Brahmo leader himself used to deliver spirited lectures at the Town Hall, which would attract thousands of young men. We see none of these things to-day. The Temperance cause is almost ignored. Whatever work is being done in this direction is due chiefly to the Anglo-Indian Temperance propaganda of England. The purity of student life is never even thought of."

A valued friend writes from Cambridge: "On February 24th the usual gathering of Indian and English friends was held in Cambridge, when a Parsi graduate friend entertained all in a most interesting manner with a "talk" about Benares, adding much

to the pleasure by some fine photographs which he showed. He finished with a short account of the Central Hindu College. On March 9th, the last meeting of these friends for the Lent term, took the form of Indian music and singing, at the special request of some musical English friends, to whom Indian music was quite new. These had the privilege of hearing some very good singing from Bengal and the Punjab: one Punjabi also exciting much interest by playing on the *sitar*. It is to be much hoped that the beauties of India music, which Mrs. Maud Mann is expounding so well, may be gradually understood better in England."

Mr. Fisher Unwin announces the early publication of "The New China, a Traveller's Impressions" by M. Henri Borel, a Dutch writer wellknown to students of Far Eastern problems. M. Borel's "Yellow Peril" is, unlike that of the journalists, a peril not threatening Europe with ironclads, airships, or bayonets, but with the vastly greater power of ideals. The author shows how among the hundreds of millions of Chinamen new ideas are fermenting. A movement such as has rarely occurred in the history of the world, has begun to form into one conscious nation what used to be a loosely connected agglomeration of tribes and races, knowing nothing of each other's language or interests. Now for the first time, the author notices a tendency towards a united China, with a common language and common ideals. Politics and economics are not neglected in the book, but its chief object is to show the new China against the background of the ancient beauty of the land, a beauty now dying a tragic death in the dawn of a new day. China is pictured as passing through the storm and stress of spiritual reformation and resurrection, the outcome of which will compel Europe to reconsider its position in regard to the "Yellow Peril."

The following report of the Hindu Widows' Home Association for January and February 1912, is sent to us as usual for publication: "Mrs. Parwatibai Athavle is going to Gwalior after finishing her work at Allahabad, Lucknow and Cawnpore. Mr. K. M. Phadke went to Akola to finish his work there. After that he visited Balapur and Akola. At the latter place he addressed an audience composed chiefly of merchants, the subject of his address being 'Charity and the Widows' Home'. At the A. V. School he spoke upon 'Obedience and Duty' and concluded his address by giving an account of the Home. The number of visitors during the two months was 115. Of these 68 were gentlemen, 21 ladies and 26 advanced students. The total number of contributors was 276 and their contributions amounted to Rs. 1,140, as. 2."

Dr. Harold Mann has had reprinted in pamphlet form an article which he recently contributed to the *Sociological Review*, on the untouchable classes of an Indian city, and, says the *Times of India*, the article well deserved this increased publicity. Dr. Mann's activities are numerous, but how numerous few people can be aware. From this pamphlet it appears that, with the assistance of members of the untouchable castes themselves, he has been conducting a house-to-house inquiry in Poona City, with a view to ascertaining the present economic condition of these classes. The results of this enquiry are very interesting but the most remarkable discovery he has made—and he is justified in making a generalisation—is that in these castes the family is very small the actual number of persons per family being below four, except in the case of the Chambhars, or leather workers, when it just exceeds that figure. Two factors seem to be dominant, he says one, the poor character of the housing sanitary and water

arrangements, the other (though this is only a deduction) a very large infant mortality. The monthly income per family ranges from about Rs. 12-8 among the Mangs to over Rs. 18 among the Bhangis, in which caste a child can earn nearly as much as a man or woman. This, as Dr. Mann shows by giving a typical budget, should be an adequate income according to the people's own idea if debt and drink did not absorb so much of it. We shall await with interest the further publication of this inquiry, for Dr. Mann goes just far enough in this pamphlet to show how much some investigation of this kind was necessary. Thirty years ago the untouchable castes of Poona City were described in the *Bombay Gazetteer* in a few terse sentences which denied them any good qualities. Thus they were said to be idle, dishonest, given to drinking, thieving, and telling lies, of loose morals, in abject poverty, and almost naked. "Some things may have changed since 1881," says Dr. Mann "but much of this description was never applicable." How far the *Gazetteer* is correct we may be able to judge when Dr. Mann says what he has found out to be the case about the social position of the untouchables, the disabilities under which they suffer, their lack of education and the difficulty of obtaining it, the devotion to drink which has done so much to keep these castes in a low position, and the institution of *muralis* which has done much to lower their moral reputation.

The Agricultural Research Institute, Pusa, has issued a Bulletin on experiments on the cultivation of sugarcane at the Partabgarh Experimental Station. The object in view was to study the effect of planting the sets different distances apart. The conclusion arrived at is that a very small number of sets per acre and a very large number of sets per acre do not conduce to either the purest juice or the lowest glucose ratio in average years. In two successive years, the experiments gave the purest juices and the lowest glucose ratios with 12,000 sets per acre.

Some of our contemporaries, the "Indian Patriot", among others, have been led by some remarks of the Hon. Mr. Gokhale's in his speech on the Budget in the Viceroy's Legislative Council last week, to doubt that he may not stand at the next election as a candidate for the membership of the Council. We have the best of reasons for saying that this inference is incorrect and that it is Mr. Gokhale's intention to seek re-election.

From the report of the management of the Surat Coronation festival fund, we learn that the Committee has resolved to utilise the balance of Rs. 3,000 in holding an annual competition on Coronation day, the 12th December, for the students of all recognized High Schools and the Parekh Technical Institute in various departments of learning and sport.

We have received the first number of a new monthly magazine named "The Wealth of India" edited by Mr. G. A. Vaidyaraman, B.A., and published in Madras. The Magazine is intended to supply information and instruction on agriculture, commerce and other allied subjects. The first number has quite a variety of useful and interesting information bearing on these subjects. The annual subscription is Rs. three.

A correspondent sends us a lengthy criticism of some highly objectionable observations in an article in a newspaper called "John Bull" by a lady under the heading "The Truth about India." We do not print it, as we are of opinion that the article in "John Bull" is not worth noticing.

CONTENTS.

Editorial Notes.	The Gateway of India.
The Forthcoming Social Conference.	Content to run with the Current.
The Students' Brotherhood Excursion to Lonavla.	Protection of Cattle.
The Condition of Social Progress in India.—II.	Babu Bhupendra Nath Basu on his Bill.

THE INDIAN SOCIAL REFORMER.
BOMBAY, MARCH 31st, 1912.

THE FORTHCOMING SOCIAL CONFERENCE.

We have called attention in our "Notes" columns to the circular letter which the Bombay Presidency Social Reform Association has addressed to all social Reform institutions and to sympathisers and workers in the cause in places where there are no associations. For several years past, it has been felt by earnest workers in social reform that the Social Conference was being cramped both as regards time and space by having to be held at the conclusion of the political gatherings. As a matter of fact, the practice of holding conferences, for reasons into which we are not concerned to enter, has been in abeyance in this Presidency for several years past, with the result that the Social Conference has been also suspended. In consideration of these circumstances the Presidency Social Reform Association resolved in November last to hold a Social Conference in Bombay independently, and the circular letter above referred to is intended to give effect to that resolution. The holding of the Conference without reference to the corresponding political gathering, is not the only or principal change contemplated by the Association. It is the intention of that body that the Social Conference should be less of an academic body of men endlessly discussing what to do and how to do it, and that more prominence should be accorded than has been hitherto possible to actual, practical work and workers. In pursuance of this view it is proposed from the outset to adopt as far as possible the system of inviting existing Associations interested in some or all branches of reform, to elect delegates. In view of the fact that in several places there are no such societies formed as yet, it has been necessary to allow a certain latitude by accepting as delegates individual workers and supporters of the cause. Even these, however, will be formally elected by the Presidency Social Reform Association, so that all the members of the Conference will be accredited by a responsible body of known workers on behalf of the several objects dear to the hearts of all social reformers. We are glad to announce that Sir Ramkrishna Bhandarkar, who has just recovered his eyesight after a successful operation for cataract, has graciously consented to preside at the Conference. We are sure that it will be recognised that no more fitting selection could have been made. Side by side with the Conference a Ladies' Conference will also be held, admission to which will be confined to persons of the gentler sex. In the opinion of some earnest workers, this is a wholly superfluous appendage in Bombay where the "pardah" is not observed and where women are accustomed to participate in mixed public

gatherings. It is earnestly desired that ladies should attend and take part in the general Conference, and it should be distinctly understood that the holding of a special Ladies' gathering does not mean that at the former they will not be welcome. On the contrary, it is our hope that in course of time there will cease to be any necessity for a Ladies' gathering which rather savours of the zenana and other old and discredited institutions. A Committee of ladies will have charge of the programme and other arrangements of the Ladies' meeting.

It will be noticed that, though there is to be held a public meeting in connection with the ensuing Conference, this is not to be the sole or principal function of the occasion. It is to be preceded by what will constitute the really important part of the business, namely, two meetings of the delegates, at which the discussions will be strictly limited to questions concerning what is being done in the several districts and towns. The programme for these two meetings will be drawn up mainly on the reports that have been invited from the several Associations and, though this year they must be of necessity of a somewhat improvised character, the provision, we are sure, will do much to lead discussion along lines of the greatest practical utility. In this context, we would urge social reform societies in the mofussil to expedite the preparation and despatch of their reports. It is possible that some Associations may not have received the circular letter. The utmost pains have been taken to make out a complete list of such societies, but no doubt there must be some which have been inadvertently left out. Such omissions will be finally obviated only when the Social Reform Calendar which the Presidency Social Reform Association has undertaken is compiled and brought up to date. It will be noted as an omission that the circular does not say anything about providing accommodation for the delegates from the mofussil. The matter has been considered by the Committee in charge of the Conference arrangements and it was felt that most of our visitors would have friends in Bombay with whom they would naturally like to put up. In any case where this is not convenient, the Committee will be glad to make such special provision as may be desired if delegates will kindly intimate their requirements to the Secretaries as early as possible. There is hardly a week yet before us and we earnestly trust that as large a number of delegates as possible will be able to be present at the Conference. We can assure them that they may be sure of the heartiest of welcomes among us. There is one other point on which some explanation would probably be expected. It will be noticed that the Central Provinces and Berar have been included for the purpose of the Social Conference in the Bombay Presidency. This is obviously due to the fact that the leading workers in those parts of the country are as much Bombay men as men of Nagpur or Amraoti, so far as social matters are concerned. They are connected by social ties of the most intimate kind with Bombay. We need mention only the names of Rao Bahadur Wamanrao Kolhatkar, the Hon Mr. Madholkar and Mr. M. V. Joshi.

Sir. Ramkrishna Bhandarkar will conduct Divine Service at the Bombay Prarthana Samaj today (Sunday the 31st instant) at 5.30 P. M. at the Prarthana Mandir, Girgaum.

THE STUDENTS' BROTHERHOOD EXCURSION TO LONAVLA.

(FROM A CORRESPONDENT.)

The Excursion of the Students' Brotherhood to Lonavla on Saturday the 23rd instant was an unqualified success. Sir Narayan Chandavarkar had invited the Brotherhood to pass a Sunday at his bungalow at Lonavla and about 65 members responded to the invitation. It being inconvenient for all members to start on Saturday afternoon they went in two groups. The party reaching Lonavla on Saturday evening dined with Sir Narayan and passed the night in a spacious bungalow opposite where till a late hour different groups kept themselves engaged in various indoor games. The second party arrived at Lonavla on Sunday morning and after rambling about in small knots in different directions some of the members reaching as far as the Tata Hydro Electric Works—permission to see the Works being granted by the Engineer in charge Mr. B. D. Richards—the whole party assembled on the verandah of Sir Narayan's bungalow and partook of the refreshments—generously spread out on tables. The party was fairly cosmopolitan—every community Hindu, Parsi, Mahomedan, Jew and Jain was represented. The conversation was varied and Sir Narayan kept different groups engaged by turns—Health and Education appeared to be his favourite topics and autobiographic touches made his talk particularly interesting. Indoor games find no encouragement for Sir Narayan, yet a group was amusing themselves with posing riddles to each other. In fact, each followed his own bent and the whole party passed the time merrily.

At noon the party was sumptuously feasted and though the least was guilless, even the ~~non-Hindus~~ appeared to enjoy it immensely. The party sat for dinner in the oriental fashion and the lady members of Sir Narayan's family served the various dishes and looked after the requirements of every individual member—a rare honour from the standpoint of aristocratic Hindus and offered only to near relatives and very intimate friends, and at the close of the dinner, Mr. K. J. Dubash, B. A., L. L. B., thanked the host and the hostess for their generous hospitality and described the dinner as the landmark in the history of the Brotherhood. After dinner the whole party with Sir Narayan's family was photographed.

The importance of the trip lies more in its intrinsic merits than in the mere narration of it. This was a novel event in the annals of the Students' Brotherhood and will go a large way to both benefit the members and the Institution as a whole. The impression left by the excellent reception and treatment by Sir Narayan and Lady Chandavarkar and the whole family will not be easily forgotten—not that they were kind and free with the members of the Brotherhood but that each and every member present was treated as one of their own family and as such they did not appear to be the host and hostess of the day but as heads of a large family. There is no doubt that everyone of the party will now cherish the memory of the unique treatment given by the Chandavarkar family and with all of them will be encompassed in their hearts the greatly strengthened feeling of indebtedness, respect and reverence for this great leader of the Presidency. The whole party taking their afternoon tea and before wending their way to the station gave three cheers to Sir Narayan and Lady Chandavarkar. As the train went past Sir Narayan's bungalow the party shouted a loud hurrah by way of a last farewell.

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APPLY TO—Manager.

THE CONDITIONS OF SOCIAL PROGRESS IN INDIA.—II.

(By Mr. A. P. PATRO, B. A., B. L., BIRHAMPORE.)

(Continued from the last issue.)

More than one thousand years ago the two great Acharyas revised Hindu faith on the comprehensive basis on which it now stands broadened and deepened all round. The Acharya of Visishtadwaita so profoundly modified modern Indian society and subordinated Gnana and Yoga finally to the religion of love. All the saints and sages of modern India, Ramanand and Nanak, derived their illumination from the great Acharya. The successors of the Great Teacher are truly said to be the first social Reformers. The hard lot of the poor and disfigured widow received consideration, they carried comfort to her. Women in general received greater freedom. The fallen condition of the lower strata of the society enlisted their sympathy, and they were elevated to enjoy the privileges of society of higher strata. The Satanis, Hindu Vaishnava converts from all classes high and low, sprang up and are looked upon with great respect by many castes. The barriers of caste were largely broken and the struggle of Vaishnavism was one struggle to break down caste and artificial differences. One of the main conditions of progress was thus one of revolution and sacrifice. Sacrifice of all that is personal, all that is selfish, all that is worldly and materialistic, sacrifice of self to the happiness and peace of society, sacrifice of pride, ambition, power, to serve humanity—When in the name of religion social abuses worked havoc in society, the reformer worked his way through and built a renewed social structure. A second condition apparent was the Interpretation of scriptures to support the more liberal tendencies of the new spirit and support the noble aspirations of the reformer. Saints and sages that appeared in periods of revolution appealed to the scriptures of old and liberally interpreted them disabusing men's minds of false notions of social laws. There have been epochs where the scriptures were entirely neglected and human heart and conscience alone were appealed to as sure guides. Intuition played a large part in the lives of the reformers, a new spirit and a new line of conduct was pressed upon the people where the old law stood in conflict with the new spirit, the spirit of charity, tolerance, mercy, love and justice. The rule is abrogated altogether; justice and expediency prevails. Many of the social customs were expedient at one time of the history of our country, but immediately the purpose was served, the rule of conduct became crystallised and rigid, tradition was always resourceful in attributing divine sanction to its observance. The credulity of the masses was easily captured, deep-rooted became the usage which could only be dislodged by appealing to some known or unknown authority.

Various methods of work are suggested for advancing the cause of reform. That caste organisations should be utilised to remedy the social abuses and to build anew the social fabric; the Kayastha Samaj, Khatri Samaj are doing useful work. The Gurus and Acharyas may be approached and the high purpose may be laid before them so that they may move about the country and purify themselves and the society. This is of doubtful utility if not impracticable. It is again said that the conscience of individual and society may be appealed to and the individual effort may be encouraged so that the individual and the family may form centres of enlightenment, purity and peace and radiate the same in all its surroundings. Legislative help is another method, and a more effective method, adopted successfully in certain periods of our social history. The lucid and learned articles of Justice Sankaran Nair clearly demon-

strate it. In old times the society ordained and the king enforced, it was universally applied in the state. Space forbids me to discuss the merits of all these in detail. Suffice it to say that one method may be suitable to one particular reform but all these may work towards the same end. My firm belief is that unless a man is strong in religion, in personal purity, in the faith of God, love of his fellow beings and unless the society has a religious atmosphere around it social progress will ever be slow and ineffectual. A man's religious understanding must be elevated before he can be a proper instrument of reform. Unless society is permeated with true ideas of religion social reform cannot make rapid progress. The utility of this view, however, has been doubted by that great and noble Reformer Mr. Ranade. He thinks that social surroundings must be liberalised in a way to help people to realise their own responsibility and to strengthen them in their efforts to obtain sound religious conversion accomplished. It may be centuries before the Arya Samaj established their claims for general recognition; slowly and surely, the progress of liberal ideas must be allowed to work its way in reforming our social customs and the process cannot be stopped. The work of social reform and religious reform should go together in co-ordination because their interests are common. This should not be misunderstood for "revival" theory. When we are asked to go back to the past and revive our social institutions and customs, it may be pertinently asked what particular period of our history is to be taken as old, the period of Vedas of the Smritis, of the Puranas, or of the Mohamadan or Modern Hindu times? Our usages have been changed from time to time by a slow process of growth, and in some cases of decay and corruption and we cannot stop at a particular period without breaking the continuity of the whole. The next question is what shall we revive? "Is it the old nature of worship Brahmins, indulgence in wine and animal food? Shall we revive the twelve forms of sons or eight forms of marriages, shall we revive the old liberties taken by our Rishis and their wives with the marital tie? Shall we revive the animal sacrifices, shakti worship or sati, shall we require the Brahmans to cease to be landlords, and gentlemen and turn into dependents on kings. Is it practicable for us to do any of these now? In a living organism no revival is possible, the dead past cannot be revived. If revival is not possible, reformation is the only alternative open to sensible people. The change of inward form, the thought and the idea which determines the outward form that has to be changed if true reform is required." Another characteristic or condition has been that we always tended towards isolation. Passive acquiescence in evil or wrong doing and a general indifference to secular well-being led to our family arrangements and deprived us of our natural respect for humanity. In the place of isolation we must cultivate the spirit of fraternity and expansiveness. We have abandoned ourselves entirely to depend on others' wills, we have always subjected ourselves to control and never to rise to the dignity of self control by making our conscience and our reason the supreme guide to our conduct; from long neglect and dependence upon outside help we have benumbed the faculty of conscience in us. With many of us a thing is good, righteous or false because somebody in the past has said it is so. I do not suggest that we should not respect the past, revere all human authority, pay respects to prophets and all revelations, but never let this reverence and respect come in the way of the dictates of conscience, the divine command in us. The great thinker, whom I have quoted already, said, that the new idea that should come in here is that the law of Karma can be controlled and set back by a properly trained will, when it is made subservient to a higher will than ours. The Reformer has to infuse in himself the light and warmth of nature and he can only do it by purifying and improv-

ing himself and his surroundings. He must have his family, village, sect and nation recast in other and new moulds, and that is the reason why Social Reform becomes our obligatory duty, and not a mere pastime which might be given up at pleasure. Dr. T. Arnold of Rugby (Lecture XIII on Modern History) in discussing whether the truth which history teaches us to value can be really carried into effect practically or whether we are subject to destiny, observed, that if the influences whether of our time, determined themselves by the influence of a past time, they do in their turn determine our characters; if we admire, abhor, hope, fear, desire or flee from, the very objects and no others which an irresistible law of our condition sets before us, there is an end of the question (that the destiny of the present and future was fixed irrevocably by the past and that the greatest efforts of individuals can do nothing against it, nay that they are rather disposed by an overruling power to be apparently the instruments in bringing it to pass). For to ask a slave who loves his chains to break them, is but an idle question; because it is certain that he will not. And if we in like manner think according to a particular law, particular ideas and customs, viewing things in our generation as beings born in such a generation must view them, then it is evident that our deliverance must proceed wholly from a higher power; before the outward bondage can be broken, we must be set at liberty within." The only question which can be of importance to us is this, whether if our minds be free, our actions can compass what we desire; whether, perceiving the influence of our times, and struggling against it, we can resist it with success; whether the natural consequences of the misdoings of the past generations can be averted now or whether such late repentance be unavailing. It will be admitted that on moral grounds the answer should be given encouraging personal exertion, yet making the responsibility of every generation exceedingly great, and forbidding us to think that in us or in our actions is placed the turning power of the fortunes of our society. It should not be supposed that any state of things can be conceived so bad as that the efforts of good men, working in the faith of God, can do nothing to amend it; yet on the other hand the evil, if not attended to early, may be far too deeply rooted to be altogether removed. God's national judgments are spoken of in scriptures of all countries both as reversible and irreversible. Surely it is enough to know that our faults now may render unavailing the greatest goodness of our posterity, our efforts for good may be permitted to remove, or at any rate to mitigate the sins of the past.

(To be continued.)

THE GATEWAY OF INDIA.

A Press Note issued last week says: "In order that some idea may be formed of the general effect of the proposed memorial building at the Apollo Bandar, Government have directed a sketch to be prepared to illustrate the appearance as viewed from the harbour at a distance of one thousand yards. The height of the building shown in this sketch is one half greater than that of the temporary structure still standing. At all less distances a building of this height will more completely dominate the structures behind it. It must be understood that Government have come to no decision as yet in regard to the design, as they wish that the public should have an opportunity of expressing opinions. Two conditions must however be fulfilled. The building must provide ample accommodation for any future ceremonies which may take place at the Bandar. The erection of a temporary annexe or a shamiana would evidently destroy the effect of a fine building. It is not possible therefore that the memorial should take the form of a simple gate or archway. In the second place, as the idea is to commemorate the entrance of Their Imperial Majesties into India, it is the general effect as viewed from the sea that should chiefly be considered. For this reason

as well as on grounds of expense Government do not propose to break the general line of the sea wall in order that the memorial building may stand square to the Apollo Bandar Road. The effect from the latter point of view might be somewhat improved by this arrangement; but the obliquity of the building as seen from the harbour would be meaningless. The gate of India should front the sea. In connection with the general scheme under consideration, Government hope to be able to make arrangement to lay out a garden which has long been regarded as necessary for the beautifying of the large area which is at present bare and unattractive.

"CONTENT TO GO WITH THE CURRENT."

To THE EDITOR, *The Indian Social Reformer.*

Dear Sir,

In your note regarding anti-vaccination literature, you say that you have "more than a suspicion that Nature must have among her as yet unexplored secrets, some less clumsy expedient than vaccination for forestalling smallpox," and you expect "some genius" to "discover it." Well, you must give credit to those who work hard to turn the current of public opinion against "the clumsy expedient" of vaccination, that they are intelligent men and women who have given much thought and more time to it. What they want is, to induce people to think for themselves. This easy going lazy method of "going with the current" has been the base of many social evils which are admitted to be such and yet their hold on Society is as great as if their evil consequences were unknown. As a propagandist of social reform, you know well what a serious and gigantic task it is to turn the tide of public opinion against an evil which has become one of those accepted traditions of Society which depend for the strength of its hold, not on intelligence or reason, but merely because it has become a habit. To succumb to established habits is natural to the "animal man," but it is the privilege of "thinking man" to raise himself above the rest and use his own powers of observation and reasoning. I have given ~~more thought to its~~ ~~and I was~~ of opinion that vaccination and Pasteurism are one of the exploded theories of misconceived and misapplied science which hold their ground not on their own merit but on the easy going habits engendered by the new civilisation which makes of man less a thinker and more a machine. Truth requires me to say so much, though I expect tradition and mammo! to hold their sway on human conduct to the end of time.

Lalitalaya, Madras, }

22-8-12. }

C. V. SWAMINATHAIYAR.

SOLUTION OF THE DILEMMA.

To the EDITOR, *The Indian Social Reformer.*

DEAR SIR,

If Mr. "G. Byas" had given his address and remitted passage money I would have gone and saved his friend. Now it must be too late as far as the prevention of forced marriage is concerned. But he need not cease to be a reformer. He should send his wife to a good boarding school for education and not bring her home for 3 or 4 years. If he does this, he will have done something substantial for the cause of social reform.

But how did this gentleman, Mr. "G. Byas's" friend, whom I will hereafter refer as A come in to his present difficulties? I will explain for the benefit of others who wish to avoid similar difficulties. Mr. "A" being a middle aged man should not have refrained from joining social reform functions. Reforms like other difficult tasks can not be carried out single handed and a reformer's first duty is to join other reformers openly.

Mr. A was wrong in thinking that he had no duties as a reformer till the death of his wife. There are many blemishes in our customs which it was his duty to assist in removing including education of and intermingling with the low caste. If he had done this his relations would probably have fled from him and not forced marriage on him against his will. Living in caste, and association with joint family are impossible conditions for a reformer and any one who does not dissociate himself from these conditions can never accomplish reform. It is pitiable that Mr. "G. Byas" has to appeal to the public press to

know how any apparently educated man can escape other people forcing his marriage? What stamina and grit we profess? We must be thankful that people don't put ~~gob. or~~ into our mouth every morning. If "A" is unmarried let him go and live with chamar Christian friends but if he is married, let him be kind to his wife as it is not her but his fault that she is married to him.

Yours truly,
X.

PROTECTION OF CATTLE.

To THE EDITOR, *The Indian Social Reformer*, BOMBAY.
Dear Sir,

I trust that you will do me the favour of inserting some material suggestions for the welfare of India.

Last year I started a society in India called the All-India Cattle Breeding and Protecting Association. This Association has met with the support of the Deputy Commissioner of Jabalpur.

I have now come here to present a petition with millions of signatures to His Majesty the King-Emperor, on the cow slaughter question.

My twenty-five years' efforts in connection with this question have now assumed another shape and this is the formation in London of "The British Association for the Protection of Indian Cattle," which counts among its supporters, members of Parliament, and many other influential people. I hope to earn many more members, and to put the Association on a very solid foundation. I have by means of personal lectures and the exhibition of pictures, by lantern slides showing most important agricultural and other works performed in India by the bullocks impressed on the British public that if they wish to solve the problem of unemployment and to keep their textile factories regularly working, and also to obtain raw material at cheap rate, they must look to India, which is a large country with all varieties of soil, climate and resources. The main thing is to improve the agriculture of India, and to do this it is absolutely necessary to improve and increase the breed of oxen which do all the agricultural work, now so long as the slaughter of cow and the buffaloes is not prohibited, it is impossible to have a sufficient number, and a good breed of oxen to turn out sufficient raw material for the English factories, and to render the factories independent of the American cotton-growers, who are so unscrupulous as to burn bales of cotton when there is a bumper crop, for the purpose of increasing the price. I am also glad to inform you that it has been sufficiently proved from Government Reports that India is capable of producing a large quantity of good and long-stapled cotton; vide Report on the Progress of Agriculture in India for 1909-1910, by Mr. B. Coventry, Officiating Inspector General of Agriculture in India also Note on Improved and Exotic Cottons in the Bombay Presidency, by Mr. G. Keatinge. Three thousand bales of Tinnevely cotton were forwarded to Lancashire for trial, and found to be as American cotton.

I delivered lectures in London and Manchester, pointing out the above relations between Indian agriculture and English trade, and the effects were so good as to necessitate the despatch of two cablegrams to His Majesty the King-Emperor at the Delhi Durbar one from the British association for the Protection of Indian Cattle, and the other from a public meeting of mill operatives and others, held at Manchester, praying His Majesty to refer at the Durbar to the urgency of protecting Indian cattle for the mutual benefit of Indian agriculture and British trade.

It should be born in mind that I am not at once asking for total abolition, but only for the substitution of Australian meat for Indian beef for the British troops.

In order to bring the question to a successful issue, it is desirable that I should work for some time in this country, and if necessary, to put questions in Parliament in different sittings for the protection of the Indian cattle through the Parliamentary members of the British Association.

The work, however, involves much expenditure, which I cannot defray without the help of sympathisers. Any help which friends and admirers will render me from India will be gratefully accepted. Money may be sent by money order, or otherwise to me at the address given below.

45, Courthope Road,
Hempstead,
London, N. W.

Yours faithfully,
K. S. JASRAWALLA.

BABU BHUPENDRA NATH BASU ON HIS BILL.

(Concluded from the last issue.)

Then, Sir, another objection has been raised, an objection, viz, that if a man has the temerity to marry under this law, there will be the fatal power of divorce vested in the husband as well as in the wife, because the Act which I am seeking to amend provides (Section 17) that the contracting parties may seek divorce under the Indian Divorce Act. Well, is divorce such a great calamity after all? I have in my hand a paper by a Hindu lawyer of Bengal who I am told has sent a similar paper to Government. He has cited instance after instance from our law courts showing the tremendous misery of many of the lives of our women leading, alas, in several cases to suicide, where the poor woman has had no means of escape from the marriage tie and from the cruelties of the husband. Is nothing to be said in their favour? Is the polygamous husband of India to have it all his own way, and should, in the 20th century, the Government of British India, do nothing for these poor women who are driven to suicide as the only escape from the marriage bond? But apart from that, is divorce itself such an unknown institution among the Hindus? My friends, many of them lawyers, Hindus and Musalmans, in this Council, will tell you that amongst the lower classes of the Hindus divorce is very common, it is an institution which is freely availed of. What does Mann himself say? I am quoting verse 72, chapter IX:—'Though a man may have accepted a darsel in due form, he may abandon her blemished, if diseased, if unchaste, and if she has been given in fraud, so that a man can put away his wife, whenever he likes, under those circumstances. And there is another ground with which I think there may be some sympathy, a wife with a sharp tongue may be put aside at once. There is also some right given to the poor woman. The most authoritative Smriti enforced in the Kali Yuga is the Parasara Saubhita, and Parasara says in that well known verse of his:

नष्टे मृते प्रमजिते कृद्वि च पतिते पतो ।
पंचस्त्रापस्तु नारीणाम् पतिरन्यो विधीयते ॥

(If the husband dies, if the husband is lost, if the husband deserts, if the husband is afflicted with physical infirmities, if the husband incurs forfeiture of caste, under these five circumstances, a woman is at liberty to marry again.) This is not an unknown text which I have brought out. It was upon the validity of this text that the great Hindu widow remarriage movement began, and upon which the Hindu Widow Remarriage Act was passed. This is the text of Parasara, the authority of which could not be disputed, so that the Hindu law-givers Mann and Parasara gave liberty both to the husband and the wife to untie the marriage knot. Well, sir, if monogamy is the highest ideal of marriage, there must be some relief, and I will, with your leave, quote a passage from Herbert Spencer:—

'The monogamic form of the sexual relation is manifestly the ultimate form, and any change to be anticipated must be in direction of the completion and extension of it. As monogamy is likely to be raised in character by public sentiment requiring that the legal bond shall not be entered into, unless it represents the natural bond, so perhaps it may be that the maintenance of the legal bond will come to be held in horror if the natural bond ceased.' And because there may be divorce why should we be so afraid of it? There is a divorce among the Mussalmans of India, in how many cases has it been found to operate harshly to the prejudice of the husband or the wife? Where is the complaint from the great Mussalman population in India? In Patagonia, a marriage

at will, yet when one has occurred, they seldom forsake each other even in extreme old age. And says Dr. Brinton, a great authority on social relations, in his book on the 'Basis of Social Relations':—'Facility of separation is a potent stimulus to conjugal harmony. Licentiousness therefore is not synonymous with loose marriage relations, but the reverse. These are the observations of learned scientific men who have had an opportunity of studying these conditions in the countries of the West. There is then another question raised, and a question, I admit, of some seriousness, that it will introduce confusion in our joint family life. This is an aspect upon which the Government of the United Provinces have urged. It will introduce confusion in our homes and our laws of succession and inheritance. I was present at a meeting of the Social Conference where a gentleman from the Punjab depicted in lurid colours the horrid situation that will arise in a Hindu home if a girl of the family were to marry a Mahomedan and have children. I do not know if such a contingency will ever arise. Or supposing it does arise, does it arise for the first time under my Bill? What is the law at the present time? That you can contract, or to use the expressive language of my friend the Hon. Mr. Subba Rao, that any body can marry any body else, under the present law, only the contracting parties have got to make the declaration that they do not profess the Hindu or the Mahomedan faith or any other faith in India. Well, supposing a member of a joint Hindu family makes that declaration and marries a Moslem, what is it that can save the family from putting up with him in his own home except by seeking separation? My Bill will do nothing more. It will simply save the parties from making a declaration which may not be true. But even that declaration is not necessary under certain circumstances. If the Mahomedan member of the Hindu household is objectionable, I believe a Christian member of a Hindu household is equally objectionable. Under the Indian Christian Marriage Act, it is not necessary to make any declaration if one of the contracting parties is a Christian, so the Hindu man or woman can easily marry a Christian wife or husband and introduce the husband or wife into a Hindu home, the only protection now being a separation or division of the family. The same protection will apply even if my Bill ever becomes law. There is another fact which the opponents have overlooked, namely, the provisions of the Act known as the Lex Loci Act. In that Act, supposing the brother of a Hindu householder embraces the Mahomedan or the Christian faith, he succeeds. Not only does he succeed, but Act has been considered by the Allahabad High Court to extend so far that his sons will succeed. If my brother, for instance under the law as it now exists, embraces the Moslem faith, marries a Moslem wife and has children who follow the Moslem faith, and if I die without sons, my Moslem brother or Moslem nephews will succeed just as well as my Hindu brother or Hindu nephews would succeed. Where then is the difference that my Bill will introduce into the existing law? If there are difficulties, if there are elements of confusion in a Hindu home, in the Hindu social life, these difficulties these elements of confusion, exist to-day just in the same degree as they will exist if my Bill becomes law. It has been held by the Privy Council in the case of the Chief of Majulia, Sardar Dyal Singh, that a Sikh or a Hindu, by becoming a member of the Brahma Samaj does not necessarily cease to belong to the community in which he was born. It was held, in a case in Indian Law Reports, 25 Bombay 551, where a Hindu convert to Mahomedanism after his conversion gave away his Hindu son by a Hindu wife to a Hindu brother, that that adoption was valid, and in Bengal a Brahma gentleman who practised Brahma rites was allowed, under the Act which I am seeking to amend, to give his son born as a Brahma and observing the Brahma rites for

adoption to a Hindu brother, and that adoption was held to be valid. All this confusion does exist, mine will not make it worse confounded, if there is confusion at all. Sir, these are the questions, the principle questions, which the Hindu opponents to my measure have raised. I have dealt with them, so far as I am able, to show that their fears and apprehensions are unfounded and unjustified.

I will now deal, and deal very briefly, with the principal objections of the other communities. Our Moslem friends outside this Council, not all of them, but some of them, have also opposed my measure. Well, there are authentic cases of unions with Moslems and non-Moslems, authentic cases in our country as well as elsewhere. There is one objection which I can appreciate, though in my time of life it is difficult to sympathise with it. An esteemed friend from Dacca, brought into an unenviable notoriety by a recent speech in the House of Lords, protested against this measure on the ground that it will not be possible to indulge in the privilege, or rather to exercise the privilege of polygamy if this Bill became law. Whether polygamy is a good or a bad institution I do not propose to discuss. The Mormons of America have accepted it, and probably there may be something good in it after all, but my friend need not be afraid that he will ever be disabled from keeping a full harem if my Bill passes into law, for he need not marry under my Act at all. It is a voluntary measure, an enabling measure, of which Mahomedans, and their number is happily growing small, who seek to still continue the polygamic habits of their ancestors in Arabia, need not be afraid. But it may afford great protection to those who seek to safeguard the interest of their daughters or sisters. No provision in a Mahomedan marriage contract—and I have had my hand in the framing of these contracts just as much as any Mahomedan Member of this Council has had—can give absolute right of protection in this respect. With the facilities that now exist of travel in foreign countries where young men go for study or for pleasure, it becomes an increasing danger to the girl-wife or to the father of the wife, and I am quite confident that many Mahomedans would avail themselves of the provision of this measure to marry their children under the Act if they are not made to deny their faith so that they can be saved from any future fears. Among the Mahomedans, marriage with a non-Moslem confers upon the children rights of legitimacy. Whatever may be thought of the marriage itself, and there are divergent schools of thought upon it, there is no difference about the legitimacy of the children they are not affected at all. It is curious that what troubled my friend at Dacca also troubled a strong Hindu opponent of my Bill, Mr. Bhajekar, in Bombay. I am sorry to say that in his note he says that if my Bill passes into law it will render impossible for a Hindu husband to marry if he is denied the blessings, of a child from his first union. Well, if the powers of adoption that a Hindu has are not sufficient my Act is not obligatory, and a Hindu husband who wants to keep in reserve the right to marry again at some future time during the life-time of his wife, he need not marry under this Act at all. Sir Roland Wilson, a great authority on Mahomedan law and Jurisprudence, says at page 68 of his introduction:—“Supposing it were possible to ensure the exact conformity of judge-made Anglo-Mahomedan law to the standard of the 13th, 17th or 19th century orthodoxy, the graver question would remain, how far this state of things would be likely to give satisfaction to Indian Mahomedans, of the 20th century. Considering the intellectual ferment now going on among Indian Mahomedans, and looking to the wide publicity given to the views of Mr. Justice Ameer Ali, it is difficult to suppose that there are none who would jump at the opportunity of contracting a legal marriage on a footing more distinctly monogamous than

can be secured by even the most carefully drawn contract under Anglo-Mahomedan law, if the thing can be managed without the formal procedure as required by Act III of 1872. And this is what I seek to remove, the formal procedure inculcated by Act III of 1872. Mr. Justice Ameer Ali, a great Mahomedan authority, has welcomed such a proposal. Sir Roland Wilson thinks that such a proposal would be a great benefit to many Mahomedan reformers of our country. As regards the Parsees, there has been opposition no doubt to my Bill from the Parsee community of Bombay, but that there has also been strong support from Parsi gentlemen and Parsee organs of public opinion. As I said, the newspapers *Parsee* and *Oriental Review*, both of them Parsee journals, have given me their whole-hearted support. There is a fear in the Parsee mind, the Parsee is exclusive naturally from his position of isolation as the Hindu Brahman is, and he does not want to admit into his fold the non-Parsi. But the Indian Christian Marriage Act enables him to do so. There was a great fight in Bombay over the marriage of a Parsee gentleman with a French lady and I believe the fight ended in a victory for the French lady. However that may be, their position will not be worse.

This is, then, briefly the position of the different communities, Hindu, Moslem, and Parsi. With regard to the effect that my Bill would bring about if it became law, I ask my honourable friends including members on the Government side, as to whether the effects are such as may be at all described as revolutionary. Many of the local Governments while sympathising with my Bill, have found it impossible to give me their support. The Government of Bombay is sarcastic, it says: “Who will look after the masses of India? They will be dissatisfied with this measure, they will not blame Mr. Bann or his party, but they will blame the Government.” I should like to put a question in reply. When does the Government of Bombay think the masses of India will come to appreciate this Act and to marry under it? When they do come to think what it means, they will not blame the Government of India, but bless it for having allowed Mr. Bann to get it passed into law. But that is another question. It is the fate of all reformers to meet with ridicule and contempt. My friend, the late Home Member, who we all regret is no longer in our midst, said when I introduced this Bill, before we proceeded further, the mover of the Bill should be able to assure us that he had behind him the full and almost undivided support of all the communities who are affected by it. It is a fixed principle of the Government of India not to interfere in any way whatever with the personal laws and customs of the different peoples of India, unless they have strong and conclusive evidence that the change is desirable and that is the policy to which I hope I shall continue to adhere.

Sir, is this a condition which at any time is capable of fulfilment? Is this a condition which was kept in mind by the Government itself when it introduced measures which had the effect of removing social disabilities from the people of India? If not—and the answer must be an emphatic no—why should that condition be insisted upon in my case? Take the case of progressive England itself. Take the Deceased Wife's Sisters Bill. If the condition was that it would not be passed into law until it had the full and almost undivided support of the community, I am afraid it never would have passed into law. If that is the condition of things in Western countries the position in my country is much worse. In the first place we have got to deal with a peculiar society, a society conservative in its inmost fibre. We have to deal with a great amount of superstition and prejudice and ignorance. A time may come when, after my friend the Hon. Mr. Gokhale's Bill is passed into law and education has spread amongst the masses, probably the masses, when probably the masses

will demand it and it will be irresistible. But in the meantime, what of those who think from conscientious grounds, from grounds of social policy, that intermarriage ought to be permitted? We are asking for nothing more than personal liberty of faith and practice, and if personal liberty of faith and practice does not encroach upon any other rights of any other people, does not subject them to any appreciable injury and if the exercise of it is not immoral, no country in the world ought to stand against it. I was referring to the state of my country. I will briefly, in the language of a very high authority, place before you what that state is. There is a well known passage in the Vishnu Smhita—

कलौ यद्रा समापत्रा यथा क्षत्रा यथा विशः ॥

that in the Kali Yuga everybody is a Sudra except the Brahmin, so that we have not got the four Varnas which originally prevailed in India. Buckle says, 'To the great body of the Indian people the name Sudra is given.'—I am quoting from volume 1, page 78:—'and the native laws respecting them contain some minute and curious provisions. If a member of this despised class presume to occupy the same seat as his superiors, he was either, to be exiled or to suffer the most painful and ignominious punishment. If he spoke of them with contempt, his mouth was to be burnt. If he actually insulted them, his tongue was to be slit. If he molested them, he was to be put to death. If he sat on the same carpet with a Brahmin, he was to be maimed for life. If, moved by the desire for instruction, he even listened to the reading of the sacred books, burning oil, was to be poured into his ears. If however he committed them to memory, he was to be killed. If he were guilty of a crime, the punishment for it was greater than that inflicted on his superiors. So on, and so on.' 'And lest this should not be enough to maintain the subordination of society, a law was actually made forbidding any labourer to accumulate wealth, while another clause declared that even though his master should give him freedom, he would in reality be still a slave, for, says the lawgiver, of a state which is natural to him, by whom can he be divested? The natural state being slavery, by whom, indeed, could he be divested? And the learned author goes on to say, 'I woe not where that power may be by which so vast a miracle could be worked.' I believe that power is in our midst to-day. It has been said that the Government of England in India is a providential arrangement. To us Hindus, it is really so. It is the hand of British rule in India that will lift the Sudra, non-Brahmanical communities, from their present position. It is that which is my hope, it is that which is my trust.

'Sir, I am not sanguine enough to believe that to me will be given the satisfaction of seeing my Bill passed into law. I am but a faint and weak worker in a difficult field but though to me may not be vouchsafed even the Pisgah sight of the promised land, the standard that I carry, though it may fall from my hands, others stronger, others mightier, others wiser than myself, shall rise and they certainly will carry it forward to its goal.'

His Excellency the Viceroy and Lady Hardinge left Calcutta on the 27th March for a tour in the frontier prior to their settling down at Simla. There was some speculation at the Howrah station as to the meeting of the order received about 5.30 p. m. to withdraw the troops forming the Guard of Honour, but it was explained afterwards that owing to the wet His Excellency had decided to dispense with the troops. Only a small number of officials were gathered at the station, including Sir William Ding, Agent of the E. I. Railway, Mr. L. Mallox and Mr. C. F. Payne, Chairmen of the Calcutta and Howrah Municipalities respectively, Sir F. L. Halliday, Commissioner of Police, Mr. Plowden, Deputy Inspector-General of Police, Mr. Peters and Mr. Brown of railway and district police, Mr. Froom, Mr. Legg and Mr. Nash of the E. I. Railway. On arrival their Excellencies shook hands with the officials and Lady Hardinge was presented with a beautiful bouquet of orchids by Babu Seth Dooly Choud. The Calcutta Light Horse who had been formed into a Guard of Honour after acting as an escort were inspected and the officers were presented to Lord Hardinge. At 6 o'clock the train left amid cheers for their Excellencies.

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Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII.

BOMBAY—SUNDAY, APRIL 7, 1912.

No. 32.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

The Social Conference, as announced last week, began its sittings on Friday. Sir Narayan Chandavarkar, President of the Bombay Presidency Social Reform Association, opened the session in a short speech welcoming the delegates of whom there were about 150 present. Sir Ramakrishna Bhandarkar was also present. The subjects discussed at the sitting were, the organization of District Associations, the condition of the Depressed Classes, the social and moral effects of the indenture system of labour, the amelioration of the condition of widows, the present position of the widow marriage movement, and the problems connected with the education of women. About 20 speakers took part in the discussion, which was of an informing and animated character. Draft resolutions on these topics were adopted in the light of the discussions, and being placed before the public meeting to be held on Saturday. The proceedings lasted for four hours, and another meeting of delegates was to sit on Saturday morning to deal similarly with the remaining questions on the agenda.

Mr. G. C. Whitworth makes some wise comments in the *Wednesday Review* on the letter of a correspondent who had written of the divorce cases in English courts as an index of the ideas of marriage generally prevalent in England. As this kind of criticism is rather common with a certain class of writers, we make no apology for quoting them. Mr. Whitworth writes: "Mr. Sastri speaks of the abominations of the Divorce Court, and he is perfectly right—the word is not a bit too strong. But after admitting that, one or two observations remain to be made. The first is: better an open, gaping wound, hideous as it may be, than a secret invisible cancer eating its way unchecked. It is our policy in these matters to let the worst be known, however bad it may be, partly as a punishment, partly as a warning, and partly again because we think that a legal system works best in the free and open air of publicity. Secondly, be it observed that the keen interest so widely taken in histories of passion gives to these cases a most undue prominence, and no doubt makes them appear far more numerous than they really are. But even when this fact is appreciated an observer may still be very far from realising how foreign every association of the Divorce Court is to normal English life. An eager critic may make much of sensational revelation, but one with eyes to see gathers very different impressions. I may cite as an instance Lala Lajpat Rai, who after seeing something of family life in England, observed "Blessed is a country which has women like these." I have no love of *tu quoque* arguments, nor of idle comparisons, and I should be sorry indeed to question for a moment the high merits and the charm of Hindu womanhood, but no race or nation that I

know of has perfected immaculate marital relations, and I only urge that where it has been thought wiser to publish rather than to hide the evils, undue controversial advantage should not be taken of the fact."

Social reformers are sometimes attacked on the ground that their writings and speeches are taken hold of by interested outsiders to make out that Indian Society is in a state of barbarism. Surely, a conspiracy of silence as regards our defects will not do us less harm than the malicious use that detractors may make of our endeavours to purge society of its dark spots. No people ever suffered in the eyes of those whose opinions really matter because of such exaggerations. On the contrary, the habit of concealing defects and glossing over social evils, is a pernicious habit tending to national degradation. Truth, as the poet says, never hurts the teller. What we have to care about is that our social and domestic life should not become the hiding-place of corroding evils, and not that, whatever evils there may be among us, they must be kept from the view of the world even though at the risk of perpetuating them. In this respect, the instinct of the progressive nations of the West, which seeks relief in an open forum, without resorting to dark and devious methods of vengeance, must be recognised as being the sounder one from the point of view of civilization and morality.

Mr. Guniah Sastri of Ganjam is an earnest advocate of female education in that part of the country. He is the Editor of the Oria Elementary School Journal and he has written on the subject of elementary education, especially for girls, with much earnestness. His pamphlet on Female Education a copy of which has been sent to us, is a plea for adapting the instruction given in elementary girls' schools to the circumstances of the rural population. If there is one point on which Mr. Guniah does not lay sufficient stress, it is, in our opinion, the well-proved fact that in all countries and in none more than in ours, a certain amount of progress in higher education has always preceded any considerable development in the lower stages.

His Excellency the Governor presided over a meeting of the citizens of Bombay held in the Town Hall on Wednesday evening to organise a campaign against tuberculosis. A League named the King George Memorial Anti-tuberculosis League was formed for the purpose. The League has a vast scheme of educative and sanitary work before it, but individuals, however humble, can assist at least in carrying out one important safeguard on which Dr. Turner laid well-merited stress. This is in creating a strong public opinion against the habit of spitting. As Dr. Turner said, in every religion there are certain social and religious tenets, and commandments laid down whether it be the Bible of the

Christians, the Koran of the Mahomedans, the Vedas of the Hindus, the Avesta of the Parsis and the Thoraat of the Jews. To these should be added and writ large on the face of the world "Thou shalt not spit, not only shalt thou not spit but neither thy son nor thy daughter, thy man servant or maid servant or the stranger within thy gates shalt not spit." Miss Kashibai Nowrange in a thoughtful speech pointed out that women were more liable to contract tuberculosis than men, owing chiefly to their habits of seclusion.

It is always a pleasure to see a son taking up the work of his father. We have, therefore, much pleasure in publishing the following letter:—"After the death of my father (Soti Shankar Lal) according to the wishes of my mother (Shrimati Purna Devi) I cordially wished to continue the mission of widow marriage. This was published in many newspapers with the remark that the people who had sympathy with it, many send their names and also those of others to me. Accordingly many people sympathised with me and also advised me to hold a widow marriage meeting. Now with the advice of the widow marriage sympathisers, a meeting of the child-widow marriage association of United Provinces of Agra and Oudh is to be held on the Easter Holiday on 7th April 1912 at Cawnpore with the Social Conference. Therefore I humbly request all the sympathisers of the widow marriage to join this meeting."

In his speech at the last meeting of the United Provinces Legislative Council His Honour the Lieutenant Governor made a sympathetic reference to social reform as one of the urgent needs of the country:—"It is with some hesitation," he said, "that I venture to refer to a matter in which Government itself can exercise no direct influence—I mean social reform. I do not propose to make any but the briefest possible reference to the subject. There are many earnest workers in this field and to them, in all humility, I offer my cordial sympathy and good will. They must often chafe at the sluggish pace at which social improvement moves along, but they can take heart at the thought that, if they are marching in slow time, their footsteps are continuously going forward."

Mr. H. M. Desai, Baroda, has published a pamphlet containing information relating to the Indian Civil Service Examination, by an I. C. S. We may call attention to the following warning by the author in his short introductory note. "It must be remembered that the present writer has not been in personal touch with these matters for the last three or four years and his views may be to that extent out of date. The candidate should seek the most recent information from one who has just gone through the examination himself if such a person is at all accessible". This was written in August 1911, and it is all the more necessary to have regard to it in April 1912.

A recent issue of an American contemporary, contains an excellent account of the Boy Scouts movement in the United States. It opens with a story of an accident to a woman. When everyone about her were adding to the general confusion, a small boy not over twelve years of age in a khaki suit, a modified cowboy's hat, and with a bag like a canvas haversack hanging by a strap over his shoulders, was attracted by the commotion, and, boy-fashion, wormed his way through the crowd. He was not excited, nor nonplussed; he looked calmly around at the crowd, and, in the even voice of one accustomed to being obeyed, gave the command to "Stand back and give this woman air." Without question and without realizing their own absurdly ignomi-

nious position, the people quietly obeyed, and at a respectful distance watched the small boy stanch the blood, close the gaping lips of the wound, apply the antiseptics, and, with the deftness of an expert surgeon, bind up the head with bandages. He even administered a restorative, and then as the young woman sat up, blinking at the crowd, the boy, on a lad of a few words, said, "Now take this woman home." A minute more and the little figure had mingled with the crowd and disappeared.

The hero of the story was one of the Boy Scouts. The Boy Scouts movement aims at strengthening the body, training the mind, and building up the character, and is based upon the practical idea of leading a boy to be thorough, honourable and alert in his play and thoughtful to others. It is not a movement of militarism and has nothing to do with war. The Scout "Oath" or promise says: "On my honor I will do my best—1. To do my duty to God and my country, and to obey the Scout law; 2. To help other people at all times; 3. To keep myself physically strong, mentally awake, and morally straight." The Scout law has twelve planks, and if a boy obeys them he will be an excellent Scout. The points are—1. A Scout is trustworthy. 2. A Scout is loyal. 3. A Scout is helpful. 4. A Scout is friendly. 5. A Scout is courteous. 6. A Scout is kind. 7. A Scout is obedient. 8. A Scout is cheerful. 9. A Scout is thrifty. 10. A Scout is brave. 11. A Scout is clean. 12. A Scout is reverent.

The sixteenth annual report of the Hindu Widows' Home Association, Poona, shows that in the year under review, 1911, the Home fared considerably better than in four preceding years. Not only were the subscriptions sufficient for current expenditure but the Permanent Fund was increased by Rs. 3,500. The Home, we are glad to be told, shows signs of progress in all directions. The number of inmates at the end of last year was 100, and it was found impossible to allow any addition to it owing to want of accommodation. All but 17 of them were widows. The courses of study in the Home have been so arranged that by the time a student completes the seven Marathi standards, she has also gone through four English standards. The conductors of the Home think it desirable that the course of instruction should extend to the Matriculation, and they have opened a Fifth Standard Class with this object in view. Three hundred and fifty young women have passed through the Home and a large majority of them have greatly profited by their stay in it. Mr. Karve and his colleagues have every reason to be thankful.

The death of the Rev. S. V. Karmarkar deprives the Indian Christian community of a link which kept it in living touch with the parent population. His smiling, happy face will be missed at many a social gathering. He and his devoted wife have been welcome visitors at many non-Christian homes. He was one of the few men who showed by their example that the profession of Christianity need not have an injurious effect on their sense of nationality. It seems that he had been for some years subject to the disease which proved fatal last week. Nobody would have suspected it from his cheerful conversation and deportment. But his is not the first or only case of men becoming free of all trace of anxiety when the doom has fallen upon them.

The *Indian Messenger* says: Miss Hemprabha-Bose, M. A., has been appointed Secretary of the Calcutta Congregation of the Sadharan Brahma Samaj for the current year.

CONTENTS.

Editorial Notes.
The Conditions of Social Pro-
gress in India.—II.
The Bombay Presidency
Social Reform Associa-
tion.

Presidency Social Reform
Association Report.
Second Arorbans Confer-
ence.
Maud MacCarthy's Lec-
tures on Indian Music.

THE INDIAN SOCIAL REFORMER.
BOMBAY, APRIL 7th, 1912.

**THE BOMBAY PRESIDENCY SOCIAL
REFORM ASSOCIATION.**

Quite five columns of this issue are given up to the annual report of the Bombay Presidency Social Reform Association for the year ending November 1910. There are some features of the report to which it is desirable to call attention. The first thing that will strike the reader is that rather more than two thirds of the report is taken up with an account of the meetings held in Bombay and elsewhere to celebrate the day of the year on which the Widow Marriage Act was passed in 1856. Otherwise, the events recorded as activities of the Association during the twelve months of the year, are a dinner in honour of the knighthood conferred on the President, a public meeting in furtherance of work among the depressed classes, a demonstration on behalf of the Temperance movement, a gathering of Hindu clubs, an elocution competition among Hindu ladies, and a congratulatory meeting in honour of Hindu girls who passed the University examinations. We are bound to say that this is not a record with which the Association has reason to be satisfied. Even of this a large part relates to meetings held elsewhere, no doubt at the instance of the Association. If you omit the accounts of such meetings, the report would shrink to small dimensions. We do not underrate the importance of some of the work done though, as regards such items as the elocution competition and the congratulatory meeting, they are in our opinion hardly serious enough to engage the energy and resources of the Association. Even as regards the widow marriage demonstrations, while no one acquainted with the history of the social reform movement will assert that the reform does not merit all the prominence that can be given to it, the subject is apt to appear in a distorted perspective if it is pressed forward without reference to the other and larger issues which constitute the great group connected with the elevation of the position of women. Enforced celibacy is an evil under all conditions and circumstances; but the especial sting of enforced widowhood in this country, lies in the fact that, owing to the loathsome system of infant and child marriages prevailing among the higher castes, innocent young girls who cannot realise the significance of wifehood or widowhood are committed for life to a life of heartless and tyrannical asceticism. And the situation is rendered doubly odious by the fact that the child widow is often an illiterate creature without intellectual resource of any kind to help her bear up against the calamity thrust upon her by those who should stand sentinel over her against every calamity, shedding their life's blood, if the need arose, in the faithful discharge of their

God-ordained duty. If widow marriage became the rule of Hindu life, we shall still have the most grievous part of the hardships of the present marriage system to overthrow. The Baroda Census Report recently issued, throws a fierce light on the evils of the system. One sentence taken from it is enough to bring out the far-reaching character of its malefic influence. "Infant marriage and premature sexual intercourse and child-bearing," writes the Baroda Census Commissioner, "are the principal causes of the great mortality in the female sex, especially among the Hindus." The woes of the girl of tender years launched into the troubled sea of wifehood and motherhood, are such as even the child-widow may feel thankful she has not got to suffer. And yet in the report of the premier Social Reform Association in the Presidency, and in the country, there is only a single sentence devoted to the subject. It is recorded therein that a congratulatory telegram was sent to an important Chief in the Mahratta country on his marrying a young lady of education and years of discretion. This is very creditable to the Chief. But the attempt of the Association to snatch a ray of reflected glory from the incident, can only be described as pathetic.

In the department of social reform relating to women, the first place belongs to education. There is no better way of helping people than helping them to help themselves. Give our women their heads which you are now keeping from them, and they will think out their own problems better and more effectively than we can think for them. The Association, in our opinion, should devote as much of its men and money as possible to the education of women. Elocution without education, is sounding brass and tinkling cymbal. And let us not worry overmuch as to the kind and type of education at present. We have to build upon the present and not upon the past which is dead except so far as it lives in and through the present. Next to education, the Association should bend its most strenuous energies to the eradication of immature marriages from the land. These two are well-springs of iniquity from which almost all the evils which afflict the womanhood of India take their rise. Widow marriage and the amelioration of the condition of widows, may appropriately come third in our list of social reforms needed to improve the social position and opportunities of women. We earnestly trust that the Association will take an early opportunity of recasting its plan of work in appropriate relation to the facts of the situation. There is room for greater concentration in its scope and methods. Such questions as Temperance and the elevation of the Depressed Classes, for which there are separate and efficient organisations at work, may with advantage be left to be dealt with by them. Of course, our sympathy is wholly with them and when necessary this may and should take a material form. But to keep up a parallel line of activities, is a wasteful duplication of machinery and, as a sentence in the report suggests, is not unlikely to lead to friction where there should be harmony. Then, again, the Association will do well to consider whether all these gatherings and demonstrations are really leading things forward. Is there no danger of creating a spurious impression on the public mind that things are much better than they truly are? We have no time today to refer to some other large questions which the report raises. We, therefore, conclude today with the remark which fairly sums up our impressions that the Association seems to have got into a groove of rather narrow dimensions and that it behoves its members to set it on a broader track more nearly accessible from the high ways of thought and life.

THE CONDITIONS OF SOCIAL PROGRESS IN INDIA.—II.

(By MR. A. P. PATRO, B. A., B. L., BERRHAMPORE.)

(Concluded from the last issue.)

Let us therefore examine the foundation of our social life and understand the growth and development of certain practices, forms and study them carefully to ascertain if they are imposed by destiny or they are capable of being moulded to suit the requirements of the day—*For instance Caste—its History.* The great scholar of antiquity Dr. Bhandarkar traced the origin and history of caste. I receive my inspiration from his writings—More than four thousand years ago the Aryans settled on the upper course of the Indus and gradually descended east and south. This Sanskrit speaking people were resisted in their march at every step by another race the Dasya or Dasa of the Rig-veda. The aboriginal races did not worship the Gods of the Aryas and perform their sacrifices. The Aryans in their victorious march dispersed the old races and drove them to inaccessible forests. Those who submitted were reduced to slavery. While the Aryans were in the Punjab they were divided into good many tribes, each having a king of its own and a family or families of priests. There were among them three social grades or ranks, the first belonged to the priestly class who composed brahmanas—songs or hymns to the Gods. The second grade was occupied by those who acquired political eminence and fought battles, were Rajahs, all other Aryans were distinguished by the name of Vaisas, or people generally. The aborigines who were conquered were known as Dasas. In the course of time these grades became hereditary and acquired the nature of castes called, Brahmanas, Rajanyas, and Vaisyas or descendants of the old Brahmanas, Rajahs or Visas. Dr. R. G. Bhandarkar is of opinion that the fourth class came to be called Sudras, which probably was at first the name of the aboriginal tribe which had acquired a distinct position in the community and was afterwards generalised. The first two had definite duties and were the aristocracy of the community. The third included all other Aryans and so it tended to subdivisions and formation of sub-castes. There were tribes of Rajanyas and gotras of Brahmins, but no distinct castes of the two classes. When the Aryans thus occupied the whole of Northern India, the Sanskrit language was corrupted and vernaculars began to be formed. Thus arose the Prakrits including Pali and these have in course of time become modern vernaculars. These bear the same relation to Sanskrit as the Romance languages to Latin. This would show that among the speakers of the modern vernaculars there is such a large aboriginal element that it has overpowered the Aryan element; and they may as well be regarded as the descendants of the aborigines as of the Aryans. The influence of the original race was due to their large numbers and the Aryan community frequently married Sudra wives though the marriages were considered inferior, and Sudra men married Aryan women. The origin of certain castes is traced in certain law-books to such marriages and it is further asserted that after a certain number of generations the offspring of those marriages can attain to the caste of the progenitor—thus it is clear that there is some aboriginal blood flowing through the veins of the high caste Hindus of the present day. I have already alluded to the intermixture of Scythians, Hunns, Yavanas with the Rajahs during the Budhistic period. In the South the Aryan advent was very recent. The invasion of Sri Rama over the Rakshasas is indicative of the war which Aryan civilisation carried into the South. The Aryans did not settle in large numbers and thus were unable to thoroughly influence them and

incorporate them into their society. The tribes and races inhabiting the South had their own ideas, laws and customs. The Aryans adopted the peculiarities of the Dravidian civilisation with its peculiarities. Castes could not follow profession, the first class took to agriculture, trade and other occupations also to politics. The second class devoted itself to philosophy and literature, in the Upanishads they are shown to be teachers of religious philosophy and Brahmins as learners. In olden times "we see from the Mahabharata and other works that Brahmins, Kshatriyas and Vaisyas could eat the food cooked by each other. Manu lays down generally that a twice-born should not eat the food cooked by a Sudra but he allows that prepared by a Sudra who has attached himself to one, or is one's barber, milkman, slave, family friend, and co-sharer in the profits of agriculture, to be partaker. The implication that lies there is that the three higher castes could dine with each other. Gautama, the author of one of the Dharmasutras permits a Brahmin's dining with a twice-born who observes his religious duties." Various causes can be traced for the multiplication of numerous castes. It is not merely due to castes that sprang out of the now abandoned forms of marriage. Difference of locality and the formation of castes, formation of trade-guilds and various religious schools and sects gave rise to other castes. Thus for over two thousand years the principle of division became stronger and deeper. I have referred to the history of caste at length because it is the foundation of Hindu Society upon which Hindu social polity is reared. It is here we can see what false notions now prevail in our midst and how usefully each individual can work in his own life, family circle and society, how it is possible for an honest Hindu to influence the progress of reform and assist in the development of the principle of national unity, how we can cultivate a spirit of toleration and peace, how even the most bigoted among us even if he is not able to throw off the yoke of blind custom yet can conscientiously allow a reformer to carry on his noble work of reconstruction. All the evils that afflict our society can be traced directly to the cruel ignorance of the history of modern caste system. Ignorance is pardonable in all the three classes but a Brahmin who is not learned in scriptures, who is full of *ahankara*, who cannot carry the torch of learning and light to all the corners of society does not deserve to be one such. Mere accident of birth is no ground for respect. The great philosopher of the *Bhagavat Gita* divided or graded mankind according to their *Guna* and *Karma*. Whatever *Goona* is predominant in a soul, whatever character and culture a being possesses, he occupies the corresponding status in the dispensation of Providence. A soul may take its birth in the lowest strata of society, may be poor, destitute but the spiritual fire is kindling in him, who is god-fearing, pious and peaceful, one who incessantly strives to live a life of purity and love, he is nevertheless a true Brahmin. Is national union possible? To me the outlook is hopeful. The religious and social history of the West raise hope in us. The Divine authority of the Pope, the rule of the Papacy, the struggle of Reason and conscience against the authority of Pope and priesthood is a glorious manifestation of Providence. A long, continuous march of saints and martyrs stand witness to the triumph of reason and love and which sanctifies the history of the struggle for freedom against the church hierarchy. The church made monarchs and undid empires, the church and priest cursed the people to ignorance and superstition when once the monopoly was broken asunder, when the hollowness of authority succumbed to reason and conscience the aristocracy of the "Brahmins" in the West gave way to freedom

and-love so shall it be in India the cradle of a great and glorious race. The sacred task of the reformer has to be carried with energy and faith conscience as his guide, God as his goal dedicating all his thoughts, reason, labour, and work to Him whose mercy alone availeth. If caste can be successfully assailed and made more elastic and reasonable, our inhuman treatment of millions of fellow beings, our neglect of the woman kind as partners in life, the curse of infant marriages which blight the lives of tender sapplings for ever, the bane of enforced widowhood, the tyranny of the priest craft, will gradually disappear. The experience of other nations is a warning and a guide to us, let us therefore regard the work of reform as a duty as an obligation, on every good Hindu and work towards the goal in the light of the prophet's blessing.

"The Angels that live with you and
Are weaving laurels over your
Youthful brows are toil, truth
and mutual faith."

PRESIDENCY SOCIAL REFORM ASSOCIATION.

ANNUAL REPORT FOR 1910.

The report relates to the work of the Association from December 1909 to November 1910.

During the year under review the total number of members was 102.

Three General Meetings of members and other visitors were held during the year and seven meetings of the Managing Council were held during the period.

The accounts of the Association have been duly audited. The total balance in hand is Rs. 1,558-1-10. Thanks are due to the Treasurers for their promptness and watchfulness in recovering sums due. Although big sums from a few gentlemen are still due, the Association notes with satisfaction the zeal of Messrs. Patkar and Raut, the Treasurers, who recovered a large amount due.

A dinner was held in honour of Sir N. G. Chandavarkar, for the high distinction of knighthood conferred upon him by Government, in Shet Tribhovandas Mangaldas's Bungalow. The gathering was very large and nearly hundred gentlemen joined the dinner and no distinction was observed as regards *Pangat* in the said dinner. After appropriate speeches and thanks to Shet Tribhovandas for lending the use of his bungalow the gathering dispersed.

ANNIVERSARY OF THE WIDOW MARRIAGE ACT.

The movement for holding meetings in as many cities as possible for keeping alive the memory of the day when Pandit Ishwarchandra induced the Government of India to pass the Widow Marriage Act, was continued this year, and a wider area has been covered this year than at any time previously. These annual meetings have been held for the last five or six years in Ahmedabad, Bombay, Poona and Satara. This year a large number of cities responded to our call and the movement has decidedly secured a far larger number of sympathisers.

The use of pictorial posters began only from last year, and their advantageous effect in instilling a few notable facts in the minds of large numbers of people as well as in securing large audiences has been amply encouraging. Some 1,100 posters in Marathi and Gujarathi, with English translation of the vernacular letter-press, were printed and despatched to various cities. Curiously enough there was a demand for posters even after the meetings were held, and one enthusiastic gentleman called for 1,000 fresh posters at his expense. He intends to use these in various minor towns of his part of the Presidency. The summary of reasons for widow-marriage, was translated this year into Gujarathi and 1,000 copies of the same were published. The Marathi translation was also reprinted and 1,000 copies of the same published and distributed.

The pamphlet was sent for translation in other languages in two other Presidencies. The Berhampur Reform Association asked for 100 copies of the English pamphlet.

The additional agreeable features of this year's meetings were two dinners held in Bombay and Akola, in honour of

the day. In Bombay, Mr. Bhagwandas Madhavdas invited all the 'remarried' families and three or four special friends to dinner. Some sixty persons responded to the invitation. The future of the widow-marriage movement was discussed and debated on. It was unanimously resolved that all 'remarried' persons should observe no distinction of *Pangat* in dinners and that the remarriage party should still further try to fuse all sub-castes of main castes. The idea of having an All-India Widow-Marriage Association was discussed and warmly approved of and some main details of the scheme were given. Further discussion and practical actions were deferred till September, when Mr. Soti Shankarlal, one of the most devoted workers in the cause in the U. P. was expected to be in Bombay. It was also resolved to hold monthly gatherings of 'remarried' families in Bombay. One of the gentlemen present was about to proceed to various parts of India on his professional business. He undertook to sound 'remarried' families in various parts of India in the matters discussed and also to help in securing a full list of all 'remarried' families in India.

The other dinner in connection with these meetings was held at Akola in Berars. Some 43 gentlemen took part including some remarried persons. Mr. V. M. Mahajani whose sincerity, tact and sound judgment are so well-known in our Presidency writes that this year's meeting was even a greater success than that of last year and the number of persons present at the dinner in such a place as Akola was an agreeable surprise even to him.

Meetings were held in a number of cities in our Presidency and some cities in the other Presidencies also fell in line with the movement. Whereas, the movement, begun in our Presidency, of holding these meetings was confined to Ahmedabad, Bombay, Poona and Satara in previous years, other cities as Rajkote, Baroda, Thana, Saswad joined this year the movement. In cities where no meetings could be held, posters and literature were distributed. This was done in Jamnagar, Surat, and Ratnagiri. Outside our Presidency, meetings were held in the Madras Presidency, at Madras, Kurnool and Bangalore. In the Punjab, a meeting was held at Lahore, and in the H. P. the posters in some places were paraded and explained in a widow-marriage procession. In Allahabad itself, a meeting was held, quite independently of any request from our Association. The meeting was held on the 29th July and the day was called the Vidyasagar day. In Central India, posters were called for, by Mr. K. N. Laghate, B.A., B.L., who held a successful meeting at Banda. Some 200 men attended. At Ujjain, a private meeting was held in Mr. T. A. Sathe's house. A meeting was held at Mandleshwar, in Nimad district. In the Central Provinces, a meeting was held at Akola. At Khamganum, posters were used. Posters were also posted at Jabulpore but owing to the sudden illness of the organizer no meeting could be held. In Bengal the Vidyasagar day was celebrated at Dacca, without any request from our Association. The Secretary of the Bengal Reform Association was written to, to organize meetings but apparently no meeting was held at Calcutta. In all, eighteen cities have held these meetings according to reports received. This brief mention of the various places where meetings were held shows clearly that with better organization and greater persistence, it is not impossible to spread a wide network of remarriage meetings, that will exercise a powerful educative effect on large numbers of people. Federation, concentration and organization are the old, old remedies for propagating any public movement and if our Association pushes on with still greater vigour this and other main questions of reform, the day of social emancipation will be drawn nearer. The leading Provincial Reform Association in each Presidency must of course fraternize with our Association. Professor Ruchiram of the Punjab, Mr. Justice Shankar Nair, and Mr. O. Kandasamy Chetty of Madras, Mr. Varadaraj Iyengar of Bangalore, Mr. K. Ranmurti of Berhampur, Mr. Bhanje, Mr. Laghate and Mr. Soti Shankarlal of Bijnor must be specially mentioned as having assisted the movement materially outside our Presidency. Details of the said meetings now remain to be stated.

In Bombay, the meeting was held in the Prarthana Samaj Hall, when Sir Narayan Chandavarkar presided. Although the 25th July was a Monday, and there were some fears that the meeting may not be well attended in consequence, there was a densely packed meeting. Some of the custodians

of the Samaj urged the Secretaries to close the gates as even the galleries were dangerously full. The gates were intermittently closed. An overflow meeting was suggested, but the idea had to be dropped. In Bombay, it is usual to celebrate the Cursondas Jayanti on the same day. It was so done and Mr. Krishnarao Divatia, Bar-at-law, dealt with the main points in the heroic life of Cursondas Múji. Mr. Vasaji Halsi, a Bhatia gentleman and a Secretary of the Bhatia Mitra Mandal took a resume of the whole movement, dwelt on the celebrated Maharaja Libel case and Bhatia opposition to Widow-marriage. Mr. Daji Abaji Khare dealt with the various objections to widow marriage and the President in a fervent speech which drew frequent applause emphasized the need of helping womanhood and giving relief to widows.

At Ahmedabad, a crowded meeting was held under the Presidency of Rao Bahadur Lalshankar Umishankar. Mr. Ramanbhai Mahipatram, the local Secretary of the Widow-Marriage Association, read out last year's report, stating that there were seven widow-marriages in Ahmedabad during the period and that there were more letters from men proposing widow-marriage, &c. He further stated that the said remarried widows became widows when very young, between 9-11 years of age. The Brahmin community availed themselves of this privilege and next came the Banias. A number of other persons, old and young, addressed the meeting. There was not one discordant note. The President in his closing speech emphasized the fact of this unanimity and drew hope for the poor widow therefrom. He further remarked that although in Gujerath, there were compared to the Deccan, very few widow marriages among educated persons, still the number of widow-marriages in Gujerath was far greater than in the Deccan. He saw greater hope for the poor widow in future since the very caste-system which had been particularly rigid and oppressive in Gujerath would come unconsciously to the help of the young widow, owing to the scarcity of brides in Gujerath castes.

At Satara, a public meeting was held in the Arthur Hall, Messrs. S. G. Deodhar and R. R. Kale, addressed the meeting. The former got certain pieces of his drama re widow marriage recited by a local singer. Mr. K. Mahajan presided. Rao Bahadur Vithalrao Phatak also supported the meeting.

At Thana, a public meeting was held under the presidency of Dr. Kukday. Mr. D. M. Gupte, B. A., L. L. B., arranged the meeting. Mr. Kunte the local Sub-Judge and a number of pleaders addressed the meeting. The meeting lasted for more than two hours, and was attended by many leading gentleman of the place. Posters were used also there.

At Surat, the posters were stuck in different parts of the town where high caste Hindus generally lived and Gujerathi pamphlets were distributed by Mr. Ranjit Kalabhai.

At Baroda, Pandit Atmaram got the posters posted in various parts of the town. The public meeting was held in the Arya Samaj Hall, which was overcrowded and many had to go away for want of room. The Pandit spoke on the heroic lives of Ishwarchandra and Daysanand and their work, specially with regard to widow-marriage. The audience heard the speech with rapt attention. Pandit Shantidhar worked hard to get up the meeting which lasted over an hour and half.

At Jamnagar, Mr. Manishankar took a leading part and had the posters stuck in various parts of the town and had literature distributed. He says that quite an impression has been created.

In Rajkot, Mr. Nanalal Kavi, M. A., exerted himself, though informed late. The meeting was presided over by Mr. S. N. Pandit, Bar-at-law. The meeting though not large, was attended by elderly persons, there was one dissident only.

In Mandleshwar, zilla Nemed, Mr. Bhanje arranged to hold a public meeting. Mr. M. D. Karadikar, B. A., L. L. B., presided; many pleaders, doctors and other gentlemen of the city attended the meeting which was held in the court-yard in front of the library. A Resolution was passed by majority fully sympathising with the remarriage movement.

At Saswad, Poona district, Mr. Tarkunde was able to get up a meeting. There was a lively discussion about widow-marriage. Some persons who belonged to castes that permitted remarriage stated that from their experience they

could decidedly say that remarried widows in their castes were quite as able to make their new homes happy and were as well behaved as first married wives. Mr. Tarkunde is of opinion that the posters are creating a favourable opinion and are quite attractive.

At Ratnagiri, Mr. Gangan was able to have the posters stuck in prominent parts of the city. He had not sufficient time to get up a meeting.

At Karwar, Rao Bahadur Gangulli received the posters and letters too late for getting up any meeting.

At Poona, a very crowded meeting was held in the Kirloskar theatre, which accommodated over twelve hundred people. Mr. N. C. Kelkar the well-known editor of the *Maratha* read a very exhaustive speech in favour of widow-marriage. Dr. R. G. Bhandarkar presided. The audience seemed to be in sympathy with Mr. Kelkar's views. His speech has been printed in Marathi and no details need be given here. Owing to the leading position of Poona in the Deccan, the quiet sympathy of the audience was remarkable, although it was quite plain that the extreme orthodox editors and gentlemen were discreetly absent and silent. Evidently for the present at least plague-havoc in Poona homes has toned down opposition.

At Berhampur, Mr. K. Ramamurti is going to hold a meeting on the 14 August, as 25 July did not suit. He says that the posters are very nicely executed, the design is excellent and the letter press very instructive and useful.

At Coconada, Madras Presidency, Vidyasagar day was to be celebrated on the 29th July. Mr. Prakashrao wrote to the Secretaries to that effect. No posters could be supplied to him as the whole first edition was over.

At Khamgaun, Berars, Mr. Kolhatkar stuck the posters.

In the meeting at Banda, a Kayastha gentleman presided. 200 persons were present; posters were stuck to walls in the city; there were four speeches; after Pan Hlaichi, the meeting closed.

At Akola, Berars, under the presidency of Mr. V. M. Mahajani, M. A., a public meeting was held in the Town Hall. Rao Bahadur R. G. Mundle, B. A., L. L. B., of Yeotmal was specially invited to address the meeting. He addressed the meeting in Marathi. Mr. A. V. Khare, B. A., L. L. B., pleader, Akola, also addressed the meeting. Mr. Mahajani though ill spoke for nearly half an hour, dwelling on the scope of the Widow Marriage Act, its permissive character, the inference of people who did not till recently largely avail themselves of this permission, the utility of holding such annual meetings, the evils of ill-assorted marriages, the favourable opinion of people owing to plague havoc and the large numbers of young widows. He exhorted the audience not to join the opponents of widow-marriage and called upon those who privately admitted the right-ousness of widow-marriage to come out openly and help the movement. The President's speech made an impression, although he was quite exhausted. A dinner was held at night. The whole meeting was a success.

At Bangalore, a public meeting was held with Mr. Vadaraj Iyenger in the chair. The local paper remarks that big wigs of the place were specially absent, but the eloquent speeches of Mr. Ramchandrarao, Head Master, London Mission School, of Mr. Venkatpathiengar, of Somnathiyer and Narasingrao, dealt fully with the subject. It seems that the Widow Marriage Act is not part of the Mysore Code and it was urged that this omission should be removed by questions in the next Dasra Representative Assembly. Printed leaflets of the Widow-Marriage Act and of the prospectus of a Widows' Home were freely circulated. Posters were also exhibited. The Bangalore Progressive Union is to be congratulated on its prompt and warm advocacy of the cause.

At Allahabad, the Vidyasagar day was duly observed and a public meeting was held in Pandit Mohanlal Nehru's place under the presidency of Mr. Hamilton, Bar-at-law. Mr. Bepin Behari Mitra, Jaini and Ishwar Saran addressed the meeting, dwelling on the high scholarship, and works of Pandit Ishwarchandra Vidyasagar.

At Madras, Mr. O. Kandaswami Chetty, Secretary of the Madras Hindu Social Reform Association convened a Meeting in the Anderson Hall, under the Presidentship of Mr. Justice Shankar Nair. Mr. V. Subramania Pantulu and the Secretary addressed the Meeting. The former gave a sketch of Vidyasagar's life. Messrs. V. Ramesan Pantulu and

M. S. Somasundram Pillai also addressed the meeting in Telugu and Tamil. The President closed the meeting dwelling on the necessity and the difficulties of carrying out reform, and on the hard things said of Vidyasagar. As a recompense for this and as an incentive for good work for Indians of the present day, such meetings were useful. Individual freedom and greater independence to women were necessary for progress, as also tenderness for the weak.

At Kurnool a meeting was held, but no details are to hand yet.

At Lahore, Professor Ruchiram arranged to have a meeting in the Brahma Samaj.

At Dacca, Bengal, the Vidyasagar day was duly observed. Professor B. N. Das addressed the meeting.

The summary of meetings shows that the interest in widow-marriage movement is spreading gradually. The meetings are few compared to the extent of India, but they are full of promise-bearing in mind the solid wall of orthodoxy all over India, and the immense difficulty of making organised efforts on a vast scale. The difficulties are bound to dwindle, if the rising energetic true souls in each presidency join hands and remove the thorns and brambles in the poor widow's path. God, Right and the Shastras are with us, only we must rise equal to the occasion.

A congratulatory telegram was sent by the President on behalf of the Association to the Chief of Sangli in connection with his marriage with Miss Joshi a grown-up undergraduate of our University, a notable instance of a big Chief selecting for his wife a lady of high educational accomplishments.

DEPRESSED CLASSES MEETINGS.

General Meetings on behalf of the depressed classes were held in Bombay, Poona and a number of other places as in previous years. Illustrated posters with new designs in Gujarathi and Marathi were printed and distributed in various places of the Presidency. The difference with Depressed Classes Mission as regards the adjustment of expenses re Bombay Meeting was settled. The Bombay Meeting on behalf of the depressed classes was held at the Framji Cawasji Hall. The audience consisted of a very appreciable number of Gujarathi and Deccani Depressed Classes—a feature not previously so prominent. The speakers were gentlemen holding very different religious views. Swami Nityanand of the Arya Samaj and Mr. G. S. Rao, were among the speakers. There is no doubt that if such meetings are continued from year to year and in all district and taluka towns with the co-operation of leading persons of various religious views including the orthodox, the gulf between the so-called backward classes and the superior classes will be narrowed in course of time. A great difficulty in the uplifting of these classes is the economic problem which can be met by greater subscriptions and wide spread of education. There is considerable room for active work in this direction. The Social Reform Association invites the co-operation of the general public in this work.

TEMPERANCE.

The Association through its executive officers urged the Bombay Temperance Council to celebrate the Temperance Sunday in November with the help of all the Temperance promoting bodies in Bombay and other cities of the Presidency. A poster was designed by the Association which was very much appreciated both in India and England for the useful and valuable character of its information and its attractiveness. The Templars' Association, the Rechabites, and the Anglo-Indian Temperance Association and other Temperance bodies reproduced it in their journals on a smaller size. The Bombay Temperance Sunday Meeting was held in the Methodist Church near the tramway junction and gentlemen including Mr. Aston, the Chief Presidency Magistrate, addressed the meeting. Meetings were held in Poona, Ahmedabad and other cities on the same day and on the same plan. The work of arranging these meetings was practically left to the executive of this Association.

HINDU CLUBS GATHERING.

Periodical gatherings of the officers of various Hindu Clubs were held during the year and the annual meeting of members of the Deccani and Gujarathi, thirty or more Hindu Clubs was held in the University Convocation Hall in December. Posters were used previous to the said annual meeting, six prizes for encouraging elocution amongst Hindu ladies were offered

and the speeches were delivered in the Chandaramji Girls' High School before an audience of Gujarathi and Deccani ladies. The elocution gathering was attended by about 140 ladies on the first day and nearly 200 ladies on the second. Hindu ladies who had been successful in University examinations were invited with a view to encourage them in their studies. The prizes won in the elocution gathering were also to be given away in the Convocation Hall. His Highness the Maharaja of Baroda was gracious enough to preside on the occasion and Her Highness the Maharani of Baroda kindly distributed the prizes. The Maharani had just arrived from her long tour with the Maharaja round the world, and her appearance without the *parda* in the Convocation Hall was a notable concession to the spirit of social reform. Hindu ladies met in the Hall in unprecedented numbers. The songs of the Gujarathi girls added to the charm. Not less encouraging and appropriate was the presence of Sir William Wedderburn in the Hall. His work in the presidency and especially his hearty co-operation in the cause of female education with his friend Mr. M. G. Ranade in Poona was appreciatively dealt with by Sir Narayan in his speech at the time.

Soti Shankarlal the most successful worker in the cause of Widow Marriage was on a visit to Bombay. He gave a lecture on his 10 years' work in U. P. and made a very good impression on all those who heard him in the Parthana Samaj. He had succeeded till then in getting some 120 widows remarried in U. P. and he had large plans for the future. Our President sympathised with his plans for starting an "All-India Widow Marriage Association" and the Association guaranteed his expenses while he worked in the Bombay Presidency.

SECOND ARORBANS CONFERENCE.

OPENING SPEECH OF RAI BAHADUR LALA MOHAN LAL, PRESIDENT.

The first question that will engage your attention is the amalgamation of the different sub-divisions into which our great community is split up. Every intelligent Arora now admits that the sectional distinctions at present subsisting in our community are a great source of weakness, and it behoves us to seek their abolition by welding all the sub-sections into one undivided whole. Let the words *Utradhis*, *Dahras* and *Dhakhnas* be forgotten and done away with. Let not the wearing of the white or the red *chura* on marriage occasions be taken as a mark of fundamental social distinctions, but these colours should be regarded as the choice of individual tastes or the accidents of peculiar circumstances. I do not propose at this time to discuss as to how these sectional distinctions came into vogue. Their originating causes were very trivial so far as we have been able to ascertain. Whatever justification there was, however, for the origin and existence of these distinctions in by-gone times, I emphatically hold that there does not appear any reason whatsoever for their presence now. Their existence at the present time is a source of weakness and disunion. They restrict the circle of matrimonial alliances and serve to create a spirit of estrangement and aloofness between brothers where there should be harmony and love, and the sooner these differences are done away with the better for the community.

Another subject that you will be called upon to deliberate is the marriageable age of our boys and girls. This is a topic of vital importance and is one on which greatly depends the future good of our community. Gentlemen, you know full well that child-marriage is as strictly opposed to our religious injunctions as it is to the teachings of physiological science. Our forefathers were compelled to adopt it as an expedient at a time and under conditions which happily do not exist now. A thing that was resorted to as an expedient at one time has unhappily come to be looked upon as a sacred and unalterable institution with very sad results for the community. Our forefathers were justified to resort to it under different conditions, but we have absolutely no reason or justifi-

education for its continuance when those conditions and circumstances do not prevail. That the custom of child-marriage is fraught with great evil consequences no sane person can deny. It tends to debilitate and weaken the community practicing it. The physical degeneration of our community is principally due to it. Our great revered mothers *Shita*, *Savitri*, *Damayanti* and others did not enter into the duties of holy matrimony and household life (*Grihasth Aaram*) in their childhood. Search as much as you may the ancient Itihases of this country you will hardly come across any instance of child-marriage. In short, as I have already said, child-marriage is an institution which has no sanction in our religion. The first duty of a Hindu parent is to impart education to his children and to otherwise equip and fit them so as to render them able to bear the burden of a married life. It is therefore certainly *unshastric* to give a boy or girl in marriage when too young, for child-marriage seriously interferes with the education of our boys and girls. Boys and girls should never marry till their education is completed and they are otherwise fitted to perform the duties of a householder. Yoke a calf when young and it will never grow into a well-developed bullock, but its growth will be stunted and dwarfed.

We should have a proper *Brahmachariya Aaram* and a proper *Grihasth Aaram* in the true sense and spirit of our holy scriptures. I am aware how difficult it is to re-establish these instructions all at once. But all the steps forward that we take should be directed to their early revival.

Another subject that will be brought forward for your discussion and decision will be the curtailment of extravagant expenses. Indulgence in extravagance on marriage and other *Sanskaras* is a weakness—I might say folly—which ought to be avoided. I do not mean to say that you should not make liberal gifts of money, clothes and ornament to your daughters on the occasion of their marriage if you are able to do so, but you should bear in mind that all your brethren are not so happily circumstanced as you may be, and that your example should not prove a source of ruin to them. These are several items of expenditure usually incurred at marriages which could very easily and with great advantage be dispensed with. A life of simplicity and moderation is a source of strength and happiness, whereas a life of extravagance and immoderation leads to trouble, anxiety and possibly both financial and mental ruin.

There are several noble objects urgently calling for your help and support. The case of the poor widows and orphans of the *Biradri* has a great and legitimate claim on your charity and munificence. We should have organizations under the supervision and management of the various Arorbans *Sabhas* for the relief of the widows, orphans and destitute members of the community.

There is another important question which should engage your very special attention. I allude to the question of the education of our community. The watchword of every community at present is "Education," and we cannot afford to lag behind in this race for intellectual culture. ~~Whenever~~ there are Arorbans *Sabhas* they should actively exert themselves, for the proper education of their boys and girls. The thousand and one superstitions and acts of ignorance which afflict our community can only be removed by the spread of education. And the education of girls is not less important than the education of boys. In fact, all the evil customs that are affecting injuriously our community can only be effectually removed when our girls are properly educated. Our women-folk are proving a great hinderance to the many social reforms initiated by us because they are not educated and consequently unable to view things from our

standpoint. I think we all agree that the social regeneration of our community greatly depends on the education of our girls.

An Arorbans Education Fund was started at the last Conference for the award of scholarships to Arora youths. We have not been able to do much in that connection, but the matter will be at once taken in hand in right earnest.

The establishment of an Arorbans Hostel for the students of our community is a subject to which we should also turn our attention. All communities, some of them not so large or otherwise important as we are, have established hostels for their youth, and there is no reason why our community should not possess one at least.

MAUD MACCARTHY'S LECTURES ON INDIAN MUSIC.

(From a London Correspondent.)

III. INDIAN MUSIC, MYTHOLOGICAL, HISTORICAL, AND OCCULT.

Maud MacCarthy in her third lecture in London, said:—

"I have tried to show you in our two previous talks that Indian music is not based only on some vague theories and mythological notions, but that its theory is a definite one, its method a conscious one, and that it is, in fact, still a living art in India to-day. It might be thought that the proper method of study in a series of lectures such as these would be to begin by the religious, mythological and historical aspects of our subject, and then to work through these to its more detailed outward conditions. But, I chose rather to show you that the art of music, as you may still hear it practised in India to-day, is *in itself* beautiful and convincing, for truly the study of this or of any art would be waste of time, if it could not tell us its own message, quite apart from what the chroniclers have said about it. Now I do not wish to say that the religious and mythological ideas upon which Indian musical theory and practice are founded, are untrue, or forgotten in India to-day. On the contrary, they are followed personally by all real Indian artists with results which justify their beliefs. Only I have left this part of our subject to the end, because it is so fascinating that most Western scholars are inclined to stop at it, believing—perhaps because they themselves go no further—that such a thing as the practical aspect of these ideals is impossible, and therefore that Hindu musical ideas may be imaginative but that they are cloudy and useless for purposes of art. But if in the last two afternoons you have felt something—even if ever so little—of the reality and living power of the *ragas* and *talas*, you will naturally hesitate when you come across such opinions. When Western scholars speak to you of "the fantastic and picturesque Indian notions about Gods, and Goddesses, 'nature-spirits' and what not else," you will, perhaps, not smile with them. You will rather perhaps, say 'Yes, the things seem strange to us, yet, I have felt these beings, have felt them in the strains of India, and so I cannot altogether disbelieve. If you have come, only ever so little under the spell of some of the *talas* which I have tried to outline for you in these lectures, Indian musical mythology can never be mere dry bones to you but it will be rather something living, vital, real.

Our Western musicians are right, however, in so far as they condemn a certain rigid conventionalism by means of which so many Indians endeavour to adhere to the ancient sources of inspiration of their art. Needless to say that when I speak of the mythological as being *real* to the Indian artist, I do not imply that the mythological is the 'academic.' For mere academicism conventionalism is the death of inspiration and the death of art. There are of course many Indian academicists in music, but they have got away from

the living roots of their art, they look for guidance to books and men, instead of to the Gods, and so the Gods desert them. The 'free' go-ahead musician of the West may disbelieve in musical entities, but at any rate he balances this by scorning those who allow their musical souls to be bound in traditional restraints. Such men are well-condemned. Hence it often happens that if you want to find the truest in Indian music, you will generally—not always but generally—find it in the music of the people, or Folk music, as we call it here. For blind faith allied to illiteracy protects the humble singer from the accretions and affectations which detract from the purity and freedom of his more educated brother's art.

Shiva, the almighty destroyer and regenerator of the Hindu Trinity, is the Father of all sound. Indian musicians take Shiva as their supreme object of worship. The nature of music reflects His nature; for music destroys our lesser selves, and from their ashes it regenerates our greater. The masculine aspect of Shiva is *time* in music—the mystic mathematical formulae (*talas*, exoterically) of which the universe is built. He is popularly represented with a little drum called *Damru* which shows this rhythmic nature of the Great Lord. Ever He dances within His creations, else all would be chaos. Dance is ordered motion; time in music is ordered sound. What beauty could exist without these? Hence He is the foundation of all music, the prime inspiration of the singer and the dancer. He who dances to *Damru* dances to liberation. This idea is at the root of all religious dancing. It is of immense importance in the lives of the people.

Melody is thought of as being feminine. Most Indian ragas are *raginis*! The Goddess of speech, wisdom, eloquence, is *Sarasvati*, daughter of Brahma. She also is the Goddess of melody, as she holds the vina the melodic instrument *par excellence* in her hand. The Indian musician poet must invoke the chaste *Sarasvati* ere he can compose verse or song. This beautiful feminine embodiment of the mystic Word is the deity who immediately presides over Hindu music and learning. The holy sages like *Narada* are steeped in celestial music. The heavenly regions ring with the voices of *Gandharvas*, *apsaras*. Who could think of the young *Shri Krishna* without His flute, with the magic of which, tradition has it? He tamed wild beasts, and made the holy *Jamuna* flow backward. It is of no avail for some modern Indians to say that music is a low art, for according to their most sacred traditions all the greatest Ones have practised it. If the Fifth is the *Gandharva Veda*, then it is to Indian disgrace that her music is not.

"I should like to make an Indian lady speak to you this afternoon. An interesting article from the pen of a celebrated Bengali lady, *Srimati Indira Devi*, recently appeared in the *Modern Review*, and I do not think I could do better than quote from it here.

The lecturer then read from the article which gives an historic view of Indian music and interspersed the reading with illustrations and explanations, some of which are here given.

"You notice that *sanjit* includes singing, music (instrumental) and dancing. In connection with the latter, it is interesting to watch the revival of classical dancing which is going on around us in the Western theatres, and the revival of the classical Folk dances or dances of cherished as a prized treasure of the people, in England, under the influence of such men as *Cecil Sharp*. In ancient days dancing was not divorced from music, and it will not be again, when people realise, as the teachers of India did, that the two are inseparable."

"*Srimati Indira Devi* gives us a beautiful quotation about the dance of *Hari* :

"Lightly treads the god, lest he should overstep the universe, he restrains his action, lest his arms should overreach the boundaries of the three worlds; and his sparkling glances are turned on empty space, lest they should consume that which they rest upon,—this idea has penetrated to the very heart of the Indian people." *The Hindu*.

(To be continued.)

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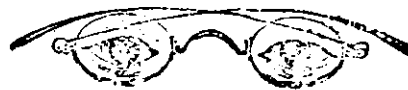
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PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII.

BOMBAY—SUNDAY, APRIL 14, 1912.

No. 33.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
surrender—I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

It is always a pleasure to us to hear from the Rev. T. J. Scott and his good wishes waited now and then across the seas are a great source of strength and thankfulness. One who has worked for India for forty years as he has done on the highest planes of human interest, is more truly entitled to claim to be Indian in heart and soul than many of us to whom our country has no significance except as the conferrer of the pigment in our skins. We are not disposed to question his claim that the immanence of the Deity is as much a Christian as a Hindu doctrine. Both Hindus and Christians err in seeking to make out that neither Hinduism nor Christianity knows of no other doctrine. Every religion that has come down to us through the centuries, is a conglomeration of creeds which the living spirit in man has to be ever sifting out. Whatever might have been the case in regard to the original idea, it is a mistake to think that both Hindus and Christians are now enthusiastic in upholding this doctrine of Divine Immanence, thus adding to the possibilities of union and good fellowship.

We felt constrained in the last issue to subject the report of the work done by the Bombay Presidency Social Reform Association during the year 1910 to a rather critical examination. We print in this issue the report for the year 1911, from which it will be seen that the Association broke fresh ground in an important direction last year. The work of social purity was systematically taken up by the Honka Sammelan Committee, and the success which attended its efforts is a real credit to the association. We look upon the readiness with which this movement has spread throughout the presidency, as one of the happiest features in the present position of the social reform movement.

The late Miss Florence Nightingale left by her will a sum of £ 250 at the disposal of Sir William Wedderburn for any purpose of his choice. Sir William made over that amount to Sir Narayan Chandavarkar together with a contribution from himself bringing up the sum to Rs. 5,000. With this sum for nucleus, a fund was started last year for the encouragement of village sanitation in India, a subject in which, Miss Florence Nightingale was much interested. The fund now amounts to nearly Rs. 14,000. At a meeting of the subscribers to the Fund held on Thursday evening, with Sir Narayan Chandavarkar in the chair, the following resolutions were passed:—1. That Rs. 13,000 be invested in Bombay City Improvement Trust Securities, to form the nucleus of a fund to be called the Florence Nightingale Village Sanitation Fund, and that the securities be purchased in the name of Sir Narayan Chandavarkar. Sir Bhalchandra Krishna, and the Hon. Mr. Lalubhai Samaldas, as the Trustees of

the said Fund; 2. That the balance of the Fund be placed at the disposal of a committee consisting of (1) Mr. G. K. Devdhar of the Servants of India Society, (2) Mr. Bhavanidas Motiwala, (3) the Hon. Mr. Lalubhai Samaldas, (4) Sir Narayan Chandavarkar, (5) Major Kukday, I. M. S., (6) Mr. K. Natarajan, and (7) Mr. Vaikunt L. Mehta, (the last two to be the Secretary and the Treasurer respectively of the committee), for the purpose of commencing work on the lines suggested in Mr. Devdhar's Memorandum, in two villages, one in the Poona District and one in the Thana District; (3). That a trust deed be drawn up of the fund on lines to be laid down by the Committee in consultation with Sir William Wedderburn; 4. that the Committee be authorised to collect further subscriptions by way of addition to the Fund from time to time; 5. That any vacancy in the Committee is to be filled up by nomination by the Trustees mentioned above.

His Excellency the Governor unveiled on Thursday evening the memorial erected by public subscriptions to the late Mr. Jamshedji Nusserwanji Tata in the shape of a bronze bust which has been placed opposite the Victoria Terminus Railway station. We agree with the opinion expressed by many persons who knew the late Mr. Tata and his work that the memorial is not satisfactory either as a representation of his face and figure or as a symbol of his achievements. As His Excellency aptly observed, in the late Mr. Tata the scientific use of the imagination was happily combined with an infinite power of taking trouble. Sir George Clarke distinguished three ineffective types to be met with in India as in other countries. "We all know the type of mind which is rich in ideas, but is quite incapable of the severe labour and thought required to examine dry details, to separate the practical from the visionary and to lay down in concrete form the line of action upon which all great undertakings depend for success. There is another type which prides itself upon being pre-eminently practical, but is unable to conceive a great idea and is constitutionally afraid of large undertakings. We occasionally come across a third type which is never tired of preaching progress as an abstract proposition but will obstruct or delay every definite line of action leading to advancement. To such minds, decisions are odious, and in the indefinite protraction of discussions they find their chief recreation." All the three types have their counterparts in social reform, and there is also a fourth type not met elsewhere, the type which insists on finding a reason from the compositions of men who lived about at least a thousand years ago for conduct which the exigencies of a sane and hearty me demand at the present day. The late Mr. Tata was a creator in the sphere of industrial enterprise, and not a mere gatherer of rupees in commissions and director's fees. Sir George Clarke has made more

as well as on grounds of expense Government do not propose to break the general line of the sea wall in order that the memorial building may stand square to the Apollo Bandar Road. The effect from the latter point of view might be somewhat improved by this arrangement; but the obliquity of the building as seen from the harbour would be meaningless. The gate of India should front the sea. In connection with the general scheme under consideration, Government hope to be able to make arrangement to lay out a garden which has long been regarded as necessary for the beautifying of the large area which is at present bare and unattractive.

“CONTENT TO GO WITH THE CURRENT.”

To THE EDITOR, THE *Indian Social Reformer*.

DEAR SIR,

In your note regarding anti-vaccination literature, you say that you have “more than a suspicion that Nature must have among her as yet unexplored secrets, some less clammy expedient than vaccination for forestalling smallpox,” and you expect “some genius” to “discover it.” Well, you must give credit to those who work hard to turn the current of public opinion against “the clumsy expedient” of vaccination, that they are intelligent men and women who have given much thought and more time to it. What they want is, to induce people to think for themselves. This easy going lazy method of “going with the current” has been the bane of many social evils which are admitted to be such and yet their hold on Society is as great as if their evil consequences were unknown. As a propagandist of social reform, you know well what a serious and gigantic task it is to turn the tide of public opinion against an evil which has become one of those accepted traditions of Society which depend for the strength of its hold, not on intelligence or reason, but merely because it has become a habit. To succumb to established habits is natural to the “animal man,” but it is the privilege of “thinking man” to raise himself above the rest and use his own powers of observation and reasoning. I have given some thought to it and I am of opinion that Vaccination and Pasteurism are one of the exploded theories of misconceived and misapplied science which held their ground not on their own merit but on the easy going habits engendered by the new civilisation which makes of man less a thinker and more a machine. Truth requires me to say so much, though I expect tradition and *mamool* to hold their sway on human conduct to the end of time.

Lalitalaya, Madras, }

22-3-12. }

C. V. SWAMINATHAIYAR.

SOLUTION OF THE DILEMMA.

To the EDITOR, THE *Indian Social Reformer*.

DEAR SIR,

If Mr. “G. Byas” had given his address and remitted passage money I would have gone and saved his friend. Now it must be too late as far as the prevention of forced marriage is concerned. But he need not cease to be a reformer. He should send his wife to a good boarding school for education and not bring her home for 3 or 4 years. If he does this, he will have done something substantial for the cause of social reform.

But how did this gentleman, Mr. “G. Byas” friend, whom I call hereafter as “A” come in to his present difficulties? I will explain the lament of others who wish to avoid similar difficulties. Mr. “A” being a middle aged man should not have refrained from joining social reform functions. Reforms like other difficult tasks can not be carried out single handed and a reformer’s first duty is to join other reformers steadily.

Mr. “A” was wrong in thinking that he had no duties as a reformer till the death of his wife. There are many blemishes in our customs which it was his duty to assist in removing including a function of *and* intermingling with the low caste. If he had done one his relations would probably have fled from him and not forced marriage on him against his will. Living in caste and association with joint family are impossible conditions for a reformer and any one who does not dissociate himself from these conditions can never accomplish reform. It is pitiable that Mr. “G. Byas” has to appeal to the public press to

know how any apparently educated man can escape other people forcing his marriage? What stamina and grit we profess? We must be thankful that people don’t put *gohar* गौवर into our mouth every morning. If “A” is unmarried let him go and live with chamar Christian friends but if he is married, let him be kind to his wife as it is not her but his fault that she is married to him.

Yours truly,
K.

PROTECTION OF CATTLE.

To THE EDITOR, THE *Indian Social Reformer*, BOMBAY.
DEAR SIR,

I trust that you will do me the favour of inserting some material suggestions for the welfare of India.

Last year I started a society in India called the All-India Cattle Breeding and Protecting Association. This Association has met with the support of the Deputy Commissioner of Jubulpore.

I have now come here to present a petition with millions of signatures to His Majesty the King-Emperor, on the cow slaughter question.

My twenty-five years’ efforts in connection with this question have now assumed another shape and this is the formation in London of “The British Association for the Protection of Indian Cattle,” which counts among its supporters, members of Parliament, and many other influential people. I hope to enrol many more members, and to put the Association on a very solid foundation. I have by means of personal lectures and the exhibition of pictures, by lantern slides showing most important agricultural and other works performed in India by the bullocks impressed on the British public that if they wish to solve the problem of unemployment and to keep their textile factories regularly working, and also to obtain raw material at cheap rate, they must look to India, which is a large country with all varieties of soil, climate and resources. The main thing is to improve the agriculture of India, and to do this it is absolutely necessary to improve and increase the breed of oxen which do all the agricultural work, now so long as the slaughter of cow and she buffaloes is not prohibited, it is impossible to have a sufficient number, and a good breed of oxen to turn out sufficient raw material for the English factories, and to render the factories independent of the American cotton-growers, who are so unscrupulous as to burn bales of cotton when there is a bumper crop, for the purpose of increasing the prices. I am also glad to inform you that it has been sufficiently proved from Government Reports that India is capable of producing a large quantity of good and long-stapled cotton; vide Report on the Progress of Agriculture in India for 1909-1910, by Mr. B. Coventry, Officiating Inspector General of Agriculture in India also Note on Improved and Exotic Cottons in the Bombay Presidency, by Mr. G. Keatinge. Three thousand bales of Tlonevelly cotton were forwarded to Lancashire for trial, and found to be as American cotton.

I delivered lectures in London and Manchester, pointing out the above relations between Indian agriculture and English trade, and the effects were so good as to necessitate the despatch of two cablegrams to His Majesty the King-Emperor at the Delhi Durbar one from the British Association for the Protection of Indian Cattle, and the other from a public meeting of mill operatives and others, held at Manchester, praying His Majesty to refer at the Durbar to the urgency of protecting Indian cattle for the mutual benefit of Indian agriculture and British trade.

It should be born in mind that I am not at once assing for total abolition, but only for the substitution of Australian meat for Indian beef for the British troops.

In order to bring the question to a successful issue, it is desirable that I should work for some time in this country, and if necessary, to put questions in Parliament in different shapes for the protection of the Indian cattle through the Parliamentary members of the British Association.

The work, however, involves much expenditure, which I cannot defray without the help of sympathisers. Any help which friends and admirers will render me from India will be gratefully accepted. Money may be sent by money order, or otherwise to me at the address given below.

45, Courthope Road,
Hampstead,
London, N. W.

Yours faithfully,

K. S. JASSAWALLA.

THE INDIAN SOCIAL REFORMER.

BOMBAY, APRIL 14th, 1912.

THE SOCIAL CONFERENCE.

The Social Conference met as announced on Friday and Saturday the 5th and 6th April, and on Monday a Ladies' Gathering was held in connection with the Conference under the presidency of Mrs. Ramabai Rauade. On Friday evening and on Saturday morning the meeting was attended only by the delegates whose number came up to two hundred and fifty on the second day. Sir Narayan Chandavarkar, as President of the Presidency Social Reform Association, took the chair at the two preliminary meetings of the delegates and with him on the platform in the hall at Hirabag were Sir Ramkrishna Bhandarkar and the Hon. Mr Gokuldas Parekh. After his opening speech welcoming the delegates, the several subjects of social reform which were proposed to be brought before the Conference were taken up and fully discussed. At the conclusion of the discussion on each subject a resolution was framed for submission at the public meeting in the light of the opinions expressed in the debates. The two sittings which were devoted to this work of preparation were most useful as they enabled the delegates to give free expression to their doubts and difficulties. The public meeting of the Conference was held on Saturday evening in the Framjee Cowasjee Hall. The proceedings are summarised elsewhere. Sir Ramkrishna Bhandarkar spoke with animation, and the close grip which he showed of the subject of social reform pleased and delighted the audience. The resolutions call for no comment. The resolution on indentured labour was a new one, and the Conference dealt with it entirely from the point of view of its social and moral consequences. The only resolutions on which there was some controversial discussion, were those relating to intermarriages among Hindus of all castes and to Mr. Basu's Bill. The resolution on intermarriage was moved by Mr D. G. Padhye. It laid stress on the desirability of uniting the different castes of the Hindu community by removing the present restrictions on free intermarriage between members of the different castes. It also asked that Government should be approached with a view to legislation validating marriages between members of Hindu castes. No one who contemplates the consequences of the caste system on the moral and material condition of Hindu society can fail to see the justice and urgency of Mr. Padhye's proposition. It was all the same opposed by the Hon. Mr. Karandikar and Mr. B. N. Bhajekar, the latter going so far as to maintain amidst vehement protests from the audience that the castes of Hinduism represented divisions and distances as wide and deep as those which separated the white population of the United States of America from the Negroes whose ancestors were originally taken into the country as slaves. It is hardly necessary to state that the resolution was carried with enthusiasm by a majority which Mr. Bhajekar himself described as overwhelming.

The resolution on Mr. Basu's Bill will be found among the rest of the proceedings of the Conference. It expressed regret at the rejection of the Bill by the Viceroy's Legislative Council, declared that in its opinion the grounds assigned by Government for their opposition to the Bill were inadequate, and prayed that a Civil Marriage Act applying to all Indians without reference to religion, may be passed at an early date, having regard to the advancement of social ideas in the country. This resolution, it will be seen, goes very much less far than Mr. Padhye's proposition, in the direction of doing violence to current notions

as to what constitutes proper marriages in any of the communities of India. Mr. Padhye starts with the proposition that intermarriages among certain sections of the population, namely, the Hindus of different castes, are necessary and desirable. In this opinion most of the supporters of Mr. Basu's Bill will entirely agree. But what we wish to point out is that even if a man happens to hold that intermarriages are undesirable, he must realise that the Bill does not impose any obligation on any one to marry out of his caste. It was rather a pity that questions such as the practice of Hindus in the past as regards intermarriages, were introduced in the debate on Mr. Basu's Bill in the Viceroy's Legislative Council. The only question is this: whatever view we may individually hold of the advantages or disadvantages of intermarriages, are we prepared to say that those who may hold different views should be prevented from giving effect to them by such a demand as the Act of 1872 makes in regard to the religious beliefs of the parties? Sir Reginald Cradock and those who approved of his line of argument do not go deeply into the policy of the Government of India in social legislation. Lord Lansdowne in his anxiety to save the Age of Consent Bill made remarks rather compromising that policy but his lordship is not the final authority in a question of this kind. In order to get at the true principle of British policy we must here as in other matters go back to the memorable Queen's Proclamation, the Magna Charta of our rights and liberties. "We declare it to be our royal will and pleasure" so the Proclamation solemnly declared, "that none be in anywise favoured, none molested or disquieted, by reason of their religious faith or observances, but that all alike shall enjoy the equal and impartial protection of the Law; and we do strictly charge and enjoin all those who may be in authority under us that they observe from whomsoever, on pain of our highest displeasure." Can it be claimed that the Act of 1872 does not involve an infringement of this provision? Is not the effect of the Act to disquiet intermarrying parties in the exercise and profession of their religious beliefs? We are therefore of opinion that Mr. M. R. Jayakar was perfectly right in saying that the opposition of Government to Mr. Basu's Bill was a departure from established policy. The Conference passed the resolution by a large majority, and we note that the United Provinces Social Conference has also adopted a similar resolution. We should take up the question earnestly and carry it, if need be, before the British people. It will be noticed that one of the provisions of the Irish Home Rule Bill, which Mr. Asquith introduced in the House of Commons last week, is that the Irish Parliament shall not have power to make any religious ceremony a condition of the validity of any marriage. This provision is introduced with the object of safeguarding religious liberty. If this is needed in Ireland it is much more necessary in this country. We have not the least doubt that if proper efforts are made we shall have before long a Civil Marriage Act for all India free from all odious requirements. The subject has not been finally disposed of. We have seen how enthusiastically a large and influential volume of opinion is on the side of liberty of conscience. Let us not allow the enthusiasm to cool down. Let us throw the full weight of the reform movement in support of the candidature to seats in the Council of men who hold liberal views in social questions, and let us do our best to keep out the obscurantist and the reactionary. Let it be understood that social reform can and will make its voice heard at the forthcoming elections.

THE SOCIAL CONFERENCE.

The Social Conference met in Bombay on Friday and Saturday. Friday's meeting was held at Hirabang at the O. P. Tank Road and was open only to the delegates who had arrived from different parts of the Bombay Presidency, the Central Provinces and the Berars. The Business transacted consisted chiefly of settling the resolutions to be brought forward at the regular sitting of the Conference on the following day.

Sir Ramkrishna Bhandarkar presided at the Conference on Saturday, when a large number delegates and the outside public assembled in the F. C. Institute. The proceedings, which lasted for over five hours, were opened by the President with an inaugural address in which he reviewed the operations of the social reform movement in this Presidency since its commencement more than sixty years ago. He dwelt upon the various phases of the movement and the results which it had been able to achieve. He laid stress on the importance of loosening the bonds of the caste as a sure means of bringing about the desired reforms in the Hindu society, and as an effective step in that direction suggested the promotion of inter-marriages between members of different castes.

About twelve resolutions were proposed at the meeting. Most of them related to questions of widow marriage, early marriage, female education, elevation of what are known as the "untouchable" classes, etc. A special resolution advocated the abolition of the system of indentured labour, and another, which gave rise to a little difference of opinion, recorded the regret of the conference that the legislature did not see its way to accept the Hon. Mr. B. N. Basu's Bill relating to civil marriages.

PRESIDENT'S ADDRESS.

Sir Ramkrishna Bhandarkar in delivering his address, said that when the intelligent Hindu was first introduced to Western civilization and educated in Government schools and colleges, the question naturally arose in his mind why it was that his country occupied such a low position in the scale of nations. He had not to go far to find the reply. It consisted in a system which kept their women ignorant and uneducated and which was opposed to the idea of corporate interest. In Bombay social reform preceded political reforms. The first girls' school was started in Bombay in 1848 under the auspices of the Students' Literary Society. The political reform movement commenced in 1858, and until 1884 these two movements went on independently. In 1884 a great impetus was given to the political thought of the country with the inauguration of the Indian National Congress. In fact, the enthusiasm for the Congress was so great among the people that they forgot almost everything else, and it was after some time that the Social Conference was tacked on to the Congress as a sort of tail. Eventually it was felt that the social movement was quite distinct from the political one, and there was no reason why it should go in its train. The result was that this year an attempt had been made to separate the social reform movement and to make it run on its own lines. Hence they had met that day in that way.

Now, what was the object of social reform? It was to improve the present condition of things so far as their social arrangements were concerned. If they examined their ancient literature they would find that their ancestors in remote times were far more guided by reason than they had been in later days. In these times they had been allowing themselves to drift away from the good customs of old. Take for instance, female education. There was no question that women were educated in the old days. The proper sphere of women had always been considered, not only by the Hindus but also by the world generally, to be the home, but this idea had been carried to such an extreme that this domestic sphere had been turned into the merely culinary sphere gradually the activities of Hindu women were confined only to cooking. In this way female education disappeared from the community altogether. The custom of marriages came into existence in a similar manner. In their shastras it had been laid down that women should marry when they arrived at womanhood, and not in their childhood. The departure from that rule came about in this way. It was a universal dictum that chastity in a woman was a precious jewel which required to be preserved with the

greatest care. A consideration of this kind led sometimes to extravagant notions, and people did not care to see where it was actually leading until at last it led them into absurdity. The same thing happened here. Though the law was that the marriage of a woman should be after she had attained the age of puberty, it was found that some girls went wrong and thereupon the idea dawned upon the minds of some people that it was a sin to keep girls unmarried. This bugbear of sin led to the marriage of girls before they attained puberty, and this idea was gradually developed to such an extravagant extent that girls of the age of seven and six, and even of four, were married, regardless of their chance of becoming widows before they become women.

WIDOW MARRIAGE.

In the case of widow marriage also they had drifted from the original idea. There was no question that widow marriage once existed. But the false notion about the woman's chastity again came in the way, and people began to think that it was not a right thing for a woman to marry a second time. Apparently it never struck them to what moral degradation the prohibition of widow marriage would bring the Indian society. The next question which claimed their attention was their caste system. In the olden times—even in the time of Bhagvad Gita—there were four castes. But the community was then thus divided with the object of assigning certain occupations to certain orders of people, but there was then nothing to prevent a member of one order from entering the fold of another. They again drifted from this ideal. This was due to human pride. The sentiment of being superior first caught the individual, then his family and eventually the cast of which he belonged. Thus the sentiment grew until people were divided into so many caste as they now witnessed, all disagreeing with each other. The position created in this way had resulted in such a state of things that an educated Hindu naturally became anxious to bring out social reforms. When the social reform movement was first inaugurated various devices were thought of to meet the situation. Some thought they should hold discussions with pandits and swamis and by convincing them of the correctness of their views they would be able to forward the reform movement. This device was tried in regard to widow marriage in 1870, after the first widow marriage had been celebrated in Bombay in the previous year. A controversy was carried on for a number of days but proved fruitless. They came to the conclusion that it was not possible to conciliate the orthodox people and bring them round to their views, because even if they quoted Shastras in support of their arguments, the orthodox people took shelter in the plea peculiar to themselves that widow marriage might have suited the age in which it existed, but was out of place in the present degenerate age. Then another way was also thought of. A gentleman suggested that he would marry a widow, provided fifty Hindu families gave a guarantee that they would continue social intercourse with him. But the question arose, even if fifty families agreed to stand by him, who would compel them to do so. He doubted whether the High Court could bind them to such contract.

THE LAST REMEDY.

Various contrivances of that kind were thought of, but without avail. At last they resolved to follow the advice of the poet Tukaram, who said: "You should first of all satisfy your conscience that what you are going to do is good for the people, and then push forward the cause without looking back to see anybody follows you." This advice they had been following for the past thirty or forty years, and the result was by no means to be treated with contempt.

The President then proceeded to describe the progress made by female education among the Hindus, the improvement in the age at which Hindu girls now married and the number of widow marriages that had taken place. He next dwelt upon the necessity of giving education to young widows so as to make them useful members of society. He commended the efforts made by Prof. Kurve at Poona to train up widows in occupations such as nursing, etc., which might enable them to work for the good of womankind. He suggested that means should be adopted to loosen the bonds of caste. This had been done, he said, in a way which had never before been thought of. One of the items on their programme of reforms was travel in foreign countries. It happened nowadays that if an educated Hindu found himself in possession of Rs. 1,000,

he at once went to England, and there he dined with Englishmen and Parsis; and when he returned to this country he resumed his old ways as before, whether he were a Koknasth, or Shenvi or Prabhu. The only thing that the caste insisted upon was that he should not use the prohibited food. But he (the President) thought that though this solved to a certain extent the question of inter-dining the only effective way of breaking up the bonds of the caste was to promote inter-marriage between members of the different castes. But the great obstacle in their way in this direction was Government of India, who would not legislate to validate such marriages. The President concluded by calling upon the delegates to push on the work of social reform which they had undertaken.

Mr. D. G. Padye moved the first resolution: This Conference considers it highly desirable that for the purpose of promoting closer inter-courses and inter-change of views among the friends of social reform and securing mutual co-operation and concerted action, the social reform movement in Western India (Bombay Presidency, Central Provinces and Berars) should have a complete and independent organisation of its own with a Central Reform Association and associations affiliated to it at all districts headquarters and other important centres of public activity. That, each of these associations should be pledged in addition to furthering the cause of social reform in general, to have some permanent institution or institutions working under its care, from year's beginning to year's end, to promote one or more definite items of social reform. That it will be the duty of the Central Association to help in organising affiliated associations and the annual sessions of the Social Conference. That the Bombay Presidency Social Reform Association should be recognised as the Central Association for Western India for the purposes of the resolution. And that, for the purposes of promoting the above-mentioned objects and furthering in general the cause of social reform, a fund be started, and members contributing to the fund a certain fixed percentage of their income, say one per cent., should be specially enrolled, and that a committee consisting of the undermentioned gentlemen be appointed to settle a scheme for the registration of the fund and its administration. *Sir R. G. Govindarajah, Mr. H. M. G. K. Paraki, Mr. D. G. Padye, Mr. B. N. Bhajekar, Mr. K. Natarajan, Mr. Lallubhai A. Suah, Mr. D. G. Dalvi, and Mr. K. R. Daphtari.*

Mr. B. R. Desai seconded the resolution, which was carried.

By the second resolution the Conference pledged itself to the elevation of the classes deemed untouchable by means of education.

INDENTURED LABOUR.

Mr. K. Natarajan then moved: That this Conference is strongly of opinion that the continued recruitment of labour in this country under contract of indenture is opposed to the social welfare of the Indian people and respectfully urges the Government of India to terminate the system at an early date. Mr. Natarajan urged that the system under which the Indian labourers were recruited for the colonies was opposed to their spiritual and moral welfare and he doubted if it contributed so much to their material welfare as was sought to be made out.

Mr. S. A. Peltik moved a rider to the effect that a copy of the resolution be forwarded to the Government of India. He said the Indians of South Africa, who had such bitter experience of this system of indentured labour, would rejoice individually and collectively if the whole system was terminated wherever in every part of the world where the Indian labourers were. Its two greatest drawbacks were its penal nature and the sex problem which arose out of it. It had been admitted that though it had been in existence for the last seventy-five years no attempt had been made by the authorities to bring it to the notice of the labourer that any breach of the contract made him liable to be punished criminally. As to the sex problem, he was informed that in South Africa there was a large proportion of suicides among the indentured labourers, and when he tried to find out reasons for it he ascertained that it was very largely due to the sex trouble. No man knew who his wife was, and if he had a wife he did not know how long she would remain his wife. It was found that among these people there were three husbands to one wife.

The resolution was carried.

A series of resolutions then followed which dealt with the questions of improving the condition of the Hindu widows, of giving them special training for social service as Sisters of Mercy, of encouraging widow marriage, giving secondary education to Hindu girls, postponing their marriages till the completion of their education, raising the age of consent for a girl to sixteen in the case of a person who was not her lawful husband, early marriage, raising the minimum age of marriage to sixteen in the case of girls and twenty-one in the case of boys, promoting anti-natch, and other purity movements.

All these resolutions were agreed to.

Mr. D. G. Padye moved: (1) "That this Conference welcomes the practical steps which are being taken by various castes to unite completely all their respective sub-castes into one caste and to encourage free inter-dining among members of different castes and urges social reform associations to strenuously support both movements. (2) The Conference is also strongly of opinion that for the attainment of the ideal of unifying all Hindus into one homogenous community, Government be requested by social legislation to place beyond doubt the validity of marriages between Hindus belonging to different castes and sub-castes.

After the resolution had been seconded the Hon. Mr. R. P. Karandikar said he considered that the second part of the resolution was of a too sweeping character. It was not in the interest of the public generally to adopt it.

Mr. B. N. Bhajekar was also opposed to the second part of the resolution. He thought it was absolutely hopeless to ask Government to agree to it, in view of the declared policy of Government not to legislate, on a matter unless it was a question of humanity or there was an overwhelming majority of the people in favour of it.

The resolution was carried by a large majority.

THE BASU BILL.

Mr. K. Natarajan proposed. That this Conference regrets that the Legislature did not see its way to accept the Hon. Mr. B. N. Basu's Bill and considers the grounds on which Government based their opposition to the Bill to be inadequate. It is strongly of opinion that the Government should be urged to provide marriage facilities in response to the advancement of social ideas and it earnestly urges that a Civil Marriage Law should be passed for all Indians without reference to any religion; and that the best thanks of this Conference be accorded to the Hon. Mr. Basu for his labour with regard to his bill in the Imperial Council.

Mr. Natarajan said there should be no such word as "hopeless" in politics. Government had stated two grounds on which they could undertake legislation, but he submitted there were various other grounds on which that could be done. They did not say that there ought to be marriages between members of different races, but what they said was that it was in the interest of the public morality that when such a marriage did take place, the contracting parties should be allowed freedom of conscience. Social reformers were accustomed to wait and he thought they should not give up hope of getting this legislation passed.

Mr. S. G. Padate seconded and Mr. G. K. Devdhar supported the resolution.

The Hon. Mr. Karandikar said he for one did not think that the reasons given by Government for not accepting Mr. Basu's Bill were inadequate. The fundamental principle of marriage was sacrament and not contract, and it was consistent with the policy of Government, as it was constituted in this country, not to pass a measure which involved a suggestion that Government was prepared to interfere in any way with the religious customs of the people. He also did not consider it desirable that this Conference, which represented one particular religion, should take upon itself to speak on behalf of other religions namely, the Parsi, the Mohammedan, the Christian, and the Jewish. Mr. Basu's Bill had enabled Government to ascertain what the public opinion was on the matter and so far Mr. Basu deserved their thanks.

Mr. Jayakar, barrister-at-law, said the price which the law required to be paid for a civil marriage, namely a declaration by the contracting parties that they professed no particular religion, was bound to breed among a large majority of Indians a spirit of insincerity, and this Mr.

Basu's Bill sought to remove. It was said that those Hindus, who wanted to marry outside their community, should give up their religion. That was hardly fair or logical. Supposing out of 100 tenets of Hindu religion he believed in 99, and differed in one solitary instance, would it be right to make him give up his religion? Now, if the social reformers wanted such a bill to be passed they ought to try to create the required majority in favour of it as Government suggested.

Mr. N. P. Patankar having also addressed the meeting, the resolution was put to the vote and carried.

On the motion of Sir N. G. Chandavarkar, a hearty vote of thanks was accorded to the President.

Before the Conference was dissolved the Hon. Mr. G. K. Parekh invited it to Ahmedabad next year.

The Times of India.

BOMBAY PRESIDENCY SOCIAL REFORM ASSOCIATION. ANNUAL REPORT FOR THE YEAR 1911.

This report relates to the work of the Association from December 1910 to November 1911.

During the year under review the number of members was 92.

Four General Meetings and six meetings of the Managing Council were held during the period.

The accounts of the Association have been duly audited and the balance sheet is appended herewith.

A new plan of work was suggested this year for the curing of the lingering social impurity in the observance of the Shimga festival. The plan was circulated in January, agreed to by the Council in February. It was to unite all the moral forces of the Presidency of all religions, old and new, and of all shades of opinions and persuade people to keep away from the indecencies and intemperance, still common in observing Shimga. Bombay with its suburbs was to be divided into a number of centres for work, a secretary for each centre was to be appointed and sport, Bhajans, lectures, Kathas, Kirtans, etc., were to be held in each centre according to the local resources and predilections and volunteers from the Student's Brotherhood and the general public were to be enlisted and a General Supervising Committee was to go round each centre and encourage local bodies in carrying out the new programme. The Association with a view to secure co-operation heartily joined the *Holika Committee* appointed for the previous year. The original members of both were nearly the same. The *Holika Committee* adopted in toto the plan laid down by the Association and the two worked together very enthusiastically and by mutual strength were able to extend the operations to a very large part of Bombay. It was possible to do this as some members of the Poona Servants of India Society, headed by Mr. G. K. Deodhar, joined the movement and set to work with their usual energy. Considerable praise is also due to the members and volunteers who aided the operations. The Arya Samaj added a great deal to the usefulness of the movement by putting its whole strength in it. Except a little opposition in one place, all centres worked most satisfactorily and the executive of the Association visited as many centres as possible on the Shimga day when some fears of unpleasantness were entertained. Nothing untoward, however, happened on the day and this good move for infusing greater purity in the lives of our people was well received. The direct effect of the work was marked in the operations of the Byculla Somavanshi Nirashrit Sudharak Club in a chawl where more than 300 people were living who gave up drink during the whole of the Shimga holiday and where no obscene word was uttered. Another good move was made in the big Kamathipura centre. It was usual for many years past in that centre during these holidays to distribute freely liquor and to have courtesans to dance and sing evil songs. This form of enjoying the holiday was stopped, this year. This does not mean that the whole of the Kamathipura population was reclaimed, but a marked advance in the right direction has been made. Two of our members—Sir Bhakhandra and the Honourable Mr. G. K. Parekh in the company of other members of the execu-

tive personally visited most of the centres and gave encouragement to the workers. The whole report of this work will be soon printed by the Holika Sammelan Committee and it is unnecessary to enter into further details here, except noticing the birth of another reform organisation called the Social Service League. The work of Holika Sammelan had aroused the spirit of service among the numerous volunteers and the best course was to utilize it while fresh, before it had time to cool down by forming a regular institution for permanent work of social service. With this object the social service league of all the Holika Sammelan volunteers and others who may join the body subsequently with Sir Narayanrao Chandavarkar as President was duly inaugurated. The pure Shimga movement was not confined to Bombay. It found an echo in Poona, Allahabad, Baroda and Sangli. Our President wired congratulations to Baroda and Allahabad on similar movement in those places and a sympathetic reply was received from Allahabad. The Chief of Sangli personally moved in the matter and the Shimga at Sangli was got rid of all its impurities in Sangli Religious observances and healthy sports were substituted for them. The movement so well begun will, it is hoped, make a rapid progress.

The next public act of the Association related to the celebration of the anniversary of the Widow Marriage Act and Curandras Mulji Jayanti. This year the operations of these celebrations were more extended. Posters in Hindi, Telugu, Marathi and Gujrathi were printed and circulated. They contained the usual figures from the Census Report of 1901 of widows of various ages, and the likenesses of the most leading workers in the Widow-Marriage cause of each Presidency. Mr. Soti Shaukerlal of Bijnor and Mr. K. Ramamurti of the Beharampore Social Reform Association wrote that the posters attracted much attention and helped considerably the success of their meetings. The enlightened Rajah of Pittapore was good enough to send for 500 Telugu posters for distribution in the various cities of the Madras Presidency. Mr. Ramamurti took special pains to organize meetings on the day in several cities of Madras and posters were sent to some 17 cities in that Presidency. He writes in Coenada the posters were stuck to walls, some were pasted to a country cart and taken round the town with a band ahead. Mr. Venkatratnam a well-known social reformer presided. A remarried lady amongst others addressed the audience, R. B. Krishnalingam presided at the meeting at Rajahmandri. Mr. Somavajulu presided at the meeting of Manipalram. At Gunter a similar meeting was held. Mr. Soti Shaukerlal asked the executive to send the posters per V. P. to a number of leading men in different cities in U. P. The accounts of meetings in Madras and U. P. have not been received. The meetings in our own Presidency were very successful. It is now usual to see a number of ladies attend these meetings and a few even speak on the question. The Poona, Ahmedabad meetings showed their usual enthusiasm. But the Satara meeting was decidedly more successful in having the sympathy of the orthodox men. Virangaum was a new centre touched and Mr. Ramanubhai reports that 'Mr. N. M. Shah, President of the Virangaum Municipality, had the Bombay posters pasted in prominent parts and they produced magic effect; there was awakening in the whole town. The people including widows who saw these posters began discussing the Widow-Marriage question and blessed the organizers of the meeting in favour of widow-marriage. The meeting was held in the Dinner Hall of the Andich Brahmans and had an audience more than 1,000—a very unusual sight in Virangaum. All castes were seen at the meeting. Mr. M. N. Joshi, Mamlatdar, was in the chair. Messrs. Gunabhai, M. M. Shah and Parashotamas Lalubhai addressed the meeting. Mr. Shah's speech produced a great impression.' The big audiences and able speakers in these various meetings appreciably strengthen the cause and the result of this annual agitation is clearly to be seen in the growing number of widow marriages amongst high-placed and educated families. Seven notable widow-marriages took place during the year. The names were: Mr. Kirtane, Bar-at-law and High Court Judge, Indore; Mr. Sane, L.C. E. of Satara; Mr. Godbole, President of Yeotmal; Mr. Savle, merchant of Ahmedabad; Mr. Lobgaumker, cotton merchant; Professor Dary and Mr. Dravid of Poona, Mrs. Dravid is a Matriculated lady and a Marathi writer of some repute. This was an interprovincial marriage between the sub-castes of Brahmans, who are never known to have intermarried before. Mrs. Sane was a student in the Matriculation class.

Our Association with the help of the Madhavdas Raghunath-das fund and contributions by Mr. S. N. Pandit of Rajkot have been supporting two widows in Bombay. The urgent necessity of a widows' Home in Bombay cannot be too much emphasised.

The next matter of importance dealt with by the Association was the consideration of the Hon'ble Mr. Basu's Special Marriage Amendment Bill. A resolution in favour of the present Bill was passed after two sittings seven voting for and four against.

The Bombay Temperance Council sought this year to celebrate again the World's Temperance Sunday. A new committee altogether different from last year's was appointed and one of the Secretaries of the Association was called upon to speak. No organized efforts to move the other important cities of the Presidency were made and there were consequently no meetings held as last year. This, it is hoped, will be remedied.

Note:—The Securities to the credit of the Ranade Memorial Fund stand in the names of the Trustees of that Fund, viz., the Hon'ble Mr. G. K. Parekh and Messrs. H. S. Dikshit and D. A. Khare and are deposited with the Bank of Bombay for safe custody and the other securities stand in the names of the Honorary Treasurers and are also deposited with the said Bank.

Examined and found correct.

(Sd.) CURSANDAS BHAGAVANDAS.
29-11-11.

(Sd.) B. M. Pandit,
10-12-11.

Auditors.

	Brought forward	Rs.	1,377	4	9
Temperance (local) Fund	...	...	457	5	5
Hindu Clubs' Social Gathering Fund	...	...	90	12	0
Depressed Classes Fund	...	...	5	0	0
	Total	Rs...	1,930	6	2

Note:—Out of the cash balance of Rs. 1,910-4-2 mentioned above, Rs. 376-0-4 are deposited with the Bank of Bombay in the names of the Trustees of the Ranade Memorial Fund; Rs. 1,185-8-0 and Rs. 235-10-2 are deposited with the Postal Savings Bank and the Bank of Bombay respectively in the names of the Honorary Treasurers and Rs. 263-1-8 being in their hands.

Bombay, 1st November 1911, { (Sd.) Sitaram S. Patkar,
(Sd.) Vasant Rao S. Rao,
Honorary Treasurers.

✓ A DEPRESSED CLASSES' MEETING. (FROM A CORRESPONDENT.)

A crowded gathering of men and women belonging to the Depressed Classes was present at an interesting annual function of the Shri Soma Vanshiya Mitra Samaj at Byculla, last Sunday. The Shamiyana erected for the purpose was very tastefully decorated and the celebration of the 5th year's gathering of the Samaj was enthusiastically attended by a very large number of people. Among those present were Mr. V. R. Shinde, Mr. and Mrs. Parbhure from Akola and Mrs. Janabai Shinde and Mr. Syal of the Depressed Classes Mission. Mr. G. K. Doodhar was voted to the chair. The report which the Secretary read showed that the Samaj made good progress in its social and educational work and that the people of the Depressed Classes were gradually taking more interest in it. One important reform deserves special notice here. It is a practice among the members of the Depressed Classes that the 5th day from the birth of a child in a family was to be given to some merry making and was to be celebrated by inviting friends who indulged freely in drinking and in the singing of obscene songs. As a result of the work done by the Samaj on 50 occasions such objectionable enjoyment was substituted by the singing of religious songs and drinking of tea. Then followed short speeches. Mr. Parbhure narrated the story of the work that was being done at Akola to elevate the Depressed Classes. Mrs. Indirabai Parbhure advised the women to take care of their children. Mrs. Janabai Shinde exhorted them to send their children to school and give them good baths. Mr. Sambhuji Waghmare told in a fooling language his personal experiences

of the evil effects of drinking and advised his brethren to give up that pernicious habit. Mr. Shinde requested the audience to take advantage of the work which the Depressed Classes Mission was doing for them by sending their children to their schools and to the boarding which had 20 boys from various places in the presidency. He further announced the Wadia Trustees' most generous contribution of Rs. 500 a month to be continued for 3 years and to be utilised for the industrial training of the boys of the Depressed Classes. He also announced that Mr. Doodhar would give a sum of Rs. 5 per month for one year towards the expense of a night school and five copies of the weekly edition of the Dnyanprakash for the Libraries which were already existing. In the course of a short speech, Mr. Doodhar exhorted the people to take kindly to education and to develop ambition and self-reliance. He further observed that their eagerness to improve their condition which formed the key-note of the several speeches made, was a matter of great hopefulness and lastly he told them that great deal of the future advance of the country depended upon the improvement of the social, moral and material condition of the Depressed Classes. This enthusiastic function was brought to a close by light refreshment.

LETTER FROM AMERICA.

DEAR SIR:—

I am glad of the regular visits of the *Reformer*, as it keeps me in touch with one all important phase of India's life. You are making a high toned paper and I show it with pride to friends, I follow your discussions with deep interest and beg a little space to enter into some of them now and then. I note your remarks about Sir S. S. Iyer's "Indian Social Policy," touching the "immanence of Deity." May I write that there is an error on your part and his, if you think the idea of this immanence, ever was "the exclusive possession of Hinduism." Western students have been pleased to find this idea in very early Hindu literature, but apparently in a strictly pantheistic form. I may by a reference or two remind you of this immanence thought of deity being the most ancient part of the Bible. Perhaps you will recall the philosophical books of the Hindus were written, Solomon said, "Behold the heaven and heaven of heavens cannot contain thee" (1 Kings 8:27). Here is not only "immanence," but what is more wonderful, *transcendence* of which in a moment I wish to write something. Again Saint Paul uses such phrases as, "God which, worketh all in all" (1 Cor. 12:6); "the fulness of him that filleth all in all" (Eph. 1:23); "in him we live and move and have our being." (Acts 17:28). Now, God according to the Christian idea, derived from the old testament, which is as old as the Veds and Upanishads, *transcends* the so called universe of mind and matter, a thought that leads away from mere pantheism. God is not in all by *diffusion*, or *extension*, or *immanence*, he is "higher than the heavens"; the universe is not the limit of his power and presence (pantheism), for in potentiality, and presence he is *over* and *beyond*, as well as in the universe, here is something better than pantheism. I am glad of your attitude touching the "Depressed Classes," a term that began, may I say, in the work of Christian Missionaries in India, May I frankly admit, that, I am jealous to find recognition of my fellow-workers in dear India, and sometimes think I see on the part of reformers and enlightened Hindus, a purpose of ignoring or keeping out of sight the origins of important reforms, introduced and pressed by Christian missions. Your paper, I must say, however, has given large credit where due. The Arya Samaj movement, is very tardy in this matter. Is it not fair, Sir, that the work of Christian Missionaries in India, in full and frank recognition, stand with that of other workers for reform? I see that in Japan, Suintaest, and Buddhists, and Christians, have united in co-operation for reforms and a better spiritual life. They seem to have abandoned jealousy in their noble work.

But to resume, the missionaries in India many years ago, in the spirit of their Master took up this work. He said the spirit of the Lord is upon me—to preach the gospel (good news) to the poor—to heal the broken hearted to set at liberty them that are bruised" (Luke 4:18). Again, he gave to John the Baptist, who had fallen into doubt of Christ's Messiahship, this great proof, the lepers are cleansed "the poor have the gospel preached to them" (Matt. 11:5). Your

reformers can hardly be ignorant of the fact that tens of thousands of the poorest and most despised classes, have been gathered into the Christian Church. We did not wish to humiliate them with the terms "low caste," "pariah," "out-caste," &c. So chose the less objectionable term "depressed" in speaking of them. The term you suggest in the discussion January 28 ult. "neglected classes", may be still less of a reminder to these unfortunates, while serving as a rebuke to their long-time oppressors. I am glad you see such possibilities in the case. I need hardly remind you that from among the multitudes (over 100,000 in my mission) of sweepers, chamars, and others of these "neglected", splendid men have been raised up, "saints", as Rao Bahadur says, and of today. We have among them scholars who have taken the best degrees that India's universities afford. They are professors, and teachers lawyers and preachers, and in nothing fall behind the best when opportunity is afforded. And you have the key in the editorial referred to:—"The elevation of the depressed classes, is first of all, a question of a change of our conception of the social and religious life." The leaven for all this is at work in India, in a system that India is hesitant and slow to recognize that system, and anything good and true in any system, belong to our common humanity. This communication is growing too long for one issue, and I beg to return with some further thoughts, in your columns, in the near future.

St. Augustine Florida. }
U. S. A. }

T. J. SCOTT.

U. P. SOCIAL CONFERENCE.

The sixth U. P. Social Conference met at Cawnpore on Saturday at noon. The attendance was less satisfactory than on Friday at the opening of the Political Conference. After prayer the proceedings were opened by Babu Anand Swarnp, chairman of the committee, who after welcoming the delegates, delivered a very long speech in the vernacular. The Hon. Babu Ganga Prasad Varma then proposed the election of Mr. Ganga Prasad, Deputy Collector, as President of the Conference, Munshi Jwala Prasad of Cawnpore seconded the Proposal, and Mr. Ganga Prasad then took the chair amid loud applause and delivered his address.

RESOLUTIONS.

After the President's address the following resolutions were considered, spoken to and carried:—

I.—DEPARTED WORKERS.

That this Conference puts on record its heartfelt sorrow for the death of P. Shrotri Shankar Lal, the Hon. Lala Ramamaj Dayal and R. B. Babu Gokul Chand in whom the province has lost sincere workers in the cause of social reform.

[Put from the chair.]

II. INTERDINING AND INTERMARRIAGE.

That this Conference is strongly of opinion that in the interest of social advancement and unity of the Hindus every effort should be made to encourage interdining among the various castes and sub-castes and intermarriages among the different divisions of a caste.

[Proposed by the Hon. Mr. S. Sinha of Allahabad, and seconded by B. Gauri Shankar Prasad of Benares.]

III. MARRIAGE LEGISLATION.

(a) That this Conference expresses its deep regret at the defeat of the Special Marriage Bill introduced by the Hon. Babu Bhopendra Nath Banu.

(b) That the Conference respectfully represents to Government the imperative need of legislation to make it clear beyond doubt that marriages may be lawfully contracted

between different sects and castes of the Hindu community and prays that a Bill may be introduced and passed at an early date with such safeguards and reservations as regards inheritance and succession, etc., as may be deemed necessary.

[Proposed by the Hon. B. Ganga Prasad Varma of Lucknow and seconded by Mr. C. Y. Chintamani of Allahabad.]

IV. ELEVATION OF THE DEPRESSED CLASSES.

That this Conference is of opinion that the social status of the depressed classes should be elevated and with this object in view this Conference appeals to the higher castes to remove the existing barriers between them and these classes and to provide facilities for their intellectual and moral development.

[Proposed by Munshi Jwala Prasad of Cawnpore and seconded by B. Jyoti Swarnp of Dehra Dun.]

V. RE-ADMISSION OF CONVERTS.

That in the opinion of this Conference it is a pressing duty of the Hindu community to provide facilities for the re-admission of the converts.

[Proposed by Babu Jyoti Swarnp of Dehra Dun and seconded by Pt. Suraj Prasad of Cawnpore.]

VI. SEA VOYAGE.

That this Conference strongly disapproves of the action of those who throw obstacles in the way of social intercourse with those members of the community who have had occasion to go to foreign countries across the sea and urges upon the leaders of Hindu Society to mix with them freely.

[Proposed by Rai Bahadur Pt. Bishambhar Nath of Cawnpore and seconded by Mr. Gauri Shankar of Ajmere.]

VII. PREVENTION OF EARLY MARRIAGE.

That in view of the urgent necessity of the intellectual and physical development of the people of these provinces, this Conference is strongly of opinion that every effort should be made to persuade parents not to marry their boys before the age of 25 and their girls before 16.

[Proposed by Dr. Kakkar of Lucknow, seconded by Dr. Parshadi Lal of Cawnpore and supported by Miss Carrie A. Tennant.]

VIII. FEMALE EDUCATION.

That in the opinion of this Conference greater and more persistent efforts should be made for the spread of education among women.

[Proposed by Pundit Krishna Prasad Kant of Lucknow, seconded by Lala Kashi Nath of Cawnpore, and supported by Lala Bishambhar Nath of Cawnpore.]

IX. WIDOW RE-MARRIAGE.

That this Conference strongly condemns enforced widowhood. That this Conference, in particular recommends encouragement in cases of remarriage of girl widows.

[Proposed by Rai Saheb Dr. Morari Lal of Cawnpore, and seconded by Pandit Jagdish Datt of Bijnor.]

X. CONDITION OF WIDOWS.

That this Conference recognising the imperative necessity of ameliorating the condition of Hindu widows, urges upon the Hindu public to take steps to start a widows' home or homes in these provinces.]

[Put from the chair.]

XI. PARDA.

That this Conference strongly recommends the relaxation of parda with a view to its ultimate abolition.

[Put from the chair.]

XII. NAUTCH.

That in the opinion of this Conference, in the highest social interest, the system of nautches should be abandoned altogether.

[Put from the chair.]

XIII.—MISCELLANEOUS.

That this Conference is of opinion that :—

- (a) The system of polygamy,
- (b) Ill-assorted marriages,
- (c) Intemperance,
- (d) The practice of extravagant expenditure on the occasion of marriages and other social ceremonies,

should be strongly discouraged by all sections of the people of these provinces.

[Put from the chair.]

THE PANDITS' CONFERENCE AT CONJEEVARAM.

A FIASCO.

The following is the explanation received from the President, Vice-President and the Secretary of the Conference regarding the meeting held yesterday:—

The Pandits' Conference which was opened here the day before yesterday by Dr. Sir S. Subramania Iyer was dissolved this morning by the President Rao Bahadur Prof. M. Rangachariar. Briefly the circumstances that compelled the extreme measure on the part of the President were as follows. The working Committee of the Parishad composed partly of Lowkhas and partly of pandits and including residents of Madras and Conjeevaram had framed certain rules for regulating the proceedings of the Parishad and selected the Pandits who were to constitute it. These rules and the names of the selected Pandits were announced at the close of the first day's proceedings by the Vice-President acting under the orders of the President. The rules and the selection seem to have caused some discontent. As a result much angry talk took place at a business meeting of the Parishad held yesterday morning and it was resolved as the only possible means of saving the Parishad that the selection of the Pandits was to be made by a committee consisting of the President and two Pandits of Conjeevaram who were also members of the local Committee. When the proceedings began yesterday afternoon almost all the Pandits invited were given red tickets and admitted to the inner enclosure without the knowledge of the President, and what is more, after a part of the proceedings had been conducted in the manner prescribed by the President the further proceedings which related to the question of Sea Voyage was made to begin, by a preconcerted arrangement among the local men, according to the traditional method of conducting dialectic disputations which the President had expressly declared in the morning to be inappropriate and undesirable in a discussion intended to explain and to determine Dharma. The President, however, did not veto this procedure at once then, partly because he did not wish to raise an unuseful dispute in the middle of the day's proceedings and partly also because he thought it might eventually economise time if an experiment in the traditional method were allowed to be made and its unsuitability clearly demonstrated. After some hours of this kind of dialectic discussion confined to a few Pandits the meeting was adjourned to half-past seven this morning. In the meantime, the President made enquiries and received representations from Pandits and others which satisfied him that he would be acting in conformity with a widespread desire if he brought the discussion back to the lines originally laid down. So the proceedings began this morning with an announcement by the President that as yesterday's procedure had proved dilatory and unprofitable he desired to adopt the method and the rules he had caused to be originally made known. The announcement was followed by a heated protest which in turn led to some personal explanations on the President's part. Some Pandits made angry speeches and one in particular permitted himself to question the *bona fides* of the President and use insulting language to him. So much confusion ensued that the President felt that there was no course open to him but to dissolve the Parishad.

The Parishad has been reformed this evening so as to consist of Pandits who are prepared to accept the regulations originally announced; and the question of Sea Voyage is being discussed by it. Permission has been obtained by telegram from the Mysore Government for the Pandits deputed by it to stay two or three days longer at Conjeevaram if necessary.

THE DICKENS FUND.

Mr. Beckles Wilson, Hon. Secretary to the Dickens Centenary Committee states that the appeal for funds in aid of the five grandchildren of the great novelist has now been closed, the grand total amounting to over £12,000. In this country there was raised the sum of £9,400, mainly through the efforts of the *Daily Telegraph* and the sale of the Dickens stamp. The American contributions amounted to £2,750. The appeal was inaugurated in connection with the centenary of the birth of the famous novelist, and the result is that the future of his five granddaughters is provided for. "The money obtained," said Mr. Beckles Wilson to one of our representatives to-day, "is going to be invested by Lord Strathcona in Canadian securities. These will yield such a handsome rate of interest for the next five years that each of the five grandchildren will be assured of an annual income of £100. At the end of that time annuities will probably be bought which will bring the total amount available for each recipient to £170. There have been no big subscriptions in response to the appeal; in fact, it was rather the other way. The sale of the Dickens stamp yielded about £4,000, while £2,000 was obtained as a result of the Coliseum performances." The fund has been in existence about a year, and the limit of subscriptions was fixed at £100. Only a few donations of that amount, however, were received. The American fund was in charge of Mr. J. H. Choate, formerly Ambassador to this country.

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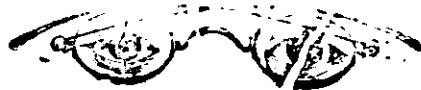
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Vol. XXII.

BOMBAY—SUNDAY, APRIL 21, 1912.

No. 34.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
e. o. o. I will not retreat a single inch—And I will be heard." WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

A Sanatorium for Hindu Consumptives has been established at Karla, a village a few miles distant from Lonavla on the G. L. P. Railway. The opening ceremony was performed on Saturday the 13th instant by Sir George Clarke on his way to Mahabaleshwar. The President of the Managing Committee, Sir Bhalchandra Krishna Bhatwadekar, in his introductory speech requesting His Excellency to declare the Sanatorium open, gave a short account of the institution. Of the different communities inhabiting Bombay, Mahomedans suffer most from the ravages of tuberculosis, and next to them come the Hindus with a mortality rate of 5.1 per mile. Sanatorium treatment for consumption, especially if resorted to in the early stages of the disease, has proved effective as a cure in India as well as in other countries. Sir Bhalchandra showed that the climatic conditions of Karla were well adapted for the purpose in view. The Sanatorium covers thirty acres of land and consists of separate cottages for middle class patients and two pavilions with accommodation for 24 poor patients. The inmates of the cottages will pay their own expenses, while the inmates of the pavilions will be maintained at the cost of the Committee. A Dispensary, a provision shop, wells for the supply of drinking water, and a garden are the other chief features of the Karla Sanatorium. Sir Bhalchandra intimated that it was in contemplation to introduce the treatment with Tuberculin in the Sanatorium at an early opportunity. The institution should prove a blessing to the Hindu community, and Sir Bhalchandra and his colleagues on the Committee are entitled to its gratitude for their unselfish labours.

The annual report of the Bombay Sanitary Association for last year offers some exceedingly interesting reading. The Association maintains at present two lady Health Visitors and a male Health Visitor. Each of these Health Visitors is posted to the different Districts in the city and are provided with a list of insanitary chawls in these districts and are directed to visit them regularly morning and evening, and explain to the occupants how to improve the condition of their rooms by ventilation, whitewashing, disposal of refuse, condition of floor, sanitary conveniences, seeking medical aid in time of sickness, keeping their rooms free from accumulation of dust and refuse, and also advise them on the precautions to be taken in case of infectious diseases, nursing of the sick, and personal hygiene. It appears from the statements of the work of these visitors given in the report, that they paid in all over 6,000 visits to the different chawls and houses to advise the people and that nearly 1,500 houses were reported by them to the Health Department for their insanitary condition, about 500 houses for limewashing and 400 for over-

crowding. What steps the Health Department took on their reports does not appear. The Association conducts a vernacular class for Bhayas or caretakers of chawls. The lectures, ten in number, were attended by 50 Bhayas, and prizes were given to those of them who kept their chawls in a sanitary condition and attended the lectures regularly. An Elementary Sanitary class is another useful institution of the Association. A large number of leaflets on sanitary topics were distributed by the Association during the year. Magic lantern lectures to school children, and homely talks to elderly persons, were also resorted to. The Association has prepared Cinematograph films illustrating the sanitary and conservancy working of the City and also of the Infectious Disease measures. The Health section at the Old Bombay Exhibition was organised by the Association. The Association is prepared to provide a "milk sterilising depot" on a small scale, if it can raise Rs. 8,000. An Association on the same lines as the Bombay Association has been formed in Baroda. Dr. Turner, the energetic Secretary of the Association, pays a high compliment to Rao Sahib A. K. Pai, the Assistant Secretary, for his keenness and devotion to the work of the Association.

The annual prize distribution of the Alexandra Girls' School was held on Saturday the 13th instant with the Hon. Mr. Gokhale in the chair. It was stated in the report of the working of the institution that a movement of great importance, supported by expert educationists, has been afoot since the early part of last year for the purpose of providing Bombay with a first-rate school for Indian girls on the model of one of the girls' high schools nowadays to be seen in England, where they will receive a liberal education of a high class, practical and most up-to-date character—intellectual, scientific, social, domestic and hygienic—such as is fully calculated, in the opinion of the enlightened promoters of this great scheme, to make of the girls well trained, capable, accomplished and healthy women, fully fitted to perform all the varied duties of a woman's life in this country, whilst keeping well abreast of the progress and requirements of the times. The Alexandra Institution is intimately concerned in the realization of this important project of female education. The scheme which is a very hopeful one, is under careful consideration and is likely to come to maturity in the course of this year, provided certain difficulties in the way are overcome, as it is expected they will be. Such a high-class school for Indian girls on the lines proposed gives every promise of becoming a potent factor in the higher development and advancement of female education amongst us. With the public support, which should not be wanting, such an educational undertaking as is here foreshadowed, carried out by experts of approved character and capacity, may be assured of success. Its success will, it is

hoped, lead in the near future to the further strengthening and expansion of woman's moral and intellectual instruction in the direction of women's college in the city. Mr. Gokhale in his speech also emphasised the need of a Woman's College in Bombay.

The second annual report of the Depressed Classes Mission Society of Madras contains two photographs, one of the children of one of the schools maintained by the Mission before they joined it, and the other taken after they had been some time in the school. The contrast between the appearance and deportment of the children before and after they came under the influence of the Society, is so striking that one is led to form hopes which may seem extravagant about the advantages likely to accrue from the continued activity of the Society. The Madras Presidency is often held up, not without reason, as being particularly backward in its treatment of the Depressed Classes. The work of the Society in that Province has, therefore, special claims on the South Indian public. The Society maintains two schools with a total strength of 150 pupils. The Committee of the Society has two whole-time workers who, in addition to the school staff, paid visits to different localities inhabited by the Depressed Classes, and spoke to the elderly people on the evils of drink and insanitary habits. The Society is urgently in need of funds to carry on its work and we trust that the Madras public will respond generously to its appeal. At the last annual meeting, Mr. Justice Sadasiva Iyer offered a prize to the pupil of the Depressed Classes Schools who was able to repeat the Bhagavad Gita. The late Swami Vivekananda used to say that he could raise the Pariahs to Brahminhood by teaching them Sanskrit and, but for his untimely death, he would have carried out his purpose of starting a Sanskrit School for the Depressed Classes.

We are indebted to a valued friend for the excellent translation which we print in this issue of Mrs. Ramabai Ranade's admirable address to the Ladies' Gathering recently held in connection with the Social Conference. Mrs. Ranade's address may well be regarded as a model of a presidential address. It deals in an illuminating manner with broad principles. It does not go into details but it furnishes the light in which details have to be viewed. The address is also remarkable for its freedom from side issues which mar many utterances on social reform, and leave the hearer and the reader without any definite impressions. We support Mrs. Ranade's suggestion that there should be a separate Arts and a separate Medical College for Women in Bombay.

Sir Ramakrishna Bhandarkar's learned paper on the origin of the Bhakti or devotional school of Hinduism, a short summary of which we reprint from the last issue of the *Subodh Patrika*, opens up a wide field of exceedingly interesting reflections. To begin with, it shows that the Bhakti school was originally independent of the sectarian worship of Vishnu. It was a new way of salvation open to all alike, to women as well as to men. The Gita is the most authoritative exposition of this new gospel. Sir Ramakrishna's suggestion as to the play of Christian influence on the Bhakti school, is noteworthy.

We learn from the *Leader* that Sir S. Subramania Iyer is not better satisfied than ourselves with the result of the Pandits' Conference for he made the following reference to it in a speech at Madras a few days ago:—"He wanted to point out that the widening of the minds of the people could only be

done under the present circumstances by education imparted on western lines in spite of its defects. The Pandits' Conference at Conjeeveram had confirmed him in that view. What Pandits trained in the traditional lines would not agree to do, Professor Rangachariar and Mr. Kuppuswami Sastri who were learned in western and eastern learning had been able to achieve in connection with that Conference." We do not, of course, know what it is that Mr. Rangachariar and Mr. Sastri have achieved.

What is the proper proportion that the grant in aid given to aided schools should bear to the total cost of its maintenance? The Director of Public Instruction in the Madras Presidency laid down on a recent occasion that the Education Commission of 1882 had declared that it should not exceed half the deficit accruing from the management. Dr. Miller, the distinguished South Indian educationist who was a Member of the Commission, has written a letter to the *Madras Mail* refuting this principle, as being without a basis in anything that the Commission recommended. Dr. Miller contends that what the Commission suggested was that grants were to be given to any amount needed for complete efficiency, provided that even in the extremest cases they should not exceed one half the total expenditure on the institution aided. The principle followed by the Director, is a strong incentive to Managers of aided schools to manufacture deficits.

We are sorry that the *Indu Prakash* has seen fit to publish in its Friday's issue a contributed article "from a friend of the cause" reflecting on the management of the Hindu Widows' Home in Poona. The writer criticises the system of requiring the inmates of the Home to bear every one her share of work in the Home and exhorts the Lady Superintendent to lessen her "over puritanic rigour and strictness." It may be that in one or two individual cases the work allotted has proved a little too trying but the fact that the Home is overcrowded and admissions have to be refused, shows that the internal management of the Home commands the confidence of the people among whom and for whom it exists. It is not a light thing to manage an institution consisting of over a hundred girls of different ages, drawn from different families and surroundings, and the Lady Superintendent does well to observe what the correspondent calls "over puritanic rigour". We, Hindus, are so lacking in a sense of discipline that Mrs. Devdhar's strictness, even if it err a little on the side of excess, is a thing which we shall do well to encourage and support. Without such strictness, and even overstrictness, the institution will go the way of many of our institutions, public and private, and become a seminary of sloth, indolence and ineffectiveness. We may add that when a few days ago, the complaint was brought to us we offered to communicate with the management privately to ascertain what truth there was in it, but that did not seem to suit our interviewer. The Home does not profess to be a finishing school for fashionable young women; and if any person entered it under that impression, she was bound to be disillusioned. There is, perhaps, more room for individual attention in the Home as in most of our educational institutions, and it will be no doubt met as the institution has at its disposal a larger number of trained assistants.

CONTENTS.

Editorial Notes.	Origin of the Bhakti School.
Women's Suffrage.	Maud Macarthy's Lectures on Indian Music.
Mrs. Kanado's Address at the Ladies' Gathering.	Castes and Races.
The Students' Brotherhood "at Home."	The Shaving of Hindu Widows.
Hindu Marriage Reform League, Cawnpore.	

THE INDIAN SOCIAL REFORMER.
BOMBAY, APRIL 21st, 1912.

WOMEN'S SUFFRAGE.

The Women's Suffrage movement in Great Britain, of which the world has been hearing so much owing chiefly to the militant suffragettes, has found a capable and convincing exponent in Mrs. Fawcett whose essay on the movement, in the People's Books series, should be read by everyone who cares to form a considered and informed judgment on the question. Whatever might be the intrinsic value of such arguments against the movement as "the woman's place is the home", that women would be soiled by participating in the rough and tumble of politics, and so on, they have, as Mrs. Fawcett shows, no point as directed against the Women's Suffrage movement in England where, though women are not allowed to vote at elections, they are and have been for many years freely utilised by all political parties for purposes of electioneering which is really the dirtiest part of politics. In the year 1883, Lord James' stringent Corrupt Practices Act was passed, and political organisers found it necessary to discover some agency which would be useful for canvassing work without running up election charges beyond the statutory limits. It was Lord Randolph Churchill's brilliant idea to obtain the services of ladies for his Party, and the Primrose League was started with that object in view. The Liberals were not slow to follow. Mrs. Fawcett quotes from a paper of printed directions, issued officially by the Liberal Party organisation to those who are asked to do electoral work for it, the first of them, which runs as follows: "Make all possible use of every available woman in your locality." In the face of these facts there is very little force in the arguments generally advanced against the Women's Suffrage movement in Great Britain, having as their basis the undesirable consequences which might ensue from women participating in political movements. If those consequences have not ensued already from the association of women at all stages of political work except voting, supporters of the movement can say with much reason that they are not likely to ensue by giving them the vote.

Mrs. Fawcett shows that women were not excluded from the suffrage previous to the Reform Act of 1832. She quotes from some memoirs relating to the year 1807 that it was then open to women to vote at Parliamentary elections. In the Reform Act of 1832 the words "male person" were used instead of the word "man" in the earlier Acts, but the clause in an Act of 1850 which enacted that in all Acts of Parliament "words importing the masculine gender shall be deemed to include females unless the contrary is expressly provided," was supposed to have removed any disability that might have been implied in the substitution. It was, however, judicially decided in a test case brought at the instance and suggestion of Mr. Chisholm Anstey, a name familiar to students of Bombay antiquities, that although the word man in an Act of Parliament

should be held to include women, "this did not apply to the privileges granted by the State." As the Manchester Society for Women's Suffrage observed at the time, the purport of this judgment was that the "same words in the same Act of Parliament shall for the purpose of voting apply to men only, but for the purpose of taxation shall include women." The "Times" in its comments on the judgment remarked that if the judicial interpretation of the Act was maintained, the nation would be formally and in the light of day committing itself through its judicial tribunal to the dangerous doctrine that representation need not go along with taxation. Mrs. Fawcett does not regret, however, that women were not helped by a judicial decision to an opportunity of having their right recognised, "for the long struggle to obtain suffrage", she says, "has been a great education to women, not only politically, but also in courage, perseverance, endurance, and comradeship with each other."

She calls attention to the fact that Women's Suffrage is only one phase of a larger movement having for its object the improvement of the legal status of women, resisting encroachments on their constitutional liberties, and improving their means of education. The same women who organised and advanced the Suffrage movement laboured for the movements to lift up the conditions of women's lives in different ways. The first Married Women's Property Act, the Guardianship of Children Act, the opening of university education to women, the opening of the medical profession, the repeal of the Contagious Diseases Act, and the creation of good secondary schools for girls, were the work of these pioneers. As illustrating the amount of prejudice that has been overcome, Mrs. Fawcett narrates a personal reminiscence of hers at the time of the first Married Women's Property Bill. She had petition forms in favour of the Bill and went round explaining its objects and soliciting signatures among the farmers in the neighbourhood of her father's place. One of them exclaimed on hearing her: "Am I to understand you, Madam, that if this Bill passes, and my wife have a matter of a hundred pound left to her, I should have to ask her for it?" The idea, she remarks, appeared monstrous that a man could not take his wife's £ 100 without even going through the form of asking her for it! Mrs. Fawcett has a caustic chapter devoted to the ladies who oppose the granting of the suffrage to their sex. The chapter has inscribed at its head for text an appropriate sentence from Burke's speech on the Dissenters who petitioned against their fellow Dissenters who prayed Parliament to repeal the Five Mile Act and the Test and Corporation Act which imposed disabilities on persons who did not belong to the Church of England. Burke described their attitude in these terms: "We enjoy every indulgence we can wish for; and as we are content, we pray that others who are not content may meet with no relief." How admirable a description of the attitude of those who opposed Mr. Baer's Bill! Mrs. Fawcett is strongly opposed to the employment of militant tactics in furtherance of Women's Suffrage, but she points out that far more violence has been suffered by the suffragettes than they have caused their opponents to suffer. The present position of the movement is one of great hope. The National Union of Women's Suffrage Societies had in October last 395 affiliated societies and raised considerably over £ 20,000 in 1910 for its propaganda. The Women's Social and Political Union has also raised more £ 100,000 for suffrage work. The International Women's Suffrage Alliance includes Societies in many of the countries of Europe and America.

MRS. RANADE'S ADDRESS AT THE LADIES' GATHERING.

(Translated from Marathi).

Dear Sisters, I thank you from my heart for having asked me to preside on this occasion. It is after about seven years that we again meet in this place. You must remember that 7 years ago, the National Congress had met in this city and as accompaniments or adjuncts to it, the Social Conference and the Mahila-parishad had also met here. But it is to be noted that this time the Social Conference that met here two days ago was held independently of the political conference and was not for the whole of India but was for Gujath and Maharashtra including Berar and the Central Provinces. In my opinion this independent gathering together of a province for the purpose of considering its social questions is a good thing. For the thing is that if the Social Conference is held with the political conference; on account of the peculiar condition of our country, the attention of the public is absorbed in the discussion of political questions to the neglect of social questions which in the opinion of well informed persons ought to command greater thought and interest from us. This defect will be obviated by the new arrangement. Another thing is that though it is true that India is a nation and that the main items of Social Reform apply indiscriminately to the whole of the country, still on account of the diverse conditions of the provinces, some items of Reform are more particularly prized by some provinces and not by others and different methods of Social Reform appeal to the different provinces. For example in the north of India the question that is engaging the chief attention is the bringing about of harmonious co-operation between the Hindus and Mahomedans and there they rely more particularly on Religious movements such as the Arya Samaj and the Brahma Samaj for bringing about social amelioration. While on our side the Hindu Mahomedan question is not so keen and in respect of social reform we are indifferently following all the methods that are thought to be reasonable. Such being the circumstances, no one can deny that there is an advantage for each province to hold an independent Conference of its own.

At the same time we cannot afford to forget that the meeting of the Social Conference with the Political Congress has till now done much good. For the reason is this. In my opinion the reforms of all kinds are related to another; the principles which underlie political, industrial, social and religious reforms are the same; and so the discussion at one place in respect of all the reforms has conduced to make those principles clear. Besides the thing is that all India alike got the same rejuvenating light with the advent of the British rule. And it was interesting and instructive to observe what the attitude of each province to this new light was and to compare notes in the matter of the effect of this new leaves on each province; to mark what difference was felt to exist between the old Hindu civilization and the new Western one! How it was felt the good points in the latter could be assimilated in one civilization; how far it was possible and useful to retain the individuality of the civilization of such long standing. It was necessary to arrive at clear and definite notions on all these questions, and the meeting of the Social Conference at the capitals of the provinces has tended to shed light on the above and to fix definitely the principles of the Reform movement.

But before long, the time for action had arrived and it is a thing to be noted with joy that the volume of practical work has grown, and clearness of ideas and courage of convictions has increased. It may be that according to the varying conditions differing stress may be laid on this or

that item and the methods pursued may be different, but none can deny that there are signs that the tree of Social Reform will be more and more attended to with care and that it will soon show luxuriance of growth.

It is a thing of happy augury for the cause of Social Reform that it is coming to be recognized that not only there is no antagonism between patriotism and Social Reform but that to serve the cause of Social Reform is a sure index or mark of a man's love of his country. I think it is a promise of the good days in store for us. It is a thing to rejoice over that it is coming to be appreciated that if we educate our girls and marry them at an advanced age, that if a liberal attitude is taken with respect to widows and a spirit is encouraged in them to take to charitable and self-sacrificing work in the service of the country, that if caste prejudices are given up and a sense of common nationality is cultivated or that if the responsibility in the matter of raising the depressed classes is more widely and more earnestly recognised, there will be no less to Hindu civilization or religion.

Nay, I think that our young men see quite clearly that a country in which Buddha appeared, in which for the first time in the history of the world the highest truth was preached to all irrespective of caste or race, a country in which woman was so highly respected that her teaching in the matter of the highest concern of life was welcomed with reverence, a country in which even now an elderly woman is addressed as a mother, in the case of such a country social reform will not only not impair its high standard but will be a means of bringing out to a fruitful issue its charitable and spiritual aptitudes.

Such to my mind being the encouraging aspect of things that surround us, it would be our own fault if we do not push forward with vigour the cause of Social Reform. There is one more thing which ought to cheer us. If we call to our mind the ideas and aspirations which found expression in the speeches that were made and the essays that were read at the last Mahila Parishad held in the city, we will be surprised to see that many of them are in the way of being more or less practically realised. The things we were then discussing are now to be seen carried on with great enthusiasm by ladies in many places. They are doing these things at a great self-sacrifice—and they joyfully make that sacrifice and are boldly marching forward every day. If you look to the education of girls, that cause is advancing. The number of girls receiving education is increasing and their age of marriage is gradually rising. Many parents are thinking of carrying the period of marriage much further and utilizing that period in educating them. I think that if we can have at such a time a separate Arts College and a Medical College for girls, it will not fail to accelerate the growth of female education and the raising of the age of marriage of girls. As many separate colleges are started the better it will be for the cause of women, but even more urgently is wanted some provision which will secure the health of women and children. I think if a class teaching, nursing and midwifery in the vernacular language is opened at the hospital in every big town for the benefit of women, it will immensely tend to the promotion of good health of women and children. Another crying need I think is that of lying in hospitals. I think much of infant mortality and the weak health of the women in our growing cities is to be attributed to this want. Leaving the villages they go to the towns and live in small rooms which barely suffice for a single family and cannot accommodate any relations who could have looked after a woman during those months when help and attendance is needed. Thereby their health as well as that of their children is impaired for good. I trust that some rich men will begin to recognise that founding lying in hospitals is an object to which they could devote a portion of their wealth.

I have mentioned a few things which I could not but mention. I do not wish to take more of your time. I think we should now turn to the other items of our programme.

I pray earnestly to God that he will touch our hearts with light and warmth and bless our gathering.

THE STUDENTS' BROTHERHOOD "AT HOME".

The President and Members of the Students' Brotherhood, Bombay, were "At Home" on Wednesday, the 10th April 1912, at the Presidency Association Rooms, Apollo Bunder, when occasion was taken to present the Students' Brotherhood 'Motiwalla Prize' to the winner Mr. Kanayalal M. Munshi, B.A., L.L.B., for the best essay on "The Theory and Practice of Social Service in India". The large hall of the Association Rooms was thickly crowded by the members and such of those who could not find standing room there, accommodated themselves in the galleries around. In the absence of the President, the Hon'ble Sir Narayan G. Chandavarkar [at Lonavla, Mr. C. M. Cursetji, the Honorary Secretary Mr. B. S. Turkhnd and the Members of the Committee received the guests and members with great cordiality. The Hon'ble Mr. G. K. Gokhale, C.I.E., and Mr. and Mrs. Ratan J. Tata attended the function and were received with loud cheers when they entered the hall. Miss Machado and Miss Cursetjee entertained the guests by playing on the piano and the violin. Refreshments were profusely served. While the guests were thus being entertained to music and refreshments Mr. C. M. Cursetjee, B.A., Bar-at-Law, made the following speech:—

Ladies and gentlemen, we have met here to-day as it is customary with our Students' Brotherhood to meet 2 or 3 times a year for social and friendly purposes. On this occasion we have taken the opportunity of presenting an essay-prize which the Brotherhood yearly presents to the successful writers of essays. Ladies and gentlemen, I daresay most of you, who are members of the Brotherhood, do not require me to say much about the objects and the work of the Institution. The Brotherhood has been working for many a years now. I am now speaking on behalf of Sir Narayan Chandavarkar, who is the President of the Brotherhood and who is not able to be present here owing to his being out of Bombay. No doubt he would have done better justice if he was present on this occasion and we should have very much liked him to be here amongst us and because he is not present at this gathering tonight the Committee of the Brotherhood has asked me to say a few words as to the aims and objects of the Institution which has been carried on since the establishment of the Brotherhood 20 years ago. The Brotherhood has been doing its work in a somewhat quiet and unostentatious manner. The aims and objects of the Brotherhood are, first of all, what we may call the real social service. The main object of the Brotherhood is to bring the students—who are the future representatives of Bombay—together on terms of friendliness and equality and thus help them to be benefited to some extent by such a communion. We have in this way been meeting together from time to time 2 or 3 times a year or even 4 times a year much to our mutual benefit. The Students' Brotherhood also has the idea of helping "Poor Students' Fund" by which we are able to assist some students—especially those coming from outside without the means of carrying out their studies both in schools and colleges. The other object we have in view chiefly is social service or social friendliness and the promotion of goodwill among ourselves. For a long time the Students' Brotherhood was somewhat handicapped for want of funds and we had not anything like a common Meeting ground or a room or a library for purposes which are necessary to Societies of this description. This state of things existed until 2 years ago when we found a very sympathetic gentleman in Bombay Mr. R. J. Tata willing to extend his helping hand in a generous manner towards the Students' Brotherhood, so that we are able now to have a Library and Reading Room of our own and a common Meeting ground which has very greatly facilitated the work we are required to do. Among

the other things the Students' Brotherhood is trying to do is to encourage students to pay attention to various public questions and to come forward in the way of essay-writers. The subject of last year's essay was the 'Theory and practice of Social Service in India'. It is rather curious that many asked information as to what social service was. A few even wanted to know what 'theory' was. It was difficult for the Secretary, who was neckled in this way, to answer the questions and so the questions were left unanswered. We were, however, surprised to find that there were eleven essays sent in for competition. Most of the essays, the Judges found to be excellently done, and it was really a surprise to them to see the English and the solid matter which they contained. Out of the eleven essays we picked out three which we found to be really excellent essays and out of these three one was selected as the best, it was from a young gentleman named Mr. Kanayalal M. Munshi. No doubt you will all congratulate Mr. Kanayalal, (cheers). I am confident that if he goes on writing like this we may look forward to see him as one of the useful and capable members of Society in Bombay. With these words, ladies and gentlemen, I thank you all for being present here this evening and I shall now ask my friend Mr. Ratan J. Tata (cheers) to be so good as to present Rs. 125, which is the amount of the prize to Mr. Kanayalal M. Munshi, (Loud Cheers).

Mr. Ratan J. Tata made the presentation accompanied with a few words of congratulation uttered in almost a whisper and shook hands with Mr. Munshi.

After partaking of further refreshments the assembly gradually broke up.

"HINDU MARRIAGE REFORM LEAGUE". PURDAH MEETING AT CAWNPORE.

A Correspondent writes:—After a continuous lecture tour of India for over a year, organizing forty-one Branches of the "Hindu Marriage Reform League", for men and thirty-two for women, Miss Carrie A. Tennant, the Hon. Travelling Representative, delivered her last address for the season on "Female Education," to ladies at Cawnpore in Advant Ram's Dharamshala, on the 11th instant and departed on Friday for Simla for a few month's rest after which she proposes to visit the remaining Branches of the League in N. India to revive interest. It is remarkable to note the interest manifested by the 'zenana' women throughout India in Social Reform.

Great credit is due to Miss Tennant for her earnest endeavours and her persistent efforts to hold such meetings in every city and town she has visited.

The meeting at Cawnpore was the first of its kind ever held there and three hundred ladies responded to the invitations. Many others who were reluctant to attend a public gathering owing to the prevalence of plague sent their regrets.

Dr. S. N. Sen, L. M. S., the Secretary of the Men's Branch of the League had Miss Tennant's lecture printed in Hindi and distributed to all present, which was deeply appreciated.

Many of the ladies freely discussed the advantages of female education and the evils of early Marriage.

The meeting proved a great success and lasted for over two hours, terminating with forming a Ladies' Branch of the League for Cawnpore and sixty ladies enlisted at once as members.

The following are the office bearers.—

President—Mrs. Mazia Sahai, mother of Mr. M. Sahai, District Engineer.

Joint Secretaries.—Mrs. Rains, wife of Mr. T. N. Rains, Vakil, Mrs. Thulal, wife of Mr. B. N. Thulal, Pleader.

ORIGIN OF THE BHAKTI SCHOOL.

The ancient Vedic hymns containing prayers to the different gods were in later times succeeded by others in which the poets endeavoured to grapple with the problems about man, the world and God. Speculation of this kind was continued in the times of the Upanishads and the main doctrines arrived at concerned the freedom of the human heart from passion and the existence of the supreme Lord of all possessing personality and of Brahma which was the impersonal essence of all things. The first part in later times developed itself into Buddhism, Jainism, and such other atheistic systems setting forth mere moral elevation or righteousness as the goal to be attained. The second part was taken up by the *Bhakti* or Bhagavata School. We have epigraphical evidence of the existence of the school during the three or four centuries before Christ. The age of inscriptions is determined by the form of the characters in which they are engraved. The earliest inscriptions known to us are those of Asoka, who ascended the throne about 258 B. C., as is determined by the occurrence of the names of five contemporaneous Greek princes. The first of the inscriptions indicative of the existence of the Bhakti School must have been engraved about the beginning of the second century before Christ. It speaks of a *pūja* stone-wall (*shilaprakara*) for the worship of *Bhagvat* Saukarshana and *Vāsudeva*. Another, a few years later, mentions the erection of a flagstaff with an image of Garuda at the top in honour of *Vasudeva*, the God of Gods, by Heliadora (Heliodoros) a resident of Takhashila, an ambassador of Anitalikita (Antalkidas) who was a Bhagavata, *i. e.*, worshipper of Bhagavat or belonging to the Bhagvat School. A third inscription of about the beginning of the first century before Christ existing at Nanaghat contains an adoration of Saukarshana and *Vasudeva*. Fausjell, also author of the *Mahabhashya* on Panini, who wrote about 150 before Christ speaks of *Vasudeva* as the worshipful one. A Buddhist work of the third century before Christ mentions *Vasudeva* and *Baladeva* as the deities worshipped by specific sects. The *Mahabharata* is a work containing a collection of pieces of varied antiquity, some pre-Christian and others post-Christian, and it is difficult to determine the age of any particular piece; but, with the help of the dates supplied us by the inscriptions and the two books mentioned above, we are in a position to determine when a certain specific religion that it speaks of in a section of the 12th book arose. That religion is the *Ekantika-dharma* or the religion of single-minded devotion or monotheism. It prevailed among a tribe of the Yadavas known by the name of Satvatas. The origin of this religion is traced to certain *Rishis* and from them it was transmitted to others until it reached Brihaspati, who had for his pupil a prince of the name of Vasu-Uparichara. This last instituted a horse sacrifice in which Brihaspati was the priest. No animals were killed on the occasion, and the oblations were prepared in accordance with the precepts of the *Aranyakas*, which works contain the Upanishads. Hari was the God worshipped. He took away the oblation offered to him without showing himself to Brihaspati. He was, however, seen by Vasu-Uparichara. Brihaspati was angry, when three persons explained to him that Hari was to be seen only by those who adored him and were devoted to him. They themselves had gone to the White Island (*Shvetadvipa*) to see Hari or Narayana, performed austerities for a hundred years, but were told that Hari was not to be seen by them, as they were not his devotees and performed only austerities. This story shows that a new reformed religion

* (A very brief summary of the lecture delivered by Sir Ram Krishna G. Bhandarkar in July last at the Literary and Philosophical Club, Poona.)

had sprung up, which, like Buddhism, condemned animal sacrifices and the practice of austerities, but, unlike it, set forth the adoration of God as the way to emancipation. Then Narada is mentioned as having gone to the same White Island and as he was a devotee, Narayana showed himself to him and explained the Bhagavata religion, which prevailed among the Satvatas. The Supreme God, according to this faith, is *Vasudeva*; from him sprang Saukarshana or the individual soul, from him Pradyumna or the mind; and from him Aniruddha or egoism. By certain devotional practices, men attain *Vasudeva* through the intermediate stages of Aniruddha, etc. This *Ekantika* religion was, it is further stated, revealed in the *Hari-Gita* or the *Bhagavad-Gita* at the time when the armies of the Pandavas and Kuru stood face to face and Arjuna's heart failed him. The *Ekantika-Dharma* of Satvatas was, therefore, the system taught in the *Bhagavad-gita*; and the theistic reform, we have spoken of as opposed to the moral reform of Buddha is that effected by that work.

The main problem of this work was how to achieve freedom from passion. A man is born to act. He acts with certain desires; these desires become strengthened in him by frequent actions and he becomes a slave to them. Therefore *Gita* teaches that actions should be done, not from the desire of attaining any fruit from them, but because the *Brahman* or the universal order requires him to do them, *i. e.*, the action should be performed as a duty or it should be dedicated to God and performed to propitiate Him.

Now to perform an act because it is a duty or to please God is a matter of the greatest difficulty to an ordinary man who is full of desires and passions, but he is able to conquer these by the grace of God when he adores Him incessantly by devotion or *Bhakti* to God is, therefore, the way to attain God and serenity or freedom from passions.

The *Vasudeva* religion or the *Pancharatra* system, as it was afterwards called, was based on the *Bhagavad-gita*. Megasthenes mentions Heracles as the God worshipped by the Sourasenoi, in whose country was situated Methora or Mathura and the river Jobares or Jamna flowed. The Sourasenoi correspond to Sourasenas, *i. e.*, here the Satvatas, and thus *Vasudeva* to Heracles; and thus the religion of *Vasudeva* flourished on the evidence of Megasthenes, in the fourth century before the Christian era.

Soon after, *Vasudeva* was identified with Krishna whose name had been handed down as that of a holy seer and who was the founder of a *Gotra* or family. In later times he was identified with Narayana who had become an object of worship as the source of all *Naras* or men and as lying on the primeval waters; and in still later times with Vishnu who was originally a solar deity but had afterwards acquired the attributes of supreme godhead. About the first century of the Christian era, the boy god of a wandering tribe of cowherds of the name of Abhiras came to be identified with *Vasudeva*. In the course of their wanderings eastward from Syria or Asia Minor, they brought with them probably traditions of the birth of Christ in the stable, the massacre of innocents, etc., and the name Christ itself. This name became recognized as Krishna, as this word is often pronounced by some Indians as *Krishto* or *Kushto*. And thus the traditional legends brought by the Abhiras became engrafted on the story of *Vasudeva-Krishna* of India. These are the five elements which constitute the *Vaishnavism* of modern India.—*Indian Antiquary*.

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APPLY TO—Manager.

MAUD MACARTHY'S LECTURES ON INDIAN MUSIC.

[*Concluded from page 381.*]

The lecturer then gave an example of Folk-song from Bombay district, in which Shri Ganapati is sung of as dancing in heaven, whilst Brahma Himself beats time and Shiva Gauri looks on. You who are accustomed to the colder Western way of addressing the Deity, may perhaps shrink from this simple and intimate mode of expression. But when you deal with Indian religious feeling, you must put yourself into another world. The Indian Bhakta speaks to his God with the sacred intimacy of a lover. Nothing in the whole of Indian life is more beautiful than the way in which the people bring the things of heaven into the affairs of everyday existence. That is the viewpoint from which songs like this should be judged, and then they are felt to be full of love, not of irreverence."

"In regard to the oral tradition by which the Mahabharata and other treasures were handed down, we may gather something of the capacity of the old Indian singers, when we learn in records of the reign of Akbar, that Tansen's brother sang the whole of the Mahabharata some 2,15,000 slokas in *ragas*! Chanting and singing have always been amongst the chief means of education in the East,

Youths chanted their grammar in verse, and still in India, in spite of all that has been done by both Indians and English to crush these things, the children will chant and sing their lessons, if they possibly can! If an Indian boy reads to you a paragraph from the newspaper—cricket intelligence or a patent medicine advertisement—he does it in a sing song drone, almost concealing the crude subject-matter by this beauty of expression!

"There are of course drawbacks to oral tradition. Tyagarajayya, for instance, composed hundreds of exquisite *Kritis*, and it is fairly certain that the apathy for music in modern India has gone far towards clouding his disciple's perfect transmission of these. Some have come down to us, but not all. Discouragement weakens and hurts the artist more than it does his fellows, because art-work is the *manifestation* of love, and that manifestation requires love on the part of the recipient. To choke that outpouring by scorn or by neglect, means active pain to the artist, for his very life consists in pouring forth. How pathetic it is to see our Western scholars, with materials slender compared with those possessed from birth by average Indians, struggling to preserve the ancient way of oral transmission by memory culture, and by the loving enthusiasm for the subjects transmitted, without which accurate memorising is impossible!

"When the true enthusiasm for music revives in India, Indians will discover that the rules in modern (Western) music are only some of the old old rules in new surroundings. They are not alien but old friends in new garments. By the light of intuition they will be able to sift the true from the false in their own musical treatises. Over one hundred of these, in Sanskrit, are mentioned by Captain Day in his *Music of Southern India*. You must not think that they are all full of dry classifications and are of no value to the modern musician, Eastern or Western. They reveal the existence of a Theory of Music, which could not have been developed apart from a very very high standard of living art. Our Western musicians seem to overlook this fact. They think that these classifications are mere useless, theorising. As we Westerners slowly begin to investigate the physical and psychological aspects of music, to question its meaning as a deeper science, we shall find suggestions and clues, all tangled

and mangled among the *debris* of ages, in these old Sanskrit works, which will throw wonderful light upon our studies."

"The high esteem in which music was held is shown by the verse from the Brihadaranyaka Upanishad: 'Therefore let a priest who is going to perform the sacrificial work of *Sama*, singer, desire (1) that his voice may have a good tone, and let him perform the sacrifice with a voice that is in good tone.' The teaching of Music, and all the higher phases of the art, were in the hands of the Brahmins, men of pure and austere lives. They followed music as a noble calling, and imparted it to others as a sacred trust. Princes and ladies of the court learned it. No one without music was truly educated.

"I am often told that all Indian music is melancholy. How can I convey to you that spirit which is sad yet without pain? That is the delicious melancholy of Indian music. Can a lover be joyful, away from his beloved? Can a musician sing joyfully, "really" joyfully whilst he wanders on this earth? Would it not be sorrow if he forgot his exile? Is not the remembrance of the face of his Beloved more dear, though fraught with the pain of separation? An Indian Poet (quoted by Srimati Indira Devi) has drawn a beautiful distinction between Eastern and Western music, and of course it also applies to the natures of the two peoples:

'The world by day is like European music,—a flowing concourse of vast harmony, composed of concord and discord and many disconnected fragments. And the night world is our Indian music,—one pure, deep and tender "ragini." They both stir us, yet the two are contrary in spirit. But that cannot be helped. At the very root, nature is divided into two. . . day and night, unity and variety, finite and infinite. We men of India live in the realm of Night,—we are overpowered by the sense of the One and Infinite. Our music draws the listener away beyond the limits of everyday human joys and sorrows, and takes us to that lonely region of the soul which lies beyond the phenomenal universe, while European music leads us a variegated dance through the endless rise and fall of human grief and joy."

The speaker then gave examples of "Bhajanams" which brought tears into many eyes. The devotion expressed in the words seemed to call up its object in that audience. An old Anglo-Indian gentleman was heard to mutter: "It is the very spirit of India!"

"You see," said the singer, "the idea underlying all this is that the musician is only the earthly custodian of an art which is always going on in heaven."

"I should be inclined to disagree with Srimati-Indira Devi when she writes that the Festival music of the period of Brahmanic reaction (about 500—1200 A.D.) was probably the precursor of modern Indian Folk music.

Would that this were more fervently desired in Modern India! Beauty of tone seems to be little sought after by the majority of Singers. M. M. Folk-music does not grow from art music, but rather the contrary, art music is influenced by the Folk music. It would seem more in accordance with the tenaciousness of the Indian Folk, that their music is the fragmentary remains of a noble tradition long lost. That is why it appears to me that we will best help ourselves to recover the tradition, or at least to recognise it when it is again revealed, by studying the simple music of the people. I notice that they sing all kinds of intervals which would be forbidden by Indian academicists. As an outsider, I find these intervals truer, more convincing, more touching and more in common with those of my own Western art, than those of some trained musicians. As an outsider, I have the privilege of being able to say that I best enjoy the music of the experts, when they forget their 'Schools' and rules, and

play from their hearts! Then they speak a language which all music-lovers can understand. May be the rules of the Gods are not in the methods of the academicists. And you know every man hears. *Their* speech in his own tongue! If musicians would speak that language, they must give up some of their individual likes and dislikes and prejudices, and this applies especially to Indians, for they are apt to be overburdened by mere conventions in art.

"This Bengali lady writes of the conch. The conch is something which you must use and hear to appreciate. If the ocean is a symbol of Eternity, the conch brings us to that ocean, as we feel all sounds liberating us within its ocean waves. It is an 'opener of gateways.' It liberates from earthly cares. I used to listen to an old Samyasi in Benares as he played his conch, and wonder why it made him look so happy. I never realised the reason till I listened to a conch mixed up with the dawn then I understood, a little."

"Here Indira Devi writes of the Mahomedan influence on music, of the austere spirit of the desert. Yes, for a time this influence was undoubtedly blighting. But we can study its results from a distance, and see how the sad mystic strains of Persian music—scarcely music at all, some would say—mingling with the at times almost childlike ones of Hindu, deepened and tempered it, and produced something more beautiful than before. We must remember that the Mahomedans are not an unmusical people, in spite of the fact that music is only mentioned once in the koran, and was disliked by the Prophet. (History, by the way, has not told us what *kind* of music He disliked, so we cannot infer that his condemnation was general!)

The lecturer gave examples of a South Indian song and then of a Northern one, to show the languishing strain in the latter and the rich embroidery, imparted largely through Mahomedan influence.

Before closing I want to say a few words on the Indian method of voice-production. After the first of my lectures, an Anglo-Indian lady was heard to remark: 'Yes, she sings the songs all right, but they don't sound like that in India. the Indians drawl in their notes and it is hideous.' Well, first of all I do not pretend to be an Indian musician. I am only a very humble interpreter, and I am not at all certain that I do sing the songs all right.' I have made lots of mistakes whilst singing to you and if an Indian musician had come into the room he would have shrivelled me up! Then I admit that that lady's comment on the Indian noses is not wholly unmerited. In all these things, however, there is some truth if one seeks long enough for it. And there is a *great* truth of voice-production behind this same ugly trick of singing. I have not time to go into it in detail here, but I can just indicate it. In the Kathopanishad we find the verse.

"To neither by up breath (nor yet) by downbreath that any mortal doth live. 'Tis by another man live, on which both these depend."

"That 'other' breath is used by the true Indian singer. It resides in the head. How can I explain this to you? It is a linking up of the outer with the inner, a bridge across the outer to the inner Prana, the breath of God. I am not talking nonsense. It is a real *second breath*, breathed in ether. Now you can see how, as through flux of time of the inspiration of the ancient teaching and the ancient technical method became dim, musicians in India still clung to the head-singing, but producing their notes in the nose instead of above it, with the ugly results we hear to-day? The spirit had gone the letter remained. Of course it is not right to drawl in the nose: but it is the one right way of singing to sing *through the head*, and there are still men in the world who can do it. It can only

be learned by holiness and devotion. Hence so few follow in that way. It is the ancient way of Indian music, the way of liberation through sound."

(NOTE)* By (art music) I here mean the music of an epoch, such as that of Beethoven, Brahma, Dikashitar, Tygarajays; not a musical revelation such as is indicated in the records of Indian mythology. This last would be most likely to affect the Folk music permanently, since the humble, in spirit ever eling to revealed truth. M. M.

CASTES AND RACES.

To THE EDITOR, *The Indian Social Reformer.*

SIR,

I regret, you report me as saying "that the castes of Hinduiam, represented divisions and distances as wide and deep as those which separated the white population of U. S. A. from the negroes."

I began by stating that in U. S. A. Christian negroes were prohibited by law from marrying whites, when at once, before allowing me to proceed and develop my argument, up jumped a delegate and asked if Hindus had the same differences. I clearly stated that Bhils, Gonds, Katkarics, etc., who were decidedly Hindus were decidedly not of the same race I have not the slightest doubt that an appreciable portion of persons falling under the head Hindu are as nearly decided as the whites and blacks of U. S. A. I was allowed only 2 minutes. Before half a minute was over, I was interrupted and it was not possible to state my argument more fully. Your report makes me lay down a too broad proposition. I emphatically deny that I made any such gross statement, as your report, I dare say unconsciously represents me as making.

B. N. BHAJEKAR.

THE SHAVING OF HINDU WIDOWS.

To THE EDITOR, *The Indian Social Reformer.*

DEAR SIR,

To my utter surprise I find at the Meeting of the Social Conference held on the 5th instant in Bombay one of the most important resolutions regarding the Hindu Social reform was inadvertently omitted. I mean the shaving of Hindu widows. It is a matter of great regret that Hindu reformers should have not said anything regarding the disfigurement of Hindu widows. No doubt in Bombay and Poona there may be found some Hindu widows who have not shaved their heads on the death of their husbands, but this cannot justify the silence of our reformers, since in other part of Maharashtra and especially in Gujrat this evil custom is prevalent in such a measure that even the girls of tender ages, no sooner they lose their husbands are mercilessly taken hold of and forced to have clean shave and thus make them completely ugly, so that they may not have any chance of remarrying. This is a most important reform and all the educated Hindu must jointly raise their voice against their oppressive and barbarous custom and relieve the poor sufferers.

I therefore earnestly pray that you will by means of your powerful and influential organ, open the ears of the reformers to take immediate steps to remedy this evil.

Yours faithfully,

MURUND J. GORWANKAR.

Bombay, 16th April 1912.

[We accept Mr. Bhajekar's corrections. Ed. I. S. R.]

The *Mysore Times* has the following on the progress of Ambulance teaching among women in that progressive State. "It is really gratifying that Her Highness the Maharani Vanivilasa, C.I., takes a deep interest in encouraging female students to undergo the St. John's Ambulance Course. H.H. the Maharaja is the patron, and H.H. the Yuvaraja is the President, and Sirdar M. Lakshmi Kantharaja Urs is the Hony. Secretary of the Ambulance Association in Mysore. Students male and female, the Police and the Sepoys, and the men of the health department all are arranged to undergo this course. The Maharaja's College and the Widow's Home are given the benefit of this course by a series of lectures. In the examination of the Ambulance pupils of the Widow's Home, five students passed in the junior course. Her Highness the Maharani, C.I., very kindly sent for these successful students to the Palace, and gave them each a valuable silver article."

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Editor:—K. NATARAJAN.

Vol. XXII.

BOMBAY—SUNDAY, MAY 3, 1912.

No. 36.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
hesitate, I will not retreat a single inch—And I will be heard." WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

Our Travancore Correspondent does not seem to appreciate the action of the Darbar and its educational officers in insisting on the admission of children of the depressed classes to the public schools. We are of opinion that the Travancore Government did the absolutely right thing when it resolved that the principle of equal treatment of all subjects of the Maharaja was one which ought to be enforced with all the authority and resources of the State. We have repeatedly expressed our opinion that the policy of separate schools for children of the depressed classes is a policy calculated to perpetuate rather than to mitigate the disabilities of these classes. The Travancore Government has acted in this matter with more courage and genuine wisdom than our Government. Any one who knows the strength of the prejudice against these classes in Travancore will understand that it required extraordinary strength of mind on the part of His Highness's Government to act as they did. Our correspondent says that the Pulaya tenants have been ousted. We doubt if the landlords can get on without their tenants, but even if this were the case, we trust the Travancore Government will be able to settle these people on the State lands. With what face can we protest against the treatment of our countrymen in South Africa and elsewhere if we do not support the strong and righteous action of the Travancore Darbar?

We print the full text of the interesting address with which Sir Subrahmany Iyer opened the abortive Conjeevaram Pandits' Conference last month. It was very cleverly conceived and ingeniously executed. In elaborately ornate language, Sir S. Iyer told the Pandits that there were too many sacraments of Hindu orthodoxy, that they were too elaborate for modern conditions, that many of them had no rationale founded on the principles of Hinduism, that the officiating priests were totally incompetent, and that the whole performance at present was "worse than a farce." With this lengthy preamble which must have amazed the Pandits, coming as it did from their professed champion, Sir S. Iyer suddenly turned to the question of the marriageable age of men and women and quoted from a book called the Pranava Vada on the esoteric and spiritual significance of the marriage sacrament. We are not of those who deny a spiritual significance to marriage, and if it pleases Sir S. Iyer to argue from the spiritual to mundane effects, we do not certainly undervalue his co-operation, so long as he insists that spiritual good is closely connected with the observance of the laws of physical Nature.

It was stated some months ago that the Government of India had under consideration the question

of doing away with the use of the Andamans as a penal settlement. The Andamans Administration report of the last official year furnishes abundant grounds for discontinuing the practice. The place is fearfully malarial, practically everyone of the convicts and a very considerable proportion of the military and police force in the Settlement being affected by the disease. It entails a net loss of over 12 lakhs of rupees to the country. From the point of view of morality, the Settlement is equally undesirable, as is evident from the following suggestive remarks by way of explanation of an increase in offences by female convicts. This, we are told, was due to the discovery of a plot to oust the matron of the female jail from her post. She was actually assaulted, owing to her having discovered the existence of immoral practices amongst the women. No doubt many of the convicts are criminals of the worst type, but we have no right to place even criminals in surroundings which have a demoralising tendency.

We have received from Messrs Muthiah & Co. of Benares a very handsomely got-up volume appropriately called Smiling Benares which they have issued as a coronation souvenir. In addition to the letter press which is both full and vividly descriptive of the sights and scenes of Benares, the volume contains numerous admirably executed illustrations of almost every noteworthy institution in the city. A semi or rather three quarters naked *sadhu* side by side with a 'beauty of Benares,' which are the last pictures in the volume, are typical of the way in which spirituality and sensuality compete for precedence in the eternal city of India. This book should have a large demand as it is really the most complete descriptive account of Benares that we have seen. The price is Rs. 4.

✓ Regarding the identification of the site of Buddha's Nirvana, the *Pioneer* writes in a recent issue:—The question whether the town of Kasia in the Gorakhpur district represents the site of Kusinagara, the place where Buddha "entered Nirvana," has for some time been a controversial point among archaeologists. General Sir Alexander Cunningham first proposed the identification, but it was rejected by Mr. Vincent Smith, I. C. S., the well-known writer on Indian art and history. The Archaeological Department has endeavoured to settle the question, and on the whole the results of recent excavations strengthen Cunningham's hypothesis. A year ago the stupa adjoining the main temple, in which a colossal image of the dying Buddha is enshrined, was opened and a copper-plate was discovered. Strange to say, only one line of the inscription it contained was incised, the rest being writing in ink. It was evidently the custom to write out the inscription first in ink and to have it then engraved by a copper-smith. But in the pre-

sent case the local artisan appears to have possessed so little skill (the engraving is indeed very poor) that after one line had been incised the monks resolved to place the plate in the stupa as it was. By scraping off the layer of rust the underlying painted inscription came to light, in most places in a remarkably good condition. It then appeared that the inscription was a sutra or sermon of Buddha in Sanskrit, but at the end was added the donor's name with a benediction, and the whole closes with the words "Nirvana-chaitye tamra-patra itit" or "the copper-plate in the Stupa of the Nirvana." This is of unusual interest for it may be assumed that the Stupa of the Nirvana was indeed the monument erected on the traditional site of Buddha's death and that consequently General Cunningham was correct in identifying the Buddhist site of Kasia with the ancient Kusinagara, the place where Buddha died.

The Madras Buddhist Association celebrated the anniversary of Buddha's Nirvana on Tuesday the 30th April with Mr. Justice Sankaran Nair in the chair. Professor P. Lakshminarasu, the President founder of the Association, delivered an interesting address in the course of which he said that Buddha's Nirvana and other things connected with Buddha were celebrated under the name of Buddha Jayanti as a Hindu festival in Cashmere on the Vaisaka full moonday. There was no doubt that Buddha was the 9th incarnation of Vishnu. Their Brahminical friends had depicted Buddha in the Puranas as a deceitful incarnation to seduce mankind. Buddhism lost its individuality and became merged in Hinduism. The worship of Buddha in different forms was found in different parts in India. Vithoba now worshipped at Pandarpur without distinction of caste or creed was no other than Buddha. The worship of the *Guru* in India commenced from the time of Buddha. Buddhism influenced Christianity and Muhammadanism. In those two religions the worship of the saint was predominant and that was due to the influence of Buddhism. A great man once said that under the auspices of Buddhism it looked as if the whole world was moving with one common impulse.

A contemporary writes :—Countess Feodora Gleichen, the daughter of the late Prince Victor of Hohenlohe Langenburg, has been commissioned to model a memorial statue of Florence Nightingale. By permission of the King, the Countess still lives in St. James's Palace, and it was in her studio, overlooking the Park, in which Prince Victor used to work, that a representative of the *Daily News* saw her. 'The memorial of Florence Nightingale,' said Countess Gleichen, 'is to be placed in front of the Hospital at Derby, and will take the form of a semi-circle, with seats round, while the marble figure, some 6 ft. 9 ins. high, will stand on a stone pedestal in the centre of the semi-circle. Florence Nightingale will be depicted as the Lady of the Lamp. The design is said to be of classical simplicity and beauty.'

The *Cambridge Daily News* of the 11th April contained the following news: "Mr. M. Johannes, of Fitzwilliam Hall, while punting on Sunday between King's Bridge and Newton's Bridge, fell into the river, and being unable to swim would undoubtedly have been drowned had it not been for Mr. M. S. Ansari, of Downing, who jumped in after him without any hesitation and gallantly rescued him. An eye-witness of the occurrence suggests that Mr. Ansari's plucky deed should be brought to the notice of the Royal Humane Society."

CONTENTS.

Editorial Notes.	Calcutta Letter.
The late Dewan Bahadur K. Raghoonath Rao.	Letter from America.
The New Legislative Councils.	Touchables and Untouchables.
The Education of Indian Women.	Sir Subramania Iyer's Address.
Our Travancore Letter. Castes and Races.	An objectionable Entertainment.

THE INDIAN SOCIAL REFORMER.

BOMBAY, MAY 5th, 1912.

THE LATE DEWAN BAHADUR
R. RAGHOONATH RAO.

The late Dewan Bahadur R. Raghoonath Rao whose death was announced on Friday, was a very remarkable man in every sense of the word. As an official, and as a man, his most distinguishing characteristic was his absolute candour and straightforwardness. As a social reformer, he consistently championed the cause of the Hindu widow on Shastraic grounds. He denounced the practice of child marriages as being opposed to the injunctions of the most authoritative texts. It will be in the recollection of our readers that quite recently he wrote a letter to the Under Secretary of State for India, strongly advocating the enactment of a law prohibiting marriages between persons of tender years as being opposed to the tenor of the Hindu religion. He published innumerable tracts and pamphlets, giving the texts with their English translations bearing on the marriage question. To him, after the great pioneers of the social reform movement, it is due that to-day all educated Hindus are practically agreed that marriage reform is called for as much in the interests of pure religion as in those of the physical well-being of the Hindus. The Dewan Bahadur must have realised long before his death that his appeal to the Shastras had fallen on deaf ears. Indeed, it could not have been otherwise. The Shastraic exponents of social reform proceed on the assumption, which is entirely at variance with the facts of daily life, that the Hindus of the present day acknowledge except in the most formal sense the Shastras as the guiding principle of their lives. If an educated Hindu will sit down and honestly face the question how much of his daily life is deducible from or even reconcilable with the Shastras, he must come to the conclusion that the assumption underlying the school of social reform thought represented by the late Dewan Bahadur is a palpable fiction.

The past may furnish us with authority but it cannot give us a motive. In the region of motive, the present and the future inevitably take precedence of the past. What is wanted to induce persons to give up a bad custom and to adopt a good one, is not nowadays authority but motive. Even reason can only point the right course of conduct. It cannot, as we know, lead a man to action unless it is reinforced by a sufficiently powerful motive. Now, the motive for social reform should obviously be derived, like all motives, from character, that is to say, from self-interest or a disinterested sense of duty, according to the moral calibre of each individual. The fact that the method of relying on the Shastras has been less successful than the method of appealing to the reason and the conscience, in producing men who are prepared to act in the line of their convictions is too patent to be denied. But Raghoonath Rao refused to the end to recognise that social reform was anything more than a matter of the right interpretation of ancient books. Not only that but he rather fiercely repudiated the right of those who held views different from his to espouse the cause of social reform. In his own way, he was an uncon-

promising fighter on the side of what he believed to be the truth of God, and no persecution, abuse or intimidation had the slightest effect on him. He pursued the right and the good unflinchingly all throughout his long and strenuous life. He was eighty-five when he died but he did not seek relief from public work. Almost every day the Madras newspapers contained some communication from his pen on a matter of public interest, social reform, revenue questions, forest administration, anything in fact on which he thought his varied experience could throw some light. Taken all in all he was indeed a great man.

THE NEW LEGISLATIVE COUNCILS.

In reply to a question as to what he thought of the working of the reformed Legislative Council which is drawing to the end of its term, the Hon. Mr. Gokhale who left yesterday for England told a representative of the "Times of India" that, though it had been a notable success, it would yet be sometime before the members were able to make the fullest use of their extended privileges. "We cannot do so," he continued, "unless we have a larger number of men of independent spirit and of capacity and leisure devoting themselves to public work. A non-official member can not fully cope with the duties of his position in the new Council; he cannot make the most advantageous use of his privileges, unless he is prepared to apply himself seriously to the study of public questions throughout the year." Mr. Gokhale thought that the active pursuit of a professional career was no longer compatible with the claims which membership of the reconstituted councils made on the time and energies of men to whom the position was not a stepping stone to other things but an opportunity of doing public service. This is a remark which deserves to be borne in mind by every one who has an interest in the forthcoming elections to the Provincial and Imperial Legislative Councils. The canvasser is already abroad trying to get people to pledge themselves to vote for him under all circumstances. We consider the attempt of any candidate to get a voter to pledge himself to vote for him before knowing who the other candidates are or may be, to be absolutely dishonest and an insult to the voter.

If we had a regular system of parties with definite policies of their own, it will be a different matter. It is no unusual thing for two or more candidates belonging to the same school to stand for the same constituency. It is therefore essential that those who do not regard the right of voting as a personal possession to be used to oblige friends, but regard it as a privilege to be used in the interests of the public, should not promise away their votes till there is no possibility of a new candidate appearing on the scene, that is, till the last day of nomination. When the complete list is in their hands, voters should consider the following points in deciding upon the candidate for whom they would vote. What is his previous record of disinterested public work? In this connection, we strongly urge that every one who regards social reform as a vital question, should give preference to the candidate who has done most active work for and has set an example of a consistent life of social reform. Social reformers should do their best to keep out of the Councils, where social questions are bound to come up in increasing numbers in the near future, men who are of known reactionary tendencies. This is the best thing that we would urge on our readers in voting at the next election. Every social reformer who votes for a reactionary candidate or for one who is indifferent, which means practically reactionary without the excuse of honest conviction, will be acting in a

manner calculated to throw obstacles in the way of the cause he has at heart. Other points to be considered are the amount of time a candidate can spare for Council work consistently with the calls of his profession. It is extremely unlikely that Mr. Gokhale was speaking at random. We should not be surprised if he had in mind some members whose practice in the law courts kept them away from the Council in spirit, even when they were able to be present in the flesh. Intending voters may well ask those who seek their suffrage, if they would be prepared to forego some of their money-making for the sake of their public work.

THE EDUCATION OF INDIAN WOMEN.

We take the following from an interesting paper read by Mrs. D. G. Rai before the Edinburgh Indian Association:—

Enough has been said of the position of the Indian woman and her deeds and capabilities in the past, we are now concerned with our present and future. You all know the present condition of the Indian women. Look at the difference of treatment meted out to the boys and the girls by our parents. The father whose great ambition is to see his son highly educated, neglects his daughter altogether and leaves her ignorant. It is not because he does not want to spend his money for her but in his own ignorance neglects her education and spends or rather wastes a very large sum on her wedding and jewellery.

You are all here with the object of improving your knowledge and your fathers have great hopes of you and are cheerfully sending you the money for all your requirements.

What is the state of your sisters at home? No doubt some enlightened fathers have begun to pay some attention to this deplorable state but that is only a drop in the ocean, very little so far has been done for the Indian women. If the ladies of your families were given the same chances as you are given they would make an equally good use of their opportunities if not better.

You are inclined to show your dissatisfaction and to find fault with your sisters and wives, but are you and your fathers not to blame for this want of education?

The Indian woman is treated more as a doll than as a woman in the best sense of the word. Great care no doubt is taken for her personal comfort, but nothing is done for her intellectual development, neither the father nor her brother believes that she has any brains and that she can understand and grasp anything beyond the points connected with the feeding and clothing of the members of the family. Nay they actually think it a mere waste of time to even enter into conversation with an Indian woman.

When such is the case and the Indian women are kept as ignorant as they are, is it any wonder that your home life should not be happy? You complain that your home is dull and you find no pleasure in the company of the lady members of your family, who is to blame for this?

Now suppose for a moment that Indian women were getting education and Indian men were kept shut up in the houses ignorant of all that is happening in the world, what would be their condition then? Could they be compared with the civilised men of other countries? Indeed are there not thousands of Indian men as ignorant as the women in the land? It is education, gentlemen, that makes man of a man, and woman of a woman, without education there is no difference between a man and a beast.

As the Sanskrit saying says, "A man without toilet and with an ugly face, looks handsome in society if he has knowledge."

OUR TRAVANCORE LETTER.

THE DEPRESSED CLASSES.

[From Our Own Correspondent.]

"Of the 50,000 members of our Church in this Diocese, some 30,000 are converts from the "Depressed Classes," who, after long centuries of serfdom, were liberated about a generation ago and are now objects of solicitude in the part of various classes of people in various parts of India." This is what the *Travancore and Cochin Diocesan Record*, the organ of the C. M. S. says in its current issue. This ought to make our Hindu friends think a little about their duties, responsibilities, and rights as Hindus. It is a standing menace to the boasted character of their religion that a material portion—the main working classes among the Hindus—of their society should still be regarded as mere chattels, dead lifeless machines intended to cultivate their paddy lands, look after their paddy crop and sometimes guard their houses. We have had sufficient education and enlightenment to create in us an earnest impression that we have outgrown these savage ideas of society and men and things. The members of those so-called "depressed" classes, but practically they are oppressed classes, are, as it were by grace, allowed the honorific name of Hindus and nothing more. If the deities they worship do not come within the meaning and purview of Hindu Gods, I question their title to be called Hindus. But if they are to be judged from other considerations, they are not Hindus. For, socially, religiously, and every way they are an oppressed class. They are composed chiefly of Pulayas and Parayas and form about 4 lakhs of people. A Pulaya or Paraya has to stand some 100 feet away from what is called an "orthodox" Hindu. If the distance is less, woe be to the Pulaya or Paraya and the "orthodox" Hindu is polluted. He sits work day and night in the paddy fields, exposed to the sun and rain, and the stress and storm of life. The Hindu master can afford to give him any kind of ill-treatment and the slave puts up with it. It is entirely forgotten that he is a human being having the same sense of feeling of pleasure and pain, the same chances of becoming ill and dying and the same uncertainties of life as the master himself. I know of instances in which members of this unfortunate class have been thrashed for alleged delinquencies of a trivial nature.

But I must say that those days are gone—at least in towns. There has arisen a new spirit of mutual good-will and sympathy which has also inspired new hopes and life in the Pulayas. The Darbar has come to realize their disabilities and difficulties and has expressed its willingness to render all reasonable aid. The nomination by the Darbar of a Pulaya to the last session of the Travancore Popular Assembly is a re-assuring indication of the solicitude of his Highness the Maharajah. It is, no doubt, admitted that educationally they are at the lowest rungs of the ladder. Perhaps I should have said that they are not near the ladder at all. The Darbar is doing its best to liberate them from the thraldom of ignorance and the cobwebs of effects and foolish superstition. The education of these classes is a slow process. That they are coming up is a sign of the times. But what is more than education to these miserably poor and starving people is that their material condition should be improved. The Darbar should first grant them waste lands free for a certain term of years on condition that they are put under cultivation. The required area for house building purposes for these poor people should be in the nature of a free grant to be enjoyed in perpetuity. Such concessions will go a long way towards improving their material condition, of enabling them to keep the wolf from their door, of giving them their first essential need, *viz.*, food. The other things will follow.

This is an aspect of the question which ought to precede all efforts at ameliorating their condition. We have awakened ourselves to a sense of our responsibility to them and we have already commenced to build houses for them. When I was in Bombay in January last, I was shewn a beautiful pile of buildings which, I was told, were erected for the poor. It is a magnificent house for the poor and the needy. My honest doubt is whether such palatial buildings are required for them. At any rate we ought to move in the matter and then we can decide which kind of houses will be suitable. The initial difficulty is that we should move and not be stationary. Those well situated ought to take the initiative. So far as Travancore is concerned, I am glad that in this land of frigid conservatism and unmeaning superstition there are workers to uplift our fallen brethren. If they will persistently work in the line of least resistance and without hope of reward in the near future, I am sure that the men of new and progressive ideas will succeed in the end even in conservative Travancore. It would be more useful if the promoters of the "Depressed Classes" movement will try to secure, for these poor, but hardy people, waste lands for purposes of cultivation from Government. That ought to be the first step. If the men and women who now depend on wealthy landholders for their hut-sites and living are given facilities for standing on their own legs, if they can be made to understand and realize that they can also easily work and go up the ladder of life, then it could be said that their rising in the scale of society is assured. It is only then that the benefits of education will be appreciated for the single reason that they will have something to educate their children with in Travancore the experience of educating them has not been very pleasant.

Some over-enthusiastic Educational officers wanted to throw open to Pulayas a Vernacular School which was attended by the high caste boys. The building for this particular school was put up at the cost of the people, when the people knew that the Pulaya boys were to be forced into the school by the Government Educational Officers, a large number of them assembled round the school-building. The European Director of Public Instruction and the European Police Superintendent were also there to see that the Pulaya boys are admitted into the school. A big riot was anticipated. The Pulaya boys entered the school. The other boys bodily left the institution. The inhabitants at whose cost the school building had been put up and who were educated and intelligent, simply withdrew, vowing that all their Pulaya tenants would be immediately ousted. This has been done. If the Pulayas had their own huts to live in and their own lands to cultivate, such a thing would not have occurred.

CASTES AND RACES.

To THE EDITOR, *The Indian Social Reformer*.
Sir,

Your correspondent questions my truthfulness and the sincerity of my opposition to Mr. Basu's Bill and Mr. Padye's resolution. It is possible, I may be wrong, dimly wrong. The future will decide that one way or the other. I ran then the risk of losing life long friendships and it was a great ordeal to me to stand in opposition. But friendships are not worth having which cannot tolerate an honest open difference on essential matters. Your P. charges me with hiding my real opinions!! He is free to attack my opinions in anyway he likes. I claim no monopoly of wisdom. But if one chooses to attack a man's sincerity, he should at least have the elementary manliness of doing so in the open over his own signature. I decline to reply to your P., so long as he wishes to remain in purda, unless you assure me, it is only a woman. Then one may feel tempted to reply, knowing how cricketering ladies insist on their men-opponents playing with their left hands only and men have to yield to enjoy the fun of their fair opponents sporting varieties.

B. N. BRAJESAN.

CALCUTTA LETTER.

(From a Calcutta Correspondent.)

A SOCIAL STORM.

"Society in danger," "the enemy within the citadel," are the cries now being heard from the orthodox section after Mr. Surendra Nath Bannerjee's famous pronouncement that any political reform must be preceded by complete social emancipation at the last Chittagong Social Conference. Mr. Bannerjee's Presidential speech of that occasion has evoked keenest criticism and the orthodox papers are simply up in arms against him. The appearance of Mr. Bannerjee as social reformer has completely convulsed their brains and some papers both Vernacular and English—are pouring forth in filthy language everything what they can. Indeed, a real danger awaits them, for when Mr. Bannerjee speaks, he voices the sentiments of nearly 99 per cent. of the student community. So in that case verily, "the society in danger" as they say. Happily there are a very large number of people who consider Mr. Bannerjee's assertion as the very truth and nothing but the truth. So the storm raised by him continues blowing, and may we not expect that it will purify one day, the unhealthy social atmosphere and clear away the weeds standing in our way?

HINDU MARRIAGE REFORM LEAGUE.

The league which was established three years ago by the late Rai Surendra Nath Sen Bahadur, has achieved remarkable success in establishing branches in different parts of India and has raised public opinion in its favour mainly through the efforts of Miss Tennant, the Travelling Representative of the League. These are all good, no doubt, but I regret to say that there is not a single practical example of social reform among its members. It goes without saying that the success of the League rests not upon the large number of members or branches but upon the practical solution of the problems, effecting our social life. Open the barrels of ink-power or flood gates of oratory if you like, but that will be far less valuable than a single real instance of self-sacrifice in social matters.

A REALLY GOOD INSTITUTION.

I don't know whether Bombay has got any branch of the Bharat Stree Mahamandal but so far as Calcutta is concerned, the Mahamandal is doing splendid work among the purdah ladies who have no opportunity to get education from public schools. It is also too ambitious to expect that young married girls should go to school for education. So the Mahamandal sends their lady teachers to respective houses of those who require their services, and I hear that they are carrying their work in nearly 200 families, free of charge. The most remarkable thing is that it is entirely carried by women and it is a singular example of their power of organisation and ability. "God helps them who help themselves" is a great doctrine and they are doing it practically.

EUNUCH OF THE MARRIAGE BILL.

I hope that the name of the Maharaja of Burdwan is very well known to your readers, for reasons best known to you. A very amusing incident occurred the other day. The thing is that the Maharaja of Burdwan is now found to be a great champion of Hinduism by orthodox pundits, for was he not the man who saved Hinduism from its complete wreck at the Viceroy's Council during the debate on the Marriage Bill. The pundits took the earliest opportunity of singing the Hosanna to this newly risen messenger of Hinduism. I was present on that auspicious occasion and my sides ached with laughter when I saw the Maharaja gravely saying to his learned admirers that it was not he who spoke on that occasion in the council, for he was prompted to say so by Goddess Saraswati who sat on his mouth and directed him to say what he said! Our only doubt is whether Goddess Saraswati showed her favour to this spoilt child of fortune in preference to others who were never brought up with silver spoons in their mouth.

LETTER FROM AMERICA.

DEAR SIR:—I wish to give my prayerful sympathy to all true reform movements in India. I note with sincere regret that in some matters, you have to resist the baneful influence of some Europeans, and at times even the attitude of the Government. In your issue of Jan. 28th ultimo, you criticize a "liquor bar", and "nauteh entertainment" at an exhibition in Bombay. And you are seeking to withstand the liquor traffic, all of which is in line with the general betterment and moral uplift of India. Here, in so-called Christian America, we are strenuously opposing the government connection with the liquor traffic. I am working with the prohibition party, whose motto is complete state-prohibition of the beverage traffic. The sale must be restricted to medicinal, chemical, and mechanical uses. It is carefully figured out that drink causes the annual loss in America of some 700,000 lives, to say nothing the awful record of crime incident to the traffic. *But it must go.*

I note your strictures on Theosophy, a misleading *fad* that bodes only evil for India. With any true *god-wisdom* ("Theosophy"), one should have genuine sympathy, but this perversion of the mysterious, and juggling with occultism, can be known by its fruits. What good has it done anywhere that is not better done by moral forces which it opposes and caricatures? O India, come not into its secret!

Your reference to the pathetic death of Miss Noble (Sister Nevidita), reminds one of singular adventurers that are exploiting India; now it is the patron of occultism, now it is the reincarnationist and Hindu-university builder, now the mistaken enthusiast, toning up popular Hinduism, and wearing out life in the deadly air of some obscure street, trying to scandalize more rational methods. Poor Miss Noble, how she tried to glorify some of the abuses your reformers are seeking to correct. At heart she may have meant well. But do you know, this hour, there are in India a thousand single ladies from Europe and America, sincerely working for the betterment of their sisters of the land? You will, if you seek find them in quiet hospitals, in busy schools, in leper asylums, threading the country in bullock carts to meet their village sisters, climbing the mountains to the gates of Tibet, eye living in lonely villages close to the people they love. They represent the lowly Nazarene, the lover of all mankind, but there is no special novelty in their lives to win notoriety.

May I write that I quite sympathise with your reformers in their efforts to win conservative Hinduism away from its implicit dependence on the "ancient lights," the Vedas and Shastras. Such dependence is a sad obstruction to true progress. I am not discounting the worth of those ancient books in throwing historic light on the development of civilization and thought. But there never can be a renaissance of the Vedic civilization and mode of thinking, and the sooner that illusion is swept away the better for the Arya Samaj and all conservative orthodoxy. Just imagine Christendom trying to revive and maintain the civilization and form of religious life found in the Old Testament. How belated and incongruous an attempt to revive the endless bloody sacrifices, the burning of "the fat of rams," the frequent pilgrimages to Jerusalem, the primitive treatment of women, the national race narrowness, etc. Paul well said of the Jews of his day, "neither they nor their fathers were able to bear it." With the Vedic age, all this has been long outgrown which is no disparagement of any value in that day.

In your issue of May 14th, 1911, you say "Christian Missionaries tell us that conversion to Christianity, will automatically bring about the social reform which India needs", and they refer in refutation to the abuses, acknowledged still to exist

in the old Syrian Church of Travancore and Cochin. Now, if those missionaries really have been trusting in anything automatic they may as well give up. Nothing but the power of God in the gospel truth and through the message, can work the reforms needed in India. The reforms must begin from the inside of souls by divine power; God working in men "to will and do his good pleasure". This will not be man-made automatism. This is the message of Christianity on the "divine immanence", we talk and write about. There are now 995 Protestant Missionary Societies, spending annually 98 crores of rupees, to get that message to every human being on this globe. This is a mighty world-wide gospel machine, so to speak, not automatic, but full of volition, prayer, faith, song, and love, not perfect on the human side, but improving year by year, with abiding trust in the divine immanence.

St. Augustine Florida, U. S. A. T. J. Scott.

TOUCHABLES AND UNTOUCHABLES.

The Indian Nation writes:—The authentic history of India begins with the coming of the Aryans, for before their arrival very little or nothing is known of the Dravidians which would help us to have anything like a connected history of the pre-Vedic period. All that we know of the Dravidians is that they were a dark coloured race and those of them who were taken captive in war were kept as domestic slaves. This is for the first time that we hear of a depressed class of people in the history of India. In Manu's Code the classification of the different castes are clearly defined. The Brahmins had the highest place; they were treated with more respect than the Kings who ruled. The Kshatriyas, the military and ruling class, though not placed on terms of equality with the Brahmins, were greatly honoured. The Vaishyas or the merchant class had not very high rank. They were however, respected and were considered the prime factors in bringing prosperity to the country by trade. But the last class the Sudras, are definitely stated to be the menial class. Their chief duty was to serve the other classes. They were not allowed to improve their economic condition by amassing wealth. Special laws were made in favour of the other classes against the Sudras. Every attempt was made to check them from rising from their "untouchable" position. They lead a life of depressed servitude and were debarred from enjoying any of the privileges granted to the other classes. Things changed however, and we find later on the Sudras being permitted to practise mechanical trades and other handicrafts. But whatever were the privileges granted to them they were never allowed to come out of their own humble sphere and enjoy the same rights as those of the Brahmins, Kshatriyas and Vaishyas.

This distinction was kept on in the epic age also. Dronacharya refused to give Ekalabya lessons in archery on the ground that he was a low-born youth. The primary object of Dronacharya's refusal was to make Arjan the best archer of the time. Ekalabya was already very clever and Dronacharya feared that if he helped him he might surpass Arjan in the art of archery. Whatever might have been the reason, we find that Dronacharya refused on the ground that Ekalabya came from the depressed class. The depressed condition of the lower classes continued for centuries till the middle of the sixth century B. C, when a chapter in the religious history of India was opened. Buddha, the Enlightened, appeared with his reformed doctrine. Hinduisms had so far kept the depressed classes of the Sudras in the lowest place,

both socially and politically, but when the new faith offered an unrestricted equality, of socialism and saw a chance of their being uplifted it readily appealed to them. In Buddhism the Sudras found the perfect equality from a condition of servitude to a higher sphere of freedom. This is one of the secrets of the rapid progress and spread of Buddhism. Born of Hindu parents and cradled in Hindu traditions the then Prince Siddhartha found that Hinduisms was not sufficient to meet the moral, social and political demands of the time. He clearly saw that something more direct, more universal and more forcible was wanted. This led him to think of a new reformed faith and he became Gautama Buddha and preached his liberal doctrines. But the effect of Buddhism was not permanent. With the decline of Buddhism and the revival of Hinduism the former ways of Hinduisms were resuscitated. Caste distinctions in Hinduisms led to exclusiveness and rigid principles of orthodoxy created wide gulf between the upper and the lower classes.

From this period the history of India becomes very intricate and is covered by a network of foreign invasion and no separate treatment of the depressed classes is to be definitely found. But it can be said with some certainty that things continued as before. Besides the Sudras there were other distinctive peoples who to this day belong to the depressed classes. They are semiaboriginal tribes and their history is very uncertain. The Kols, Bhils and Gonds are the principal tribes and there are others also in the Southern presidency who were supposed to be the allies of Rama when he went to Southern India to rescue Sita. But leaving this ethnological question alone, we will deal with the depressed and untouchable classes, according to rigid Hindu ideas when it is finished both the touchables and the untouchables will be entitled to credit for the part they may play.

SIR SUBRAMANIA IYER'S ADDRESS.

TO THE CONIKYARAN PARISHAD.

Sir S. Subramania Iyer spoke a few introductory words explaining the object of such a large gathering of Pandits. He then requested Mr. R. Srinivathas Iyer, retired Deputy Collector and Secretary, to read his address which was accordingly done.

The following is the address:—

On behalf of the committee which has been arranging for the holding of this conference I beg to tender to all of you our salutations. By accepting our invitation to be present here you have placed the committee under much obligations. We most sincerely hope that success will attend your labours and that they prove beneficial to our community. Whether the hopes of ours will be realised depends of course upon the qualities which characterise your deliberations and the good sense which would mark your conclusion. Though you sit here without any authority capable of making your decisions legally binding upon any one, yet, there can be no doubt that those decisions will carry much weight with all reasonable men if they be the result of careful investigation and calm consideration and calculated to advance the well-being of our community.

Let me at once tell you that the idea of holding this conference originated not with any of us in Madras but with some of the Pandits themselves in this ancient seat of learning. This undoubtedly is good augury and such credit as may result from the holding of the conference will, therefore, belong to them who thus suggested the idea. I should next add that our special thanks are due to you for consenting to allow Professor Rangachariar and Kappaswami Sastriyal to have charge of the orderly conduct of the deliberations of your meetings. Of course, that does not imply any claim of

superiority on the part of the assembly with reference to any of the other learned men constituting it. These two have been entrusted with that work because of their greater familiarity with conduct of meetings nowadays.

Passing on now to the subjects before you, I shall content myself with expressing briefly and most respectfully a few of my own in regard to some of them.

One thing which must strike all in connection with Brahmanic social organization is the stress laid upon the observance of sacraments or *samskaras* as well as their comparatively large number. There cannot be the slightest doubt that these have come down from very ancient times. Is it likely that a ritualism so elaborate would have taken so strong a hold upon the community but for very very good reasons? One should be disposed to answer this question in the negative but for the fact that the reasons for the sacraments seem so little apparent. The literature hitherto accessible even to the learned throw but little light upon the true and essential meaning of our sacraments. So far as my enquiries go, the *Grihya Sūtras* themselves do not enter into any real explanation of the rationale of the *samskaras*—any explanation satisfactory to the minds of the present generation. After long waiting it was my good fortune only a little time back to come across a unique encyclopaedic work, which, I venture to say, throws an immense amount of light upon the true significance of these sacraments, and as it is a work practically unknown to the general public I presume to draw your attention to it from the conviction, that, even you, learned as you are, would derive benefit by a knowledge of its contents and that this same will enable you to decide upon matters bearing upon the sacraments with a grasp and liberality which I do not expect to find in one that is acquainted with the hitherto accessible authorities only. I regret to say that this work has not yet been printed and published and, strange as it may seem, there is but one manuscript copy of it in this presidency, namely in the Adyar Library. As the librarian will not allow me to take the copy out of the library I am unable to place it before you on this occasion. I have, however, caused extracts to be made from it with reference to the two principal *samskaras*, *Upanayana* and *Vivaha* which I now offer for your perusal and consideration. Luckily for those acquainted with the English language an excellent translation of the whole book in 3 volumes is available, the publication being enriched with annotations showing among other things that the statements of the author of this work in the text imply a surprisingly deep knowledge of facts of nature which modern science is bringing to light. In the first of these volumes which I have here, will be found the entire subject of *samskaras*, 16 in number, illuminatively dealt with and the rationale of each and every one of them so well explained as to leave in my humble judgment little to be desired. It is quite possible that some of you may think that the work if genuine should have been unknown to you so long and may on that account be not disposed to attach much weight to its contents. But such a course would be utterly wrong. For, these are days when search for manuscripts is being so vigorously conducted throughout the land for those interested in oriental learning that copies of many rare and most valuable books but little known or supposed to have been altogether lost have been secured. The name of the work in question is *Pranava Vada* and it purports to be the composition of one Gargyayana. It would seem from the circumstances narrated by my friend Pandit Babu Bhagavan Das to whom we are indebted for the copy in the Adyar Library and who has after many years of indefatigable labour brought out the translation I have referred to, at much pecuniary sacrifice that the book in question is but a part of a

remarkable collection of ancient literature which in course of time the public is destined to possess.

The only other observation which I have to make with reference to the work is that the author speaks of the aspects of our *samskaras* under the two heads of *Asat* and *Sat*, using these terms in a somewhat technical sense; by *Asat* being indicated what may be spoken of as the *exoteric* point of view of *samskaras* and by *Sat* the *esoteric*. I have taken up your time with these somewhat lengthy remarks because I am among those who hold that the observance of the *samskaras* should not fall into disuse though their observance must not be accompanied by the ruinous expense which now attends them. But unless without much loss of time steps are taken for arresting such a result they will fall in disuse. The first of those steps must of course be to disseminate the knowledge of the rationale of the *samskaras* among our people and particularly among those who officiate at the performance of the *samskaras*. For, so long as these officiating gentlemen continue to be ignorant of the real meaning and significance of the rituals they aid in the conduct of and repeat parrot-like the Sanskrit words used by them at the time such ritual performance cannot but be worse than a farce.

It is scarcely necessary to say that my feeling against allowing the rituals to fall into disuse is that when performed with *Shraddha*, i. e., with knowledge and faith, they certainly contribute to the purification and refinement of the *Upadhis* or bodies of the *Jiva*, the gross as well as the subtle ones, and thus necessarily subserve man's revolutionary progress which consists of the *Pravritti* and *Nivritti Margas*, in the truest and the largest sense of those terms, i. e., the descent of spirit into matter and its ascent to and union with its primal source the Supreme Spirit. Further more, the knowledge of the esoteric significance of the *samskaras* is calculated to keep alive in minds of those who are in possession of it the fact of the identity of the evolutionary process microcosmic and macrocosmic, suggestive of the all-pervasiveness of Brahman in all this ocean of phenomena with its ever alternating ebb and flow, rise and fall, birth and decay, a mystery hard indeed to understand but yet solvable by one who wills it. For, as that inspiring text of the *Bruti* itself tells us. 'Kaschit dhiraha prathyakashmanam aikshat Avritta chakshusamritatvamishan.' 'Verily these *samskaras* are symbolical of supreme spiritual truths to be understood by all and pondered over every day of one's life so as to facilitate the reaching of that goal which is the attainment of the peace that passeth the understanding. Hence, the time-honoured system of *samskaras* woven, as it were into the very structure of our daily life. Hence also the objection on the part of some of us to the entire deprivation of the sacramental character of the institution of marriage among us, in spite of our being taken as slaves to superstition and retarders of social progress.

I now proceed to say a few words with reference to the question of the marriageable age forming one of the items in the programme before you. Having been all my life a *Laukeeka* possessing no knowledge of Sanskrit, my view on such a question is obviously of little consequence. Yet the position which has been assigned to me on this occasion, coupled with the fact that all shades of opinion on the matter before you are invited by the committee, makes it my duty to say without hesitation that the present practice of child-marriage is utterly opposed to the spirit of the *Shastras*. And as the invitation for opinions to be offered to this conference requires that they should be accompanied by a reference to the authority supporting them, I rely upon the passages from the *Pranava Vade* which the extract I have handed in contain sentences of the passages relating to *Vivaha* run thus in the translation:—

The tenth sacrament is Udvaha marriage. When the development and maturity of the seed are complete and strong in him and Kama or creative desire moves thereto then should the youth marry a maid younger than himself. The work of Brahman is accomplished thereby. The idea thereof is 'May I become many.' And there is a joy and an elation corresponding to it. Here in this state of marriage, under the guidance of the bride's and bridegroom's knowledge of the Brahman arises a unity of work, a co-operation, a similarity of interests, an assuance of temperaments, and a unanimity of thought and opinion between the man and woman. The husband is the self, the wife is the not-self, and their union their common tastes and temper, all their communion, in short, is of the nature of the vegetation. Such is the sacrament of marriage; Kriya predominates therein and it is one of the principal samkaras. The annotation on the word negation in the text I have just quoted may also be read as making Gargyayana's meaning quite clear—"The word negation has a somewhat startling effect in such a connection even after the explanations that have been given before, of its full significance and its technical employment in its work. But to show that even that current sense of the word which is the chief cause of this startling effect is not also altogether without an application here, it may be noted that while in the fact of marriage there is clearly a unification, on the one hand, there is also, on the other hand, a negation of utter identification implied in the very difference of nature and individuality of the two; connection, relation is essentially an agreement in difference, an affirmation in negation." The unquestionable good sense of what I have read, looked at whether from a worldly point of view or from the spiritual, is such as absolutely to deprive the present highly injurious practice of child-marriage of all Shastraic warrant.

I pass next to the question of sea-voyage, and will dispose of it with a sentence or two. In my humble judgment the matter is so simple that I wonder how our people, so acute and intelligent, could fail to take a reasonable view of it. Of course it is not the mere fact that one travels in a boat that is supposed to make him a *Pathika* or fallen. It is the obstacles in the way of the observances in the usual fashion of the *Sandhyas*, etc., incident to sea-voyage that furnish the real ground for the attitude of those who would object to communion with the traveller on his return. But to treat thousands and thousands of people who almost from the days of their *Upānyāsa* neglect these observances and otherwise depart from customary practices as unoffending members of the caste and yet excommunicate the man who travels by sea, say for the laudable purpose of acquiring knowledge, is absurd. The sooner our community adjusts itself to modern conditions the better for it. The decision of the Parishad which sat a few years ago in the Tanjore district in regard to this very question seems to me worthy of being followed.

I shall now conclude with a word or two upon the subject of Sanskrit study. With all difference I venture to say that it is time that the Pandit class in this country should come to recognise that a knowledge of the English language would be of no little service to them in promoting the study in question as it should be. For that would enable the student of Sanskrit in this country to avail himself of the unceasing and patient research carried on in Europe and America by savants as regards our past civilisation and literature as well as the civilisation and literatures of allied races outside India. The brilliant results of the labours of a handful of Indian scholars who have worked on the lines of western orientalisks certainly justify the conclusion that their contribution towards a true knowledge of matters of the description under reference will not be less valuable than those of such western workers in the same field. In support of this view, I may, without intending to be invidious, refer to the most interesting paper

not long ago contributed to the Journal of the Asiatic Society of Bengal by Mahamahopadhyaya Hara Prasad Sastri, where the learned gentleman refutes by a collation of irresistible evidence the theory of the renaissance of Sanskrit literature in the 4th century A. D. after a fall of seven centuries from the time of the rise of Buddhism—a theory first started by Max Muller about 40 years ago and apparently accepted without demur till lately. Study and research on such lines as I have been speaking of on the part of our Pandit would tend to remove the narrowness which seems to be inevitable when their studies proceed on the old lines only. The same would also prevent acceptance by them of altogether erroneous statements with reference to important events and personages which now are sometimes taken for truth. Take for instance among others the supposition that Patanjali, the author of the *Maha Shashtra*, lived and taught in Ohidamberam long known for the shrine of Natesh there. Those acquainted with the writings of Orientalists know that the famous grammarian flourished in the far off Pataliputra and much later than the date tradition assigns to him, viz, during the reign of Pushyamitra, and reference to whom is made by the grammarian himself in the statement 'Pushyamitram Yajamab' quoted by Hara Prasad Sastri in the article referred to. (See also the same author's paper in the same journal on the causes of the dismemberment of the Maurya Dynasty). I am sure this appeal by me to the Pandit class for a change in the methods of their studies is quite opportune, having regard to the fact that before long the Government will found an oriental institute in the new capital, Delhi, and which institute will afford substantial facilities to those who are ready to avail themselves of them and I trust that some at least from this part of India will from time to time not fail to do so.

The Senate of the Madras University is now most anxiously considering the question of the disposal of about 4½ lakhs of rupees placed in its hands in pursuance of the policy of giving further impetus to education, one of the many fruits of the gracious visit of their Imperial Majesty. If you can with the valuable advice of the president and vice-president, Professor Rangachariar and Kuppaswami Sastri, make any practical suggestions with reference to the Senate applying some small portion of the money in question towards making arrangements for preparing suitable students to be sent from this part of India to the Imperial Institution in Delhi, those suggestions may well be submitted for the consideration of the Senate. Lastly, I would strongly press upon your attention the importance of forming an Association of Pandits registered under the law for stay and research on up-to-date lines with a paid secretary possessing a good knowledge of English and Sanskrit and himself capable of doing original work. I am sure that adequate pecuniary aid can be obtained for the Association from the Mutts and from the surplus funds of such richly endowed temples as Tirupathi, Rameswaram, etc. Since the scheme for the former came into force about 7 years ago, more than ten lakhs of rupees have been invested in Government Paper as savings from revenues and from this one single new source alone, Rs. 85,000 are annually forthcoming. The ordinary annual income of the institution is, as you all know, many times the expenditure. The scheme admits of the surplus income being applied for the promotion of religion and knowledge. The very recent scheme for the Rameswaram temple provides for the expenditure of about Rs. 6,000 per annum for purposes of Sanskrit education. There is thus, you will see, ample scope for patriotic services on your part if you will only undertake and carry on the same in the true spirit.

Before closing I beg to convey the thanks of the committee to the Government of his Highness the Maharaja of Mysore for allowing a large number of Pandits of the Durbar to attend the conference, the Durbar bearing the expenses. I also tender our thanks to all who have been good enough to help us by pecuniary contributions and otherwise. In our final report of the proceedings we shall take the opportunity of referring in detail to all who have thus helped us.

Sir Sabramania Iyer then addressed the assembly in Tamil and he also thanked the Maharajah of Mysore.—
The Hindu.

AN OBJECTIONABLE ENTERTAINMENT.

To the Editor, *The Indian Social Reformer.*

Sir,

May, I, through the medium of your Journal which seeks reform in more ways than one, draw the attention of the authorities to a line of conduct which ought no longer to be tolerated as it serves no good purpose?

Last Monday evening as I was passing St. Mary's Schools in Nesbit Lane, Mazagon, I noticed a red ensign across their gateway announcing a concert and other amusements. Roman institutions in Bombay are noted for the excellence of their music and as I happen to have a partiality for it I went in. I certainly expected to hear some good music, but I was little prepared to witness a caricatured "Baboo" Speaker. The boy who personated the Baboo no doubt did so in all innocence but can this be said of the Educational Authorities who are responsible not only for turning out literate men, but building up character in keeping with the needs of the Country and the times?

The King-Emperor's visit has certainly done wonders in healing wounds but are those whom he has left behind or those who have taken up the duties of guiding the young going to follow in his Majesty's footsteps?

Again the Jesuit Fathers, most of whom are foreigners, ought to be the last to laugh at the English pronunciation of the Aryans of Hind. For those among us who hold the same qualifications as the Jesuit Fathers have not only a command over the English language equal to theirs but most decidedly a better pronunciation, if not quite perfect.

Lastly the class of boys attending their Schools and the rising generation as a whole ought to be the last into whose minds these undesirable and invidious impressions should be inculcated.

One wonders whether it would not be wise for Government to look into institutions manned by subjects of an alien Government quite as much as it is supposed to be necessary in the case of our boys sojourning in England.

Bombay, } O. S. S. O.
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needless to expatiate upon the magical qualities of this our invaluable medicine. We would not like to blow the French horn as is the fashion of the day, but suffice it to say that the use of this medicine is recommended to those who have any faith in the efficacy of Ayurvedic and Unani medicines. We recommend it also to those persons who desire to tone up the nervous system, to strengthen the body, refresh the memory, and to guard against debility. It is enough to say that musk is not that which a perfumer admires it is that which diffuses fragrance of its own accord. Price per tin containing 40 pills, Rupees ten only. Postage extra. No PARMS necessary.

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THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII. BOMBAY—SUNDAY, MAY 12, 1912.

No. 37.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

We are asked to announce that the Bombay Temperance Council have decided to hold the Fifth Bombay Provincial Temperance Conference on Friday and Saturday, the 31st May and 1st June 1912, at the Epworth Heights Hall, Lonavla. Part of the business to be transacted at this Conference is as follows:—1. Urging the extension of the powers of the Advisory Excise Committees. 2. Recommending the introduction of direct Temperance Teaching in Schools. 3. Urging the Government to appoint a Committee to enquire into the causes of the serious increase in the consumption of liquor, and to devise means to check such increase. 4. Urging the later opening and earlier closing than at present of all liquor shops, and the entire closing of such shops on holidays. 5. Urging the prohibition of opening liquor shops at fairs and similar gatherings. 6. Consideration of a proposed Memorial to the Secretary of State. 7. Urging the prevention of children being allowed into liquor shops. 8. Adopting measures to extend temperance among the masses by open air the addresses, lantern lectures, etc., and through the agency of the religious heads and caste leaders. A few papers on important phases of the temperance movement will also be read and discussed. Reports from Temperance Societies will be welcomed, and time will be provided for their being read. Suggestions from temperance workers on appropriate subjects for consideration in addition to those enumerated above, will be gratefully received, but should reach the Secretaries on or before the 20th May, 1912. Every Temperance Society and other bodies in active sympathy with the Temperance cause, are respectfully invited to appoint delegates to the proposed Conference.

The *Indian Messenger* gives the following analysis of the working of the Special Marriage Act of 1872:—"The Civil Marriage Act has been availed of more largely during recent years and in disregard of the disabilities attached to the declaration that the parties are not Hindus. Tracing the history of the growth of the usefulness of the existing Act we find that the first marriages registered were one in Madras and one in Bombay and that was in 1872. In the following year there were no marriages anywhere and Bengal which was instrumental in getting the Act passed had to wait for two years to avail itself of its provisions. It registered 4 marriages in 1874 and 4 more in 1875. In the first decade we have 53 marriages in Bengal, 3 in Bombay and 1 in Madras. In the second decade from 1882-1891 were registered 112 in Bengal, 9 in Bombay, 6 in the Punjab and 2 in Madras. In the third decade from 1892-1901 were registered over 280 in Bengal, 12 in Bombay, 6 in the Punjab and 5 in Madras. In the fourth decade from 1902-1911 occurred an astonishing leap. Bengal registered more than 380 marria-

ges and Madras as many as 46. Bombay followed the example of the 'benighted Presidency' with 26 and even the Punjab contributed 8 to the total. It will thus be seen that it is only the United Provinces and the Central Provinces that have remained in the background.

At the instance of the President and the Secretary of the Mangalore Mahila Sabha, a Social Gathering was held on the 14th April in the premises of the Sabha in aid Professor Karve's Hindu Widows' Home at Poona. After a performance of vocal and instrumental music by Hindu ladies, Mrs. N. Subba Rao spoke on her experiences during her recent tour in Northern India. A sum of Rs. seventy was sent to the Widows' Home as the proceeds of the entertainment. The most gratifying feature of the function, was that the entire entertainment was organised by ladies belonging to the best families in Mangalore. Much credit is due to Mrs. Naraswar Girijabai, the President, and to Mrs. Karnad Shantabai, the Secretary, of the Sabha for their successful organisation of the Gathering. If Indian ladies in all parts of the country interest themselves in obtaining funds for benevolent movements, as the ladies of Mangalore have done, many an institution now languishing for lack of the sinews of war, will be benefitted.

The Bombay Presidency Association has addressed a memorial to the Government of Bombay, to be forwarded to the Secretary of State for India, praying that the proportion of Indian Judges in the local High Court should be brought up to a level with that obtaining in Calcutta and Madras. The prayer of the Association should have been superfluous. We trust that it will meet with a sympathetic response. Probably, Government have already considered the point of their own motion. The memorial seems to have been prepared rather absent-mindedly. The opening paragraph refers to "His Excellency the Governor in Council" in the third person, while the concluding paragraph suddenly shifts to the second person and is directed pointedly to "Your Excellency".

We have received one of the "Tabloid" Quinine Hydrochloride "Treatments" which have been prepared and issued at the instance of the Bombay Government as a malarial prevention measure. The "Treatment" consists of tabloids of four grains each put up in a glass tube which again is carried in a tin case to prevent breakage. Full directions about its use are given in English and the vernaculars on a wrapper. Each "Treatment" is priced three annas which is rather high. A family of four persons will have to purchase, say, twelve annas worth of the "Treatment" if they wished to protect themselves from malaria. We believe provision is made for

the free distribution of the "Treatment" in the case of poor people but even so we think the price may be reduced with advantage.

At the meeting of the Bombay Legislative Council on Thursday, a rather curious piece of amateur legislation was proposed by a Mahomedan member from Sind, and was read a first time without any discussion worth the name. The Bill provides for the levy of a special cess from Mahomedan landholders in Sind for the promotion of education in that community. On the face of it, nothing can be more deserving of encouragement than an attempt like this at what looks like self-help. But very important principles are involved in this scheme, and we are surprised that neither the official nor non-official members seemed to appreciate their gravity. In the first place, the idea of taxing people according to their religious beliefs for a non-religious object is an extremely dangerous one. We submit that, to oblige a person because he is a Mahomedan or Hindu or Christian, to pay a tax not paid by other members of the population, is a flagrant violation of the fundamental principles of British rule. The fact that the proceeds of the tax are to be utilised for the special benefit of the particular community, does not touch the question of principle. The broad fact remains that the British Government imposes a tax on its Mahomedan subjects which its Hindu and Parsi and Christian subjects have not got to pay. Even if it can be proved that every Mahomedan landholder in Sind had agreed to the impost, of which there is no proof, his heirs and successors may not look at the matter in the same light, but all the same they will have to pay the cess because they are Mahomedans. The Bill virtually adds a new creed to Mahomedanism as it is practiced in Sind, and we submit, with all respect to Government, that the Legislative Council is not competent to do so. That is our first objection to this class of legislative proposal. We have no time to elaborate it this week but it is capable of a good deal of elaboration which we may have to undertake later if there should be need for it. The next objection bears on the form that is proposed to be given to the tax. It is to be a tax on Mahomedan landlords, that is to say, an added burden on land which happens to be owned by professors of the Moslem faith. Apart from the impossibility of preventing the landholders from shoving the burden on to the shoulders of their tenants who may or may not be Mahomedans, the project is likely to introduce economic complications of a far-reaching character. For one thing, it must create an obvious inequality in the basis of the land revenue assessment which may lead to discontent sooner or later. On the whole, we regard this Bill as a dangerous departure from the safe and well-tried path which British Indian Legislation has so long followed.

His Excellency the Governor opened a Hindu Gymnasium at Mahableswar, and in the course of his remarks he called especial attention to the provision in the rules for admitting members of communities other than the Hindu. Sir George Clarke observed: "We cannot have too much goodwill in and between the various communities of India, and a gymkhana like this can undoubtedly help in this direction. We may, therefore, regard it as a means, however small, towards the nationhood which I trust that India will gradually build up out of her diverse elements. Social consolidation is what India most needs, and if Indian leaders of opinion would unite in setting about the work of social reorganisation which lies ready to their hands, they would be surprised at the progress that the country would infallibly achieve."

The *Dacca Herald* gives publicity to the withdrawal of a Lower Primary Scholarship from a Hindu

girl of Barisal to whom it had been awarded in the first instance, in favour of a Mahomedan girl who happens to be the daughter of the Deputy Inspector of Schools of the same place. The matter is in itself of no moment, but if the educational authorities of the district wished to inoculate children of the two communities with the spirit of Hindu-Mahomedan rivalry, they could not have devised a more effective line of action than this of taking the Hindu girl's small scholarship and giving it to a Mahomedan girl. We wonder whether the officer responsible for this mistake was ever a young person at school, and if he tried to picture to himself the feelings of a child deprived of a prize of which she had been the recipient.

According to a Reuter's telegram of the 4th instant, Sir Thomas Raleigh has spontaneously offered a suitable portion of his collection of law books with cases, which with a surplus of law books from the India Office, and law reports and legal publications from the Government of India, will form the nucleus of a Students' Law Library at the Indian centre in Cromwell Road. The Secretary of State has granted £ 150 to fit up a lecture hall, shelves and writing desks, and £ 100 annually for the supervision and up-keep of the library. He has also made a non-recurring grant for the initial purchases and supplementary gifts.

Messrs. Jack announce that a volume on Home Rule by Mr. L. G. Redmond Howard, a nephew of Mr. John Redmond, M. P., will be included in the second dozen of "The People's Books" which are to be issued on 15th May. There will be a Preface by Mr. Robert Harcourt, M. P. The other eleven volumes to be issued at the same time will be "The Foundations of Science" by W. G. D. Whetham, M. A., F. R. S.; "Inorganic Chemistry" by Professor E. C. C. Baly, F. R. S.; "Radiation" by P. Phillips, D. Sc.; "Lord Kelvin" by A. Russell, M. A., D. Sc., M. I. E. E.; "Huxley" by Professor G. Leighton, M. D.; "The Growth of Freedom" by H. W. Nevins, M. D.; "Julius Caesar" by Hilary Hardinge; "England in the Middle Ages" by Mrs. E. O'Neill, M. A.; "Francis Bacon" by Professor A. R. Skemp, M. A.; "The Brontes" by Miss Flora Masson; "A Dictionary of Synonyms" by Austin K. Gray, B. A.

Says the *Modern Review*.—The social reformers of Bombay have set an example which ought to be followed all over India, in that they have held their Conference quite apart from the political Conference. Mrs. Ramabai Ranade, who presided over the Ladies' Conference held in connection with the Social Conference, was quite right when she said: "The Social Conference has now become a separate movement; and as such it held its first session in Bombay last week. This is just what we desire, for our past experience is that whenever the Social Conference is held in connection with the Provincial Conference the minds of the people are so much absorbed in the discussion of political questions that very little attention is paid to the subjects of social reform that are brought forward."

The late Mr. W. T. Stead gave the following excellent piece of advice to a young journalist: "When you have written an article, go over it again, thinking you have to cable it to Australia at your own expense."

CONTENTS.

Editorial Notes.
The Post of Hope.
Sir Bankrishna Bhandarkar.
Two Poems on Flowers.
Indian Labour for German
Colony.
Castes and Races.
A Barisal Case.

The Late Mr. Stead.
Hereditry and Immunity
from Disease.
Sub-Caste Marriages in
Mysore.
Hindu Marriage and Di-
vorce.

THE INDIAN SOCIAL REFORMER.

BOMBAY, MAY 12th, 1912.

THE POET OF HOPE.

All persons who are engaged in any movement to fight wrong, injustice and oppression, to overthrow the forces of darkness, and to make the path of their fellowmen to peace and happiness somewhat smoother than they found it to be in their own case, may thank God for Robert Browning. There is no tonic more specific against the feeling of languor and despondency to which every one who is engaged in fighting against the evil heritage of the past both within himself and without in his surroundings, is liable at times. Especially for us Indians, so apt to feel the "burden of the mystery" of things press too much on our consciousness, Browning with his message of invincible hope has a value far transcending that of any other English poet. Byron is an embittered cynic, Shelley's is the spirit of revolt for the sake of revolt; Tennyson is too much the apostle of the logic of facts, and Wordsworth in his later years was a preacher of quiescence as much as Sankara as understood by the bulk of his Hindu followers. Browning was roused to a white heat of indignation by what seemed to him Wordsworth's backsliding from his earlier enthusiasm for emancipating ideas, and in the "Lost Leader," chastised him with perhaps excessive severity.

Shakespeare was of us, Milton was for us,
Burns, Shelley, were with us, they watch from their graves!

He alone breaks from the van and the freemen,
He alone sinks to the rear and the slaves!

Browning is always and consistently the poet of hope, of action, of freedom. Not a blind believer is he in these things. His poems are all proofs, and intended to be proofs, of the faith that was in him to the last. In the last lines that he wrote, as throughout his works, his message to his fellowmen is to avoid being "mawkish, slothful and unmanly" and to strive so to live that when they quitted the sphere of human activities, their survivors may gratefully rank them with one who, like the poet himself, Never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed though right were worsted wrong
would triumph,

Held we fall to rise or baffled to fight better,
Sleep to wake!

In almost every line of his poems, Browning sets before himself the problem of proving that "evil is null, is nought, is silence implying sound." Not that he denies the existence of evil. But he shows us that evil is undergoing a perpetual process of disintegration under the influence of the supreme antagonising power of good, and impresses on us the duty of co-operating in the struggle. Browning's contempt and loathing are reserved for the man who avoids taking sides in this great cosmic struggle. Fighting on the wrong side is preferable to a passive attitude.

The sin I impute to each frustrate ghost,
Is the nullit lamp and the unglint loin,
Though the end in sight were a vice, I say.

Every man and woman is bound in duty to fight: for the right as they know it, or even for the wrong if they know no better. This may seem to the superficial view a dangerous doctrine, but deeper consideration will show that it is nothing of the kind. No doubt, Browning's philosophy seems to place, and in fact does place, a higher value on the virile sinner than on the weak-kneed saint, but such valuation is psychologically correct, and was thoroughly under-

stood by all the great teachers of morality and religion. Speaking of Christ's liking for publicans and sinners, which so scandalised the sensibilities of the consciously virtuous and respectable, the scribes and pharisees, and brought on him their enmity and hate, a very thoughtful American writer observes: "the men and women who fall lowest in our moral scale often do so in consequence of an excess of those very traits on which the welfare and perpetuation of the species depends." Some of the most powerful spiritual personalities in history were reclaimed sinners of the grossest type, which shows that "the impulsive, spontaneous, excessive men and women" who are most liable to sin are also the material which under healthy guidance can be turned to the highest purposes of humanity. And, moreover, this law of struggle has to be carried out at all points, and the man who knowing a higher law, stoops to a lower, as does Guido in "the Ring and the Book," will not be carrying it out. It is, according to the poet, only "when the fight begins within himself that a man is worth something." The moment we glimpse a height, we should bend all our energies to scale it, or, according to Browning's estimate of moral values, we shall not be moral men. It follows, and this is a notable part of Browning's philosophy, that morality is not something absolute and finite but is in its essence relative and progressive in the life of each individual. We do not become moral men when we have strictly followed the ten commandments any more than a child becomes a mathematician when it has learnt the elementary processes of arithmetic. Morality, according to Browning, consists not in something done or not done but in the unceasing aspiration to do better and still better. "The prize is in the process." And, again, "If a man's reach does not exceed his grasp, what is heaven for?" Browning's sublime faith in human effort is closely connected with his faith in a Divine Purpose fulfilling itself through the ages. It is this which makes him so utterly confident that "what is good shall be good with for evil so much good more, In the earth a broken arc, in the heaven a perfect round." The poems in which he develops his religious views are the noblest of his poems. In that great masterpiece of reverence and pathos, "A Death in the Desert," Browning puts in the mouth of the dying apostle the very cream of his own intense philosophy:

I say that man was made to grow, not stop;
That help, he needed once, and needs no more,
Having grown but an inch by, is withdrawn;
For he hath new needs, and new helps to these.
This imports solely, man should mount on each
New height in view; the help whereby he mounts
The ladder rung his foot has left, may fall,
Since all things suffer change save God the Truth.
Man apprehends Him newly at each stage,
Whereat earth's ladder drops, its service done;
And nothing shall prove twice what one was proved.

This is a very inadequate presentation of the master-mind whose centenary fell on Tuesday last. Let us remember him as he would be remembered, not in the silence of the sleep time and with regret, but At noonday in the bustle of man's worktime,
Greet the unseen with a cheer!

Bid him forward, breast and back as either should be,

"Strive and thrive," cry "Speed,—fight on, fare-
ever, There as here!

SIR RAMAKRISHNA BHANDARKAR.

At a congratulatory dinner recently given by the Aryan Brotherhood, Bombay, to Dr. Sir R. G. Bhandarkar, Sir N. G. Chandavarkar as President delivered the following address:—

"Sir Ramakrishna, Mrs. Gadgil and gentlemen:— It is not necessary for me to remind you that the conferment of the title of K.C.L.E. on Sir Ramakrishna Bhandarkar gave us all genuine and universal satisfaction and the educated portion of the country felt proud because of the learning in general and oriental learning in particular having been honoured by His Imperial Majesty in the person of our venerable guest. We have met to-night in response to the bond of Brotherhood at this table and partaken of food without observing any distinction of caste, in the true, genuine and progressive spirit which ought to characterise the Aryans, and I am voicing the opinion of one and all when I say that we could not have given expression to our sense of joy in a more practical and solid manner than the way in which we are honouring ourselves in consequence of the honour conferred upon Sir Bhandarkar. Gentlemen, I feel some hesitation in speaking in terms of praise worthy of our venerable guest, because having regard to the position which he occupies and the position we occupy in relation to him, any word of praise from us, might seem as if we are impliedly showing that we were sitting in judgment upon him and that we were confident to pronounce upon his merits in many respects. I would rather say that in order to give expression to your and my sense of joy before the venerable Acharya, our hearts must be allowed to speak rather than the speech. My personal relations with him however give me a right to speak. Having been brought in very close contact with him in several relations of life, first as a pupil and a very unworthy pupil, a disciple and a follower and who has had the honour of having him as a guest in my own house, having spent nights and days and hours of happiness—and I may also say hours of sufferings. I have been privileged to know, as far as I could, the inner spring of life which I may say is worthy of the career such as has adorned the life of him whom India is proud to own as The Knight Commander of Indian Empire.

The whole country surged with pride and gratification when it learnt on the day of the Coronation Durbar that this title had been conferred on Dr. Bhandarkar, because it was the title conferred upon one who, in the first place, has never sought it who in the second place, has not earned it by giving coins and thirdly because this land of Aryans felt that by honouring Dr. Bhandarkar, His Imperial Majesty acknowledged what Indians ought to be always proud to acknowledge, that the honour should be given first to learning and scholarship. Our ancient Rishi Yagnavalkya says that honour should be paid to men in the following order (1) learning (2) action (Karma) (3) to him who has a family (and last of all to (4) wealth. Therefore it is gratifying to all of us to find that because of the genuine scholarship and erudite learning he has been honoured with the titles conferred upon him. Five or six years ago when His Majesty was here as Prince of Wales, Dr. Bhandarkar happened to be at Government house one night and I also happened to be with him. When Dr. Bhandarkar was introduced to His Majesty as Dr. Bhandarkar, His Majesty said "I know you by name, you have a European reputation as scholar." One Indian scholar whose scholarship stands unrivalled and whose opinion the European scholars value most highly and in whose judgment and sense of criticism they have very great faith is Sir Ramakrishna Bhandarkar. German scholars say that, I have heard French scholars say that, and even English scholars say that. The University of Edinburgh,

the University of Calcutta, University of Bombay, the Royal Asiatic Society and many others have all honoured themselves in honouring him and what we have to remember on an occasion like this is that we have to take him for our guide, and we have to learn from him to be searching, thorough and conscientious in every undertaking of life.

Sir Ramakrishna is however not merely a great scholar. He is a man of heart whose affections are stronger than his intellect and it is therefore that his intellect has been able to achieve for him the position of a scholar. Sir Bhandarkar is known amongst us as one who has in spite of all difficulties, never minded and who has never cared for popularity. He always stood by what he considered right. It is a question whether India wants cobbler or great men. But one thing is certain and it is this that it is given to all of us to be upright and one example which he has given to us is this *Satyameva Jayate* and although at times his critics have said that he makes truth very unpleasant, but there are occasions when truth has to be made unpleasant, because soft words are likely to mislead us. Sir Ramakrishna is also a Social and Religious reformer. He is also ripe in years, Sir Ramakrishna is one of the few who are educated, who have lived to be 70 years old, an age which according to Yajnavalkya deserves to be honoured. According to him even a Sudra when he becomes more than 80, must be respected. Well, in the case of our Acharya he is learned, he has knowledge, he has religion, he has lived to see great grandchildren and he is also wealthy—not a millionaire but sufficient to make himself comfortable, Sir Bhandarkar has lived in India, has worked in India and he is now 75. Let us then honour him to the full and with all earnestness.

TWO POEMS ON FLOWERS.

(By Professor Henry Van Dyke of Princeton

University, U. S. A.)

Only a little shrivelled seed,
It might be a flower, or grass, or weed;
Only a box of earth on the edge,
Of a narrow, dusty window ledge;
Only a few scant summer showers;
Only a few clear shining hours;
That was all, yet God could make,
Out of these, for a sick child's sake,
A blossom wonder, as fair and sweet,
As ever broke at an angel's feet.

Only a life of barren pain,
Wet with the sorrowful tears for rain,
Warmed sometimes by a wandering gleam,
Of joy, that seemed but a happy dream,
A life as common and brown and bare
As the box of earth in the window there;
Yet it bore, at last, the precious bloom,
Of a perfect soul in that narrow room;
Pure as the snowy leaves that fold,
Over the flower's heart of gold.

"Flowers, when the night is done,
Lift their heads to greet the Sun;
Sweetest looks and odours raise,
In a silent hymn of praise;
So my heart would turn away
From the darkness to the day,
Lying open in God's sight,
As a flower in the light."

From the Builders.

INDIAN LABOUR FOR GERMAN COLONY.

Mr. Polak writes:—There is one possibility arising out of the recent cabled intimation that the Luederitz Bay Chamber of Mines is desirous of introducing a thousand indentured Indians to make up the labour-deficit on the diamond-fields of German South West Africa, that may possibly escape your readers. Mr. Montagu has made it, I think, fairly plain that the Government of India are not prepared to permit recruitment for the German colony. But this Government can intervene only indirectly in the event of the German financiers turning to Natal to eke out their labour supply. Owing to the heavy incidence of the £ 3 annual licence imposed upon ex-indentured Indians who do not re-indenture on return to India, there is in the Province a large poverty-stricken free Indian population struggling to make an honest livelihood outside the bonds of a contract of indenture. For these people, the temptation of apparently high wages may be too great to set aside. Yet the Indian public ought to be warned against this possibility by the bitter experience of the past.

In 1907, when similar economic stress prevailed the Portuguese authorities of Benguela, anxious to hurry forward the railway from Lobito Bay towards Kalanga, placed the contract in the hands of a British firm, who, under the authority of the then Natal Government, and with the assent of the Imperial and Indian Governments recruited some two thousand free Indians on two years' contracts terminable in Natal. Time passed, and allegations of grave abuses commenced to circulate, at first secretly and afterwards publicly, and, at the end of the year, the contractors brought the experiment to a hasty end. Meanwhile, some hundreds of the Indian labourers had disappeared either by death or desertion, and no inquiry as to their fate seems to have been made by any of the Governments concerned. The remainder were shipped back to Durban, and naturally expected to land there according to the terms of their contracts especially as they looked upon themselves as residents and not as immigrants. They reckoned, however, without their implacable foe, the Principal Immigration Restriction Officer of the Colony, who evolved quite a neat plan to relieve Natal of a portion of its surplus free Indian population. He argued that these people could mostly not claim to return to the Colony, as they had not completed a period of three years' residence after the termination of their indentures, entitling them to a declaration of statutory domicile and the right of unchallenged entry. The unhappy people pointed to their contracts which were distinctly terminable in Natal and entered into with the knowledge and authority of three Governments. The leaders of the Natal Indian community sought permission to interview the detained men, in order to ascertain their legal claims. All to no effect. The immigration officials declined to grant the interview; "in the interests of the people themselves" and they were deported to India, without the opportunity of appealing to the Courts, although many had undoubted domicile right in Natal, whilst others left behind families unprovided for.

Now, South African Indians do not want this kind of thing to happen again. They do not intend a second time to play into the hands of unscrupulous immigration officials backed by a Government hostile to Indian sentiment and contemptuous of the opinion of the Courts. It is possible that in Damaraland Indians may be better off than in Benguela. Luederitz Bay may offer opportunities that Lobito Bay does not possess. But that is nothing to the point. If Britain has no effective control over a British self-governing dominion, she has, with all apologies to Lord Morley, still less over an independent State. And it is intolerable that Germany, who threatens to oust the long-established Indian

traders from her possession in East Africa, which they have done more than any other people to exploit for Germany's advantage, should be privileged to obtain Indian labour, whether from India, or Natal, for another of her African possessions, in order to fill the pockets of speculators and financiers careless of the well-being of those who extract wealth for them from the bowels of the earth.

H. S. L. POLAK.

Matheran, May 7.

CASTES AND RACES.

To

THE EDITOR OF THE *Indian Social Reformer*,

DEAR SIR,

I have read with considerable interest the correspondence published in your paper, concerning Mr. Bhajekar's attitude towards the question of caste and shall feel grateful if you will allow me to make a few remarks on the subject.

It is rather difficult to know what Mr. Bhajekar's exact position is. As far as I can see, he seems to think that there are some tribes in India such as Bhils, Kolis, &c. which, though classed as Hindus, are racially so different from the bulk of the Hindus, that intermarriages between them would result in nothing but evil. He considers the supposed racial differences between them to be as deep as those supposed to exist between the Negroes and the whites in America.

Now, will Mr. Bhajekar tell us why the question of the fusion of the castes should be looked at only from this narrow point of 'view'. Granted for the sake of argument, that the tribes to which Mr. Bhajekar refers and which he seems to look down upon as beyond the pale of civilized existence, are, racially as different from the other Hindus, as negroes from the American whites, is that a sound argument against intermarriages at least amongst the latter. Why should these latter, at any rate, not be fused into one single community, simply because there exist, in our midst, certain backward tribes with whom fusion may not be good? When social reformers talk of fusion of castes by means of intermarriage, they certainly do not ignore the fundamental principle of marriage that there should be fair, physical, intellectual and moral parity between the marrying parties. They only plead for rational freedom in marriage as in other matters, and urge that where the above fundamental principle is not violated, mere caste should be no bar against marriage. They do not advocate intermarriage in utter neglect or defiance of the other wholesome rules of marriage, but that the mere fact of the marrying parties being of different castes should be no bar against their union in lawful wedlock.

We, in our overweening pride of race or caste, are apt to look down upon these backward tribes and regard them as outside the pale of social intercourse. But let us not forget that, after all, they are human-children of the same Divine Father, and that though they may be backward, they are not incapable of attaining to a higher intellectual and moral level of life by means of education, and other civilizing influences.

Mr. Bhajekar seems to think that intermarriages between the whites and the negroes must necessarily result in racial deterioration. I do not know on what data he relies for this view. Has he never heard of Mr. Washington, the well-known author of "Up from Slavery" and educationist, who had a white father and a negro mother? If India would produce a hundred Washingtons, they would be able to achieve in a few years vastly more than a million Brahmins of the orthodox type simply boasting of their supposed pure blood can do in a hundred years.

It may be that some American States want to prohibit by law marriages between the whites and the negroes. But is

that a model for us to copy? Some Americans would like even to 'lynch' and shoot negroes; would Mr. Bhajekar want us to follow the Americans even in this respect in our dealings with the Bhils, Kolis, &c? Surely, even the great and good Americans are not infallible and above making bad laws. Witness their Anti-Asiatic legislation.

Again, desirous as we are of following the best ideals and examples of both the East and the West, let us note, in this connection, that some of the advanced thinkers of Europe are already getting to discredit the theory of race, and to hold that there are no such things as different races, that the whole of mankind constitutes one single race. Mr. Jean Finot, the well-known French thinker, is the greatest exponent of this new school of thought, and in his books on "The Fallacy of Race," and "The Death-Agony of the Science of Race," he has utterly demolished the false theory of Race. After pointing out that the most advanced and powerful peoples in the world are of mixed origin, he proves that the conception of races as of so many watertight compartments into which human beings can be crammed, is utterly false and foolish, and that though some peoples have lagged behind in the process of evolution, they are none the less, members of the same great family, "quite capable, under the influence of environment and education, of becoming as good as the best of us." Mr. Bhajekar and others of his way of thinking would do well to reconsider their attitude towards caste and race in the light of the latest speculations of some of the most advanced thinkers of Europe, like M. Finot, on the subject.

Nasik,

2-5-12.

I remain,

Yours truly,

R. G. PRADHAN.

A BARISAL CASE.

(The Dacca "Herald.")

Malati Lata Guha, a daughter of Babu Sarat Chandra Guha, M. A., B. L., a well-known pleader of Barisal, was awarded a Lower Primary Scholarship of Rs. 4 per month in January last. To enable the girl to avail herself of the Scholarship, she had to be brought away from Calcutta, in accordance with the condition of the scholarship card, granted to her. A bill was then submitted for her dues for three months, when it was suddenly brought to light that the scholarship was granted, perhaps on second thoughts, to a Mahomedan girl in preference to her, as evident from the following official correspondence:

"Office of the Inspectress of schools, Dacca Circle.

Kaniz Ahmed, student of the Barisal girls' Middle English School is awarded a Lower Primary Scholarship of Rs. 4 (four only) a month with effect from the 1st January 1912. The scholarship is tenable at the above mentioned school for three years.

This office order awarding the lower Primary scholarship of Rs. 4 to Malati Lata Guha of the said school is hereby cancelled."

"Memo No. 1057-591 gen s(a).

Dated Dacca, the 22nd March 1912.

Copy forwarded to the Deputy Inspector Schools, Backergunge for information. The scholarship card issued in the name of Malati Lata Guha should be returned to this office.

(Sd.) M. E. A. Garrett,

Inspector of Schools,

Dacca Circle."

"No. 1529.

Barisal, the 1st April 1912.

Copy forwarded to the Head Pundit Barisal girls' M. E.

School for information and guidance with request to return the scholarship card of Malati Lata Guha.

(Sd.) Fuzal Karim,

For District Deputy Inspector of
Schools, Backergunge."

"No. 163 (a).

Barisal, 1st April 1912.

Copy forwarded to Babu Sarat Chandra Guha, father of Malati Lata Guha for information with request to return the scholarship card of Malati Lata Guha.

(Sd.) Gopal Chandra Das,

Teacher, M. E. Girls' School.

Barisal."

Kaniz Ahmed, in whose favour Malati Lata Guha is now called upon to yield her claim to the scholarship, is a daughter of Maulvi Ajad Ali, Deputy Inspector of Schools, Barisal.

THE LATE MR. STEAD.

The *The Review of Reviews* for April, the last that Mr. Stead was destined to produce, has the last following contribution, now especially significant and pathetic—

A very remarkable religious movement has been in progress during the winter in America, which has attracted much too little attention in this country. For some time past it has been noted in the United States that the churches are falling more and more into the hands of women. They say that on an average there are three women Church members to one male. To arrest this tendency and to restore the requisite masculine element to popular religion in the States a syndicate was formed for the purpose of uniting evangelical Churches in America, and of combining effort to bring men and boys into the Church. Women apparently are left out of the movement altogether. It began last summer with a representative conference at Silver Bay, in the State of New York, which was attended by delegates from all parts of the Union. It was decided to hold a series of eight-day missions, having as their objective the reviving of the interest of men and boys in the work of the Church. The dominant idea of the promoters was to bring business methods into religion, and to work for the attainment of moral ends with the same energy, concentration, and common sense that are used in the making of a great fortune. Selected teams of speakers were sent to the various cities with the object of getting the Churches into line in the first case, and in the second case, for the getting of the men and boys into the Churches. The objects of the Men and Religion Forward Movement are divided under seven different heads:—(1) Membership; (2) boys' work; (3) Bible study; (4) evangelism; (5) social service; (6) home and foreign missions; (7) inter-Church work. With the view of enthroning God in the conscience of man they undertook a religious and sociological survey of the territory, and suggested no fewer than sixty charts which were to be made as the result of this exhaustive series of censuses. The department for social service naturally appeals most to the world at large. The Social Institute programme is very comprehensive. It appeals to all our readers because it is an attempt to realize on a national scale the ideals of our old Civic Church, plus a distinctly evangelistic element which the Civic Church movement lacked. I am interested and surprised, to find an almost entire absence of any allusion, direct or indirect, to the fact of existence after death. The Committee has been kind enough to ask me to address a meeting held under their auspices, on the "World's Peace," in Carnegie Hall, New York, on April 21st, at which President Taft and others will be among the speakers. I expect to leave by the *Titanic* on April 10th, and hope I shall be back in London in May.

MR. STEAD'S LAST LETTER.

The "Western Daily Press," Bristol, says that Mr. R. Penny, of Bristol, who for many years has known Mr. W. T. Stead personally, received the following letter from Mr. Stead, dated April 9 last:

Dear Penny—Thank you very much for your kind letter, which reaches me just as I am starting for America. I sincerely hope that none of the misfortunes which you seem to think may happen to myself or my wife will happen, but I will keep your letter, and write to you when I come back.—I am, yours truly,

(Signed) W. T. Stead.

Asked as to the subject of the letter sent to Mr. Stead before his voyage, Mr. Penny said it referred to certain misadventures which it seemed probable to the writer might occur in the near future.

HEREDITY AND IMMUNITY FROM DISEASE.

Dr. James Lindsay, Professor of Medicine at Belfast, read a paper before the Eugenics Education Society on "The Problem of Immunity from Disease in its Relation to Eugenics."

The lecturer suggested four questions for the consideration of the Society—How was it that one individual became affected by a certain disease, such as scarlatina, while another, in spite of repeated exposure, escaped infection? What was the mechanism of immunity, when an individual having safely surmounted an attack of infective disease, was subsequently protected for life against further attacks? How did it happen that certain races were either specially liable to or enjoyed relative immunity from certain diseases? Were the facts of immunity capable of any evolutionary explanation or any application to the field of Eugenics? Professor Lindsay, by a large number of medical instances, illustrated the difficulty of making any generalisation as to the evolution of an immunity against disease. The incidence of tuberculosis had decreased during the last fifty years by a half. Was this, he asked, to be attributed to evolution or to improved hygiene? Since 1880 diphtheria and pneumonia had increased in frequency; measles was as virulent as ever; while scarlatina had been less virulent. The question of tuberculosis was particularly difficult. It had decreased enormously in England, where the standard of comfort had risen, but had remained practically stationary in Ireland. The law of evolution probably did operate in this case, but it operated very slowly. After analysing the situation as regards tuberculosis he laid down as desiderata that no person suffering from active tuberculosis should be allowed to marry; that persons who had been cured of tuberculosis should be discouraged from marrying unless their circumstances were such that they and their offspring could be carefully tended; that marriages between persons, both of whom came of tuberculous stock should be discouraged. In reference to such diseases as plague and its long periods of quiescence, he suggested that the outbreaks were due to some alteration in the strength of the virus of the disease. This, he thought, might be due to some telluric or atmospheric cause at present not understood. In conclusion Professor Lindsay argued that tuberculosis, cancer, insanity, and other conditions could be in some degree controlled by the adoption of eugenic principles. Disease must be combated not only by medical science, hygiene, and social reform, but by inquiring into the conditions which conferred immunity upon individuals and upon races, and by giving such conditions adequate scope.

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APPLY TO—Manager.

SUB-CASTE MARRIAGES IN MYSORE.

A correspondent writes:—Some recent attempts at social reform in Mysore seem noteworthy. One is the marriage of Professor N. S. Subba Rao, M. A. (Oxon), of the Maharaja's College, Mysore, with a daughter of Mr. B. Dasappa B. A., lecturer in the same College. Mr. Dasappa who is a Smartha showed courage and resolution in marrying his girl to an England-returned Madhwa and should be heartily congratulated on this happy event. Another noticeable event is the marriage of Mr. K. Subba Rao's eldest son. His younger brother, Mr. Vyasa Rao was absent in England for a year. On his return he quietly got back to his home and countenanced no fussy attempt of old fossils at 'purification.' On the occasion of the marriage in Mr. Subba Rao's house it was thought the priestcraft would raise the usual objection. But the priests showed good sense and refrained from threatening anyone with a bull of excommunication. At the time of marriage they only wanted a verbal assurance from Mr. Subba Rao to the effect that Mr. Vyasa Rao did not mix with them but kept himself aloof. Mr. Subba Rao was not the man to bow to the priests, and he went about his work as if nothing had happened. He had of course the sympathy and support of a large number of friends and relations and they helped him to defy the recalcitrant priests. Mr. O. V. Narayana Rao, a retired Tahsildar, represented the *Mutt* and obtained the honours due to the high priest of the *Mutt*. Everything went off smoothly and will despite the absence of a few old fossils who still keep stirring the dying spirit of persecution. Mr. Vyasa Rao has shown a fine sense of his convictions in refusing to submit himself to any purificatory ceremony at all.

HINDU MARRIAGE AND DIVORCE.

Mr. Sahit Chandra Basu M. A. (Nebraska) writes in the Modern Review:— From what has been said it would appear that the idea of divorce is not at all foreign to the Hindu conception of marriage. But there is this difference between the marriage system of the Hindus and what is known as civil marriage, especially that obtaining in Europe and America, that whereas in the one case the right of divorce is granted to one party only, in the other case that right is equally possessed by both the parties. It is interesting to note that besides adultery the circumstances under which divorce is permitted by the Hindu Shastras, as is clear in the passages from Manu quoted above, are family pride, aversion, failure to give birth to son, sterility, and habit of speaking with bitterness. And when we bear in mind that very slight evidence suffices to prove adultery, as is shown in the passage quoted below, does the list of offences need any commentary to indicate the position of the wife in relation to the husband in the Hindu matrimonial unions.

"To pay little attentions to a woman, to send her flowers and perfumes, to frolic with her, to touch her ornaments and vestments, to sit with her on the same couch, are considered by wise men as proofs of an adulterous love."

It is noteworthy in this connection that in Europe and America of the several circumstances mentioned above, adultery alone, and that again understood in the strictest sense of the term, would be considered as a legitimate cause of divorce.

As regards the second objection urged against divorce, it cannot be denied that adoption of the institution in the Hindu society would be likely to give rise to many cases of hasty and injudicious separation, in view of the experiences of the people of Europe and of America. Thus we learn that "a woman in Detroit has applied for a divorce, alleging that her husband has only taken her to one-penny picture show in a year." But

that likelihood does not justify the conclusion that divorce is not necessary. We have to consider whether the advantages that would accrue to society from adoption of the principle of divorce will not generally outweigh the evils that might result from it. The question is whether these evils will be compensated by the relief that will come to the unhappy families and parties to miserable unions. Some light on this point may be obtained from a reference to the facts of European and American life. No senior student of Sociology will contend that the institution of divorce in Europe and America has undermined the integrity and the moral basis of family life. The opinion of the writer of the article on divorce in the new edition of the *Encyclopædia Britannica* about a particular country, which however may be considered as typical of the Western world, may profitably be quoted here—

"The question (how far the frequency of divorce in the United States has been a social injury) is very like that of illegitimacy. No trustworthy inference regarding the moral condition of a community can be derived from the proportion of illegitimate children born—so regarding the prevalence of divorce. It is by no means impossible, for example, that the spread of divorce among the Negro population in the South marks a step in advance from the condition of largely unregulated and illegal unions characteristic of the race immediately after the war. The prevalence of divorce in the United States among the native population, in urban communities, among the New England element, in the middle classes of society, and among those of the Protestant faith, indicates how clearly the social phenomenon is interlaced with much that is characteristic and valuable in American civilization.

And one who knows anything of the family and home-life of America will not readily despond of the outcome."

The effect of the recognition of divorce on family morality in Europe and America may perhaps indirectly be gauged by the statistics of persons remarrying each year and of those divorcing during the same period, and also of the widows and widowers; because from these statistics we can measure the extent to which the desire for marriage with a third person is the real motive for divorce. Such statistics are not available for all the advanced communities. But a general idea about the matter may be formed from the facts stated in the following two lines. In Connecticut the number of persons remarrying each year is about one-third the total number of persons divorcing, "which is probably a rate not widely different from that of widows and widowers of the same age." And the figures for Switzerland, Holland, and some of the German cities, notably Berlin, indicate that the proportion of the divorced who remarry speedily is about the same as that of widows and widowers. That applications for divorce are not commonly inspired by fantastic or ill-considered grounds is evident from the fact that in the United States between 1887 and 1906 about 78 p. c. of divorces granted by the Courts were due to the three causes—desertion, adultery and cruelty. The other familiar causes of divorce are imprisonment, habitual drunkenness and neglect to provide. A noted American student of sociology has laid great emphasis on another circumstance, which is not at all a familiar one—because for obvious reasons it is not mentioned before the courts—but nevertheless the most serious question that we are called upon to consider in this connection, viz., hideous diseases of the husbands. It is this circumstance that has recently led to the enactment of a most important piece of social legislation in the United States, where a local legislature has passed a law that every citizen shall submit himself to a medical examination before contracting marriage. The American sociologist just referred to believes that frequency of divorce in the advanced sections of the civilized world, which is being re-

garded by many social thinkers and statesmen as a symptom of a possible social anarchy, is but an indication of a new process of socialization which is going on in the Western world and under which marriage is tending to be a contract on the footing of perfect equality between the two sexes and yet the tie of union is being progressively strengthened. As Westermarck has shown—

"On the whole, progress in civilization has tended to make marriage more durable." "The faint hearted cry has come to us that everything is coming to an end. It is not so; on the contrary everything is about to be renewed. From the most distant stone-age the history of humanity has only been a long series of regenerations. For from mourning when the world seems to be entering a period of fresh life, let us rather rejoice."

Altogether it may be said that the institution of divorce in the Western world has not proved to be a social injury; on the contrary, it has afforded relief to thousands of miserable unions, and by letting free the parties to such unions it has added to the sum total of their individual happiness, has helped the development of their personalities as hopeful, confident and vigorous social units and has thus indirectly fostered the growth of harmonious and progressive social structure.

It is for the reasons set forth in the previous paragraph, that in the West the right of divorce has been granted not only to the husband but to the wife. It is not to be assumed however, that throughout the West marriage is a contract on the footing of perfect equality between the sexes. Among the European countries where absolute divorce is permitted, the position of the wife in England is still inferior to that of the husband, for in that country the husband must be accused of one or other of several offences besides adultery. In Italy, Spain and Portugal, a judicial separation may always be decreed on the ground of the adultery of the wife, but in the case of the husband other aggravating circumstances are necessary.

"But there is a growing opinion that, where it (marriage) is not (yet a contract on the footing of perfect equality between the sexes), it ought to be so. Again, when both husband and wife desire to separate, it seems to many enlightened minds that the state has no right to prevent them from dissolving the marriage contract, provided the children are properly cared for, and that for the children also, it is better to have the supervision of one parent only than of two who cannot agree.

The Hindu law has given full right of divorce to the husband but has denied the right entirely to the wife. Apart from the question of the theoretical injustice of the situation, we have to consider whether there is any practical necessity for granting the right to the wife. We have to ask: how many cases of miserable unions are to be found in the Hindu society to which divorce would come as a great relief, how many cases of cruelty are occurring every day in the Hindu families, how many husbands have ruined beautiful homes by habitual drunkenness and how many unfortunate wives are forced to submit to the cruelty and humiliation of living with husbands who are suffering from hideous diseases. These questions do not admit of precise answers, because social statistics dealing with all these facts are not available, but no careful observer can fail to obtain a satisfactory answer in a general way. In this connection the evidence of one of the gifted women of modern India illustrating the position of women in the Hindu society may profitably be quoted. A near relative of that lady had been given in marriage in her childhood in a boy whose parents agreed to let him stay

* Pandita Ramabai in *The High Caste Hindu Women*, pp. 389.

and be educated with her in her own home. But after the marriage had been concluded they failed to act according to the agreement. They boy was taken to the home of his parents and grew up to be a worthless dunce, while his wife through the care of her father developed into a bright young lady and well accomplished. Thirteen years later, the young man came to claim his wife, but the parents had no heart to give their beloved daughter to that beggar; nor was the wife willing to go with him, since he was perfectly a stranger to her. Some orthodox people of the community who believed that a wife should follow her husband even though he be a worthless man collected funds and enabled him to sue her and her parents in the Court of Justice. The case was decided in favour of the husband according to the Hindu Law, and the wife had to go with him. Another illustration is the case of Rukhmabai, which profoundly agitated Hindu society. That lady was brought up under the living care of her father and learned from him how to defend herself against the assaults of social and religious bigotries. But after her father's death her husband brought a suit against her in the Court of Bombay. The young lady declined to go with the man and defended herself on the ground that the marriage had been concluded without her consent and as such could not be legally valid. Mr. Justice Pinhey, who tried the case in the first instance, gave his decision in favour of the lady. This decision aroused orthodox hostility all over India and vast sums were collected to enable the husband to appeal against the verdict of Justice Pinhey. The Chief Justice sent back the case to the lower court for retrial on its merits as judged by the Hindu Law, and the husband won. The lady was commanded not only to go to live with the man but was also obliged to pay the cost of the dispute. This could happen because marriage in the modern Hindu society is governed by "laws enacted in barbaric times, four thousand years ago," and Hindu orthodoxy does not realise that a law may require modification or even repeal in view of the advancement of civilization and the growth of enlightened ideas.

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Raj Ratna Sheth Maganbhai P. Haribhakti Nagar Sheth, Baroda.

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B. S. TURKHUD,

Hon. Secretary,

POST No. 4, GIRGAON,

BOMBAY.

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII.

BOMBAY—SUNDAY, MAY 26, 1912.

No. 39.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

Many of our readers will probably think that the controversy raised by Mr. Bhajekar's speech in opposition to Mr. Padhye's resolution advocating a law to enable free intermarriage among Hindus irrespective of caste, has rather taken an academical line in some of the letters printed in these columns. Mr. Bhajekar whose letter we print today, does not help to bring it back to practical politics. It may assist in making the position clear if we start with the point really at issue. The discussion on Mr. Basu's defunct Bill disclosed the fact that, while there was an influential section of Hindu opinion which was opposed to the idea of civil marriage embracing all races and creeds, it was strongly in favour of a law validating marriages among all Hindu castes. The Aryan Brotherhood of Bombay even drew up a Bill on these lines and sent it up to Government. Mr. Padhye's resolution was on the lines of the Aryan Brotherhood's draft Bill. It is an expression of the growing sentiment among Hindus in all parts of the country in favour of the promotion of solidarity among all those who own the Hindu name. It is necessary to remember that Mr. Bhajekar's speech which has given rise to the present controversy, was made in opposition to this proposition and had nothing to do with Mr. Basu's Bill. Both M. Padhye and Mr. Bhajekar were Brothers-in-arms in the local campaign against Mr. Basu's Bill. But their coalition was temporary and patched up. The differences between them are deeper than the agreements. Mr. Padhye is for giving absolute freedom of intermarriage among Hindus irrespective of caste or sect.

Mr. Bhajekar is against intermarriage except among members of what he calls sub-castes. It is in justification of his opposition that he has written the letter which we print today. If we may venture to point out one defect in his argument it is that speculation as to the merits of mixed marriages among Europeans and Negroes are irrelevant to the discussion on hand. Mr. Padhye does not propose to pass a law to place any inducement or encouragement before Hindus to marry outside their own castes. His position is that there is a growing sentiment in favour of Hindu solidarity and that intermarriages between different castes should be capable of being validly celebrated in deference to that sentiment. That is to say, if a Hindu of one caste wishes to marry a Hindu of another caste, he should not be prevented from doing so by the absence of a valid form of celebrating his marriage. In other words, Mr. Padhye is for liberty of conscience to the extent of intermarriages among Hindus. Mr. Bhajekar is so taken up with his biological theories that he wishes to have them enforced on his fellowmen at the point of the bayonet. We poor Hindus, may

not have a voice in arranging our marriages even. Mr. Bhajekar tells us that our progeny would deteriorate in number and character if we married beyond the limits he assigns, and we have but to hear and obey. Some of us may not agree with Mr. Bhajekar's classification, which is not the same as Manu's, of main castes and sub-castes. Manu said there were four main castes, Mr. Bhajekar has increased them to seven or eight. It is doubtful, to say the least, whether the Courts who will have ultimately to decide, will accept Manu or Bhajekar on the division of main castes and sub-castes. The other day, there was an intermarriage between a Saraswat gentleman and a Kayastha lady. Nobody believes that the question whether they belong to the same main caste or not, is of the slightest consequence, Mr. Bhajekar, of course, always excepted. Mr. Bhajekar wants an 'Avatar' to put down caste. But we are all 'Avatars', apparently, for putting down other social evils. The day of 'Avatars' has passed, and that kind of help is no longer available to men.

I say that, as the babe you feed awhile,
Becomes a boy and fit to feed himself,
So, minds at first must be spoon-fed with truth:
When they can eat, babe's nurture is withdrawn,
I fed the babe whether it would or no:
I bid the boy or feed himself or starve.

Mr. K. Ranga Rao, the well-known and devoted worker on behalf of the Depressed Classes in Mangalore, has given practical expression to his convictions in favour of inter-marriages among different castes of Hindus by the forthcoming marriage of his daughter, Miss Radha Bai with Mr. Paramsiva Subbarayan, zemindar of Kumaramangalam. The young lady is an undergraduate of the Madras University. Mr. Ranga Rao's career reflects the greatest credit on the members of the Mangalore Brahmo Samaj of which he is one of the most distinguished members.

In his Judgment on a recent important case which involved a conflict between the civil and ecclesiastical law relating to marriage in Canada, the Judge said: "Marriage owes its institution to nature, its perfection to law, its holiness to religion. What essentially constitutes marriage is the consent of man and woman to unite together for common life: that is not only the basis of the contract, but it is the contract itself. The sacrament gives it solemnity, the civil function gives it publicity, authenticity and civil effect. The good faith of the partners, the public possession of the office (held by the clergyman who marry them), and the sanction of the Crown (given in the licence to marry) prevent such a contract from being taxed with invalidity."

We are glad to learn from the *Indian Mirror* that our Behar friends are already busy preparing for the

next National Social Conference to be held at Ban-
kapore. Our contemporary says that it has been
decided to approach Dr. Ganga Nath Jha of Alla-
habad, "the great Sanskritist who combines perfect
toleration and liberality of views with his vast
erudition, to take the lead in connection with the
social reform movement as represented by the Con-
ference. Dr. Jha is a savant of Western repute,
who is fully worthy of his Western culture by his
breadth of view and the total elimination of all
narrowness and bigotry and conservatism from his
scholarly mind." The Chairman of the Reception
Committee of the Social Conference has been wor-
thily found in the Hon'ble Mr. S. Sinha, who is the
pioneer of sea-voyage among the Kayesthas, and
the leader of social reform among his community.

Mr. N. M. Pajnikar, Superintendent, Yeránda Re-
formatory, concludes his last annual report with a
reference to Mrs. Ramabai Ranade's interest in the
inmates. She gave them a feast costing Rs. 70 on
the 25th February in commemoration of the anniver-
sary of the late Mr. Justice M. G. Ranade. Such kind-
ly consideration for the unfortunate, is well worthy
of imitation.

A correspondent writes to a contemporary: "The
Presidential Address at the S. N. D. P. Yogam—and
it was a conference of untouchables, I use the word
without the remotest idea of offending susceptibili-
ties—was on a different line to that of Mr. Sadasiva
Aiyar's, and if I may say it, more practical in every
way. In congratulating his community on having
secured equality of opportunity from the Travancore
Government in regard to admission to the Public
Service—in the removal of disabilities in respect of
admission to public schools and to representation at
the Sri Mnlam Assembly.—Mr. C. Krishnan exhorted
his hearers to live a simple life to be frugal, to edu-
cate themselves to labour for the right, to eschew
evil customs, to avoid vain and useless expenditure
and to be thrifty, honest and loyal. Mr. Krishnan
also made a quotation taken from a rescript from
the Emperor of Japan after the Russo-Japan war:—
"We desire that all classes of people should act in
union, be faithful to their callings, be frugal in their
domestic management, be submissive to the dictates
of conscience and the calls of duty; and be frank
and sincere in their manners. To maintain simpli-
city and avoid ostentation, and insure themselves to
arduous trials eschewing all indulgences. By the
scrupulous observance of these unwearied exertions,
the growing prosperity of the Empire will be as-
sured."

Mr. G. A. Natesan is to be congratulated on the
pluck and public spirit which he showed in bringing
forward his resolution against members of the
Municipality recommending their own relatives for
appointments in the Municipal service. The resolu-
tion was thrown out by a large majority, which was
the worst thing that Mr. Natesan's opponents could
have done from the point of view of the dignity of
the Corporation. As it is the Madras Corporation
has solemnly negatived by a large majority a
resolution which declared that on principle and
in the interests of efficient administration no coun-
cillor ought to make recommendations especially of
his own relations in the matter of appointments,
and this in the face of the following letter which
Mr. Natesan produced before the Corporation
written by a member to an Executive officer of the
Municipality. "My Dear—Bearer S. Rangasami
Aiyengar is my nephew. He has passed the Matricu-
lation Examination but failed in the F. A. He was
till lately working under the Manager on some
acting appointment. The Manager speaks very well
of his work as also Mr. Nicholas. Kindly find him

some appointment under you on Rs. 25 or there-
abouts. He will give you immense satisfaction. I
wrote to Mr. Moore. It is on that he got the acting
appointment. I doubt not you will do your best for
him. I will not take any excuse in this matter. There
is sure to be some vacancy or other."

It is nonsensical to say that a recommendation
of this kind does not hamper the administra-
tion in making the best choice of men for a
post, and even if did not, the fact remains that
men who have no relatives among the Council-
lors are handicapped by this practice in getting
a place however well qualified they may be for
it. Mr. Natesan quoted other letters also in sup-
port of his proposition but this was the worst of
the lot. It may be, as the President said, that the
Executive felt no difficulty in choosing their
own men on account of these recommendatory
letters but that only shows how cheap recommen-
dations given by some Councillors have become.
In any case, the Madras Corporation would have
better consulted its dignity if it had passed Mr.
Natesan's proposition with, if necessary, a rider to
the effect that nothing had been done hitherto which
could be construed into a violation of the principle.
As it is Mr. Natesan has all the honours of the discus-
sion, while his adversaries have quite needlessly,
perhaps, made themselves out to be opposed to the
very principle, an obviously important one, of
keeping out nepotism from Municipal appointments.
All the same, it will be a long time before another
Councillor indites such a letter as that reproduced
above, to the Municipal Executive who in their
heart of hearts are, no doubt, grateful to Mr.
Natesan for protecting them from the pestering
attentions of some Councillors.

We can not help being reminded of the line
"Methinks my lady doth protest too much," when we
read of Mahomedan meetings passing resolutions ex-
pressing indignation at Mr. Montague's recent state-
ment in the House of Commons that the Mahomedans
of India are not a homogeneous community. Some
two years ago when the question of special electo-
rates was under consideration, the Moslem Leaguers
pelted Government here and in England with peti-
tions which, among other things, enlarged on the
divisions of the Hindu community, but nobody
thought it worth while to hold meetings to protest
against such statements. We, indeed, printed
extracts from the Census reports showing that the
Mahomedans were quite as much divided as the
Hindus and that they had even their depressed classes
in East Bengal. To assert, as does the Burma
Provincial Moslem League, that Mr. Montague's
remarks are an attack on their unity which is based
on religion, political rights, and social homogeneity,
is the veriest balderdash. As for the homogeneity
of religion, we have only to look at the sects of Maho-
medans whose differences are sometimes of a very
acute character and find vent occasionally otherwise
than in peaceful polemics. As for political rights, they
are the gift of Government and have nothing to do
with the structure of the community. And where
is the social homogeneity, spoken of by the Burma
League, among the Khojas and the Borahs and the
Moplahs and the Labbais and the numerous other
castes of Mahomedans in India? Our Mahomedan
countrymen presumed too much on the temporary
anxieties of the men in authority during recent
years and now they should not grumble if they find
themselves hoist on their own petard.

A Press Note issued last week announces that
Karachi has been declared a pilgrim port for Maho-
medans proceeding to Mecca, and arrangements are
being pushed forward so as to have them ready by
next August when the pilgrimage season begins.

CONTENTS.

Editorial Notes.	Hindu Widows' Home Association, Poona.
The Madras Social Conference.	Unconscious Genius.
Mr. Seshagiri Iyer on Woman Suffragists.	Indian Music in Europe.
Castes and Races.	Lady Graduates in Bengal.
	The XIV Madras Provincial Social Conference.

THE INDIAN SOCIAL REFORMER.

BOMBAY, MAY 26th, 1912.

THE MADRAS SOCIAL CONFERENCE.

The only element of satisfaction in respect of the last Madras Social Conference, is that there was at all a Social Conference held in connection with the Political Conference and that it had not been altogether dropped. That shows that the promoters had a feeling that there are social evils affecting injuriously the Hindu community of the Presidency and that something should be done to set them right. This, no doubt, is better than the attitude of the *Amrita Bazar Patrika* which absolutely refuses to see anything wrong with our social life, but it is something less than what we are entitled to expect in the twentieth century in one of the oldest and, so far as University degrees go, most educated districts in the Madras Presidency. Anything more milk-and-watery than the address of the Chairman of the Reception Committee of the Social Conference, it has seldom been our fortune to come across. We have no desire to rake up old controversies, and our appreciation of the late Dewan Bahadur Raghoonath Rao's great qualities is no longer tinged with the memory of his shortcomings. But when Mr. A. S. Balasubrahmany Iyer, the Chairman of the Reception Committee, said that the Dewan Bahadur had retired from the social reform movement because it gave up the Shastras as the basic sanction of the movement, he was clearly speaking on second-hand information. In the first place, we do not know that the Dewan Bahadur at any time actually retired from the social reform movement. In the next place, there was never a time during the last twenty years when there were not a number of social reformers who pinned their faith to the Shastric method. The Arya Samaj as a whole is devoted to this method, as everybody knows. The late Dewan Bahadur was not the man to retire from any movement because the majority was against him, and even if he was such a man, there was no need for him to retire as there has always been a sufficiently large body of opinion to which he could have looked for support and sympathy.

What Mr. Iyer was thinking of was, probably, the split between the Dewan Bahadur and some younger men who had till its occurrence been content to belong to the Widow Marriage Association which the Dewan Bahadur had been running in Madras for many years. It originated not in any dispute about the basis of social reform, but in a difference of opinion as to the obligation resting on the advocates of social reform to give practical effect to his sympathies. Dewan Bahadur Raghoonath Rao,

as is well-known, was a life-long advocate of the Shastric character of widow remarriage, but it had been noticed that he had abstained all along from dining with remarried parties. It was felt by several of the younger men that this was the cause of much scoffing among opponents of social, and especially the widow remarriage, reform, who often pointed to the Dewan Bahadur's platonic attitude as a measure of the vitality of the movement. There occurred at about this time a remarriage, both the parties to which were Brahmins of unimpeachable orthodoxy, under the auspices of the Dewan Bahadur's own Association. This was deemed by the persons who were bent on practical action, a fitting opportunity to test the Dewan Bahadur's sympathy. A letter was sent to the Dewan Bahadur as President of the Widow Marriage Association, calling upon him to give a public dinner (only for Brahmins) under the auspices of that body to the remarried couple. The Dewan Bahadur complied but he himself failed to sit at the dinner, coming at its close having finished his meals at his own house. The dissenters thereupon started a separate Association of their own which threw the Dewan Bahadur's Association into the shade in a very short time. This is what actually happened and unless Shastric reform means, leading parties to take a decisive step and afterwards leaving them in the lurch, Mr. Balasubrahmany Iyer had no right to say that the Dewan Bahadur's so-called withdrawal was due to the social reform movement having given up the Shastras as the basic sanction of the movement. Nobody has a monopoly of the social reform movement and no one can prevent a man from advocating social or any other reform on the Shastric or any other basis. It is in fact the great merit of the movement that it lends itself to advocacy from all points of view unlike orthodoxy which can be defended only on the basis of sentiment owing to the patent defects of its consequences.

"The extent to which an individual may be expected to act in matters of social reform," said Mr. Iyer, "can be determined only by his mental and moral and last but by no means the least, his material-resources, to stand the opinion, the odium, ostracism of his own people and the society in which he lives." It is amusing to see Mr. Iyer speaking of a man's mental and moral resources as something apart from the man himself in the same way as his material resources. If a man has not the mental and moral resources to do what he thinks is right and Shastric, we wonder how much of the man is left in him. With due deference to the Chairman of the Reception Committee of the Kumbhakonam Social Conference, we venture to think that the people of India are not devoid of mental and moral resources and the best proof of it is that, in spite of the Shastric reformers, an increasing number of men and women are daily applying their reason and their humanity and their patriotism to the affairs of society. As for material resources, does Mr. Iyer really mean to assert that the social customs of the Brahmins of South India make for the conservation of material resources? It is not the fact that, in order to carry out

the customary irrational marriages, the father of daughters has to ruin himself pecuniarily not to speak of the humiliation and the loss of self-respect incidental to husband-hunting? We can assure Mr. Iyer that, from the point of view of material resources on which he laid so much stress, the facts disclose that orthodoxy is a more intolerant and exacting master than enlightened social reform. Even if it were otherwise, one would, we fancy, much rather spend his money in a way which gives him the moral satisfaction of having acted up to his convictions than in a way which, without abating nothing of monetary demands, induces in him the miserable consciousness that he is a coward and an imbecile. There is no argument which is palpably more extravagant and, indeed, at variance with fact than that social reform is more costly than orthodoxy. We wonder Mr. Iyer ventured to make such a statement in Kumbhakonam where orthodoxy wastes more in a day than social reform in a whole year.

MR. SESHAGIRI IYER ON WOMAN SUFFRAGISTS.

THE EDITOR, *The Indian Social Reformer.*

SIR,

I feel quite grateful to you for doing something in this week's "*Indian Social Reformer*" which I had hitherto felt I ought to do, that is, to protest against Mr. Seshagiri Iyer's contemptuous references to woman's education in the West and the woman's movement. He has shown an unexpected and lamentable lack of knowledge of the subject, and has displayed a regrettable exaggeration of language in approaching it. Such expressions from a Social Conference platform do harm to the speaker, to the cause he espouses, and to the whole Conference. Mr. Seshagiri Iyer will, I am sure, agree that if every movement were judged by the excesses of its extreme supporters, none would stand uncondemned.

Since I have been in India, few things have troubled me more than the foolish sneering way most English-speaking men talk of a movement they never seem to wish to understand—a movement that goes very near to the heart of social organisation and human progress, and that, as you rightly urge, has enlisted the sympathies and active energies of some of the foremost women of the age. They talk of female education, but they do not really mean education that will help women to independent thought or action, but such as will make them better adapted to what men, with their limited masculine views, thinks good for them. But life is female as well as male, and its complete expression can only result from the independent interaction of both male and female impulses.

Mr. Seshagiri Iyer is known to be one of those public men who have declared their highest admiration for the courage and fortitude displayed by the Transvaal Indians during the recent Passive Resistance struggle. He will, I am sure, be agreeably surprised to learn that their capacity for suffering was, in no small degree, inspired and enhanced by the splendid example of the English suffragists.

Yours sincerely,

Matheran, May 20th, 1912.

MILLIE G. POLAK.

CASTES AND RACES.

To THE EDITOR, *The Indian Social Reformer.*

SIR,

I regret, owing to changes of residence, I got my papers from Bombay too late to reply to Mr. R. G. Pradhan.

If Mr. Pradhan wants to know my exact stand as regards the question of caste, I shall send him my pamphlet against Mr. Basu's Bill, where I have stated my arguments. If his language, *viz.*, it is difficult for him to know my exact position as regards caste, is only a polite way of saying that my position is irrational, all I can say is, he is welcome to his opinions.

But I don't think there was absolutely any warrant for his asserting that I seem to think that, 'Bhils, Kolis, etc., are beyond the pale of civilised existence' or that that they are incapable of attaining to higher intellectual and moral level of life.' I shall be ashamed of any man holding such views, nor have I ever asserted that 'the great and good' Americans are to be followed in everything or that they are infallible. Much less have I ever hinted that Bhils and Kolis, etc., shall be lynched' as Southern Americans sometimes in cases of assaults on white women do. My poor countrymen Bhils, Kolis have never been guilty of such crimes. I equally regret that Mr. Pradhan should think that I hold that intermarriages between whites and blacks 'must necessarily result in racial deteriorations'. His citing the example of Booker Washington is therefore entirely pointless.

The sole ground on which Mr. Pradhan and some others have built their castles is my statement of the fact that in U. S. A. whites and blacks were not allowed to marry. The audience gave me no chance of proceeding to develop my argument from that fact. I am not sure, if Mr. Pradhan admits this fact, for he throws a sort of doubt by stating that 'it may be that some American States want to prohibit by law marriages between whites and negroes.' This is surely not a clear admission of the truth of my statement. I am not sure if Mr. Pradhan is not the very gentleman who was sent to Europe by the Maharaja of Baroda to study social and religious questions and who spoke at the Universal Races Congress in England. If he has doubts of the truth of my statement, he will find mention made of this fact by Mr. J. E. Milholland (U. S. A.) in his speech at the Congress. He has stated that in the United States, they had had drastic legislation against these marriages for 250 years. It is in South Africa also, we find such prohibition. Mr. Thomas Searle (South Africa) stated there was a law there making marriages between the whites and coloured people illegal. An American lady now in India also stated to me this fact and I find an allusion to it, even in the census of 1901. A Gujerathi gentleman from the Transvaal told me that in Transvaal, it was even a criminal offence for a black to cohabit with a white prostitute! Unless Mr. Pradhan or anybody else gives any reliable contradiction to this prohibition of marriages between whites and blacks in U. S. A. and South Africa, I shall take the prohibition as a fact. I shall take the liberty of completing my argument from the fact. Mr. Pradhan characterises the Americans as a 'great and good' people. Mr. Pradhan cannot be ignorant of the war between the North and South for the freedom of the slave. Names of Garrison, Lincoln are too well known for their passionate advocacy of the emancipation of the slave. But the law of prohibition of these mixed marriages stood on the statute book. Were there a million Brahmins of the orthodox type' among those who came in the way of the glorious North who shed their blood for the slave, but who did not get rid of this law prohibiting intermarriages between

Christian blacks and whites? Was unity of the North and South, of blacks and whites, less dear to those great souls, than 'the unification of all Hindus into one homogeneous community' is to Mr. Pradhan? I wished to say in the public meeting that the Northern Americans of those days, the pride of the human race, must have had substantial reasons or honest doubts for not abrogating the mixed—marriage prohibition law. It may be that the restriction law still continues. The beliefs of those past or present Americans for continuing such a legislation may be wrong and Mr. R. G. Pradhan, or his Guru Mr. Finot in the right. Last year's Universal Races Congress, which was patronised by 50 countries, 85 Presidents of Parliaments and the leading Anthropologists and Sociologists and which had practically every important scientific association in London entitled to speak with authority on the subject of race-contact represented on the executive of that important Congress, was certainly not so clear and emphatic as Mr. Pradhan on the question of miscegenation. Principal Seal of India who cannot be accused of excessive Brahmin orthodoxy said 'crosses of mixed stocks beyond certain limits led to degeneration. Miscegenation would have to be further studied by biometric methods before definite principles could be laid down'. Prof. Fuich, U. S. A., who was for mixed marriages admitted that it *had been believed by many scientists* that there was a decline of fertility through successive generations and a tendency to disappearance. The two main problems discussed before the Congress on this question were as regards the fertility and character of the offspring of mixed marriages. Professor Tonnies (Germany) stated that the previous day's Conference of anthropologists had decided that the question was too complex a one and was rather sociological than anthropological. Professor Tonnies stated that the evidence did not yet justify any definite conclusion 'only the rigorous application of a statistical empirical method could settle a question like this and at present we were far from possessing adequate knowledge in this respect.' Mr. Pradhan will find a good coadjutor in Mr. Henry Downing (England) who quoted Sir Henry Johnston as saying that 'almost every person in (England) had negro blood'! The Universal Races Congress however did not accept these extreme statements and a resolution at the Congress business meeting was passed urging the President and others to send memorials to various Governments including that of India, to study impartially and on a broad basis the physical and social effects of race-blending and the causes which promote or hinder it, to request Governments to compile statistics on the subject, and to discourage hasty and crude generalizations on the subject.

I hope, Mr. Pradhan does not think this conclusion of such an important Congress, as the result of 'overweening pride of race or caste.' I understand that an international Eugenics Conference is soon going to be held. Let us watch and study. We ought to decline to experiment on society, until at least we have clear evidence that the change will be for good. Mr. Pradhan wants to know why the question of fusion of castes 'should be looked at from this narrow point of view.' I don't understand what he means by calling this question of unifying all persons falling under the word union and comprising negroidal, Mongolian and Aryan types into one community as a narrow one. If the question of race-blending is answered by the reply that such marriages are not fertile and lower the intellectual and moral standards of the progeny, the question cannot be called a narrow one. But Mr. Pradhan says, admitting that certain classes of Hindus are racially different from other Hindus, why should these other Hindus of the same race be not allowed to fuse into one single community. My reply to this is, first, this was not the question before the Social Conference and there was therefore no occasion to reply

to it. The proposition was of a wholesale character, of unifying all Hindus and not of unifying parts and I give the wording of the main object of the resolution, 'the attainment of the ideal of unifying all Hindus into one homogeneous community.'

Mr. Pradhan like many others falls back on the belaboured point of individual freedom. But freedom was never an unconditioned principle. The exercise of such a freedom, not allowed by Hindu law as regards main castes will only divide Hindu society still further. The Parbhu or the Brahmin who marries a Maratha girl is sure to be outcasted by Brahmins, Parbhus and Marathas, and such unions will only add to our divisions. With the best intention of abolishing caste, their action will result in increase of castes; I say nothing of the individual misery to such couples and their progeny, if any, by previous permitted marriages. Freedom of religion implies that every religion is free to regulate and order its own social arrangements for its own adherents, provided this is consistent with general peace and freedom to other religions to frame its own social arrangements. Hindu religion and Hindu law prohibit at present any adherent of the main caste to marry any other adherent of another main caste. Anybody who wants to rebel against this system must go out of Hindu society. If it is said that caste is not a necessary part of Hindu religion, the reply is, let such people create a majority of opinion amongst Hindus and Government will be prepared to legislate in their favour. Government is quite right in saying that except in extreme cases, where questions of elementary morality, crime and humanity were involved, it would not interfere by legislation. Widow Marriage Act, Sati Act, etc., were cited as examples of such extreme cases. I am not aware of any appreciable number of Hindus, being in their faith and doing their devotional exercises who are pining to marry into families of other main castes. It is almost solely such Hindus who think that intermarriage between all Hindus will considerably strengthen Hindu unity and who have hardly any genuine faith in Hindu religion that are loud in calling for such legislation. I don't propose to reply to this alluring specious argument of nationality for Mr. Pradhan has not based his criticism of my view on that ground. I am afraid I am repeating some of my arguments in my pamphlet. I hasten to close this long letter by repeating, there are only seven or eight main castes amongst 20 crores of Hindus which are prohibited by law from interfering. Subcastes of all these seven or eight main castes can validly intermarry even under present Hindu law. Even Mr. Mudholkar in his speech in the Council practically admits this, to say nothing of a large number of eminent Basnites who also admit this fact. It is easy, when passions are roused, for some to be doubtful of the validity of subcaste marriages. But not one of the Hindu Judges who presided often at social conferences before Basu's Bill ever expressed their doubts of the validity of subcaste marriages. Why did not Mr. Basu do, as devout straight Keshab Chandra Sen did, when the Act of 1872 was passed? Mr. Cowies, the highest legal adviser was consulted by him and when his decision was against the validity of Brahma marriages, the Act was secured. It would have been easy to induce Government to seek the opinions of all the Hindu Judges of all the High Courts in the land, on the question of validity of subcaste marriages if that were necessary. I have given my reasons in my pamphlet for holding that subcaste marriages are valid. Use all subcastes and at least introduce free interdinning on a vegetarian diet amongst all castes. Such a fusion and free interdinning will leave only 7 or 8 non-intermarrying castes. This is practical

abolition of caste consistent with Hindu law and present religious beliefs though not yet a part of Hindu practices. There is no doubt that caste is an evil, but until all Hindus are raised to the same high standards, ideals, discipline and moral laws, freedom to intermarry between main castes will be worse than the disease. The divorce customs, the recognition of illegitimate sons as heirs, the absence of regular devotional practices, polyandry and polygamy recognised in some Hindu castes are serious hindrances for the unification of all Hindu castes, in the path of all who prize religious devotion and the high moral standards of Hindu saints. Until a caste-hating Hindu great saint or Avatara comes on earth, the problem of destroying caste without destroying its high religious moral standards appears to me impossible of solution.

B. N. BHAIKAR.

HINDU WIDOWS' HOME ASSOCIATION, POONA.

BI-MONTHLY REPORT—MARCH AND APRIL 1912.

Mrs. Parvatibai's work at Gwalior was successful. The Royal Family showed great sympathy and the Durbar gave a contribution of Rs. 800. Mr. Phadke's work in Berar was also successful.

2. The terminal examination was held in the second fortnight of April and the school is now closed for a month. It will re-open on 1st June.

3. Principal donations during the two months are as follows:—Rs. 250 from Mr. S. N. Pandit of Rajkot, Rs. 216 from the Poona Branch of the N. I. Association, Rs. 125 from the London N. I. Association, and Rs. 100 each from Mr. D. V. Belvi of Belgaum and Mr. K. B. Dhadphale of Akhij.

4. There were 150 visitors during the month 81 of them being ladies, 108 gentlemen and 16 advanced students. Of these 68 came from Poona, 28 from the Deccan, 17 from Bombay, 16 from Central India, 9 from S. M. States, 8 from Konkan, 6 from Berar, 5 from Nizam's Dominions, 2 each from Gujrat, Central Provinces and South Africa, and one each from Mysore State and Punjab.

5. The Mahila Sabha of Mangalore gave an entertainment and sent Rs. 70 to the Home, being the net proceeds of the entertainment. It was very kind of Mangalore ladies to conceive and execute this idea.

6. The total number of subscribers during the two months was 980 and their subscriptions amounted to Rs. 2,668.

Hingne Budrak,
Poona City,
17th May 1912.

D. K. KARVE,
KASHIRAI DEVDHAR,
Secretaries.

UNCONSCIOUS GENIUS.

A moving story from Paris was recorded recently. An obscure instrumentalist, who had for twenty years been playing in inconspicuous orchestras, had written music at intervals which he was too humble or too timid to show to anyone else. At length, driven by poverty, he asked a great musician for some copying work to do to enable him to buy bread for his wife and child. He submitted some of his own work as a sample of his writing. This music, hidden for thirty years, turns out to be so wonderful that when it was produced in public it carried the audience by storm; and melted many to tears. The composer sat there too, and it was afterwards discovered that he was so poor that he had eaten nothing that day. The story is both pathetic and mighty in its suggestion. As we think of it we are haunted by the words: "When saw we Thee as hungered and fed Thee?"—the charming unconsciousness of those who do deeds great enough to set the angels singing! *The Christian Patriot.*

INDIAN MUSIC IN EUROPE.

A Correspondent writes in the Pioneer:—

It is significant that at a time when many of the best European artists have begun to take a lively interest in aspects of Indian art which have long been ignored in the West, Indian music should also be taken into serious consideration as a fine art and claim at least one European exponent capable of winning the ear of that inner circle of critical opinion which rules the British musical world. Much has been written about the fatal influence of Europe upon all forms of art in the East, and it is a fact that extremely few Anglo-Indians, even among educationists, have penetrated the esoteric mind of India in any of its æsthetic aspects; to find people who have climbed to the crater of Vesuvius one must not go to Naples. It seems, nevertheless, to be true that just as European scholarship impressed by oriental studies has given a tremendous impetus to vernacular literature, so the regeneration of art and of music is coming to India via Europe.

For many years past there has been an undercurrent of ideas which has imperceptibly prepared the British musical public for the appreciation of Indian music. Miss Margaret Glyn in her very remarkable book, the *Analysis of the Evolution of Musical Form*, has dwelt on the essential unity which underlies the music of East and West. It will not fail to impress the Indian student that the theory of music which this writer puts forward is practically identical with that propounded by Hindu philosophy; and it is of no small significance for India that an European expert of such authority should be willing to accept Indian music as an art comparable with that of the West. Then the extraordinary success of the new methods of musical training based upon the scientific principles laid down by Miss Glyn and introduced into the London Academy of Music by its eminent Principal Dr. T. H. Yorke Trotter, one of the ablest of European educationists, has set the orthodox professor of the old school a-thinking, and evoked unfeigned admiration from the most distinguished musical experts, trained in the old academic methods, to whom it has been a revelation to hear juvenile pupils of the Academy—not infant prodigies, but classes of average boys and girls—analyse without hesitation chords chosen at random from such complex composers as Brahms or Debussy, which mature musicians would often have to consider more than once. Dr. Yorke Trotter himself was not at first conscious that the intuitive and subjective, or, as he calls it, the rhythmic system of musical training, which has produced such results is really an adaptation of Indian principles often misunderstood by Indians themselves, to Western teaching. For though modern Indian music is generally so overgrown with debased traditional formularies that it can only be rightly appreciated by the few who are capable of discriminating between the modern pedantic accretion and the vital creative impulse which lies beneath it, the principle at the root of all Indian musical and artistic tuition is that of making the musical and artistic consciousness the means of forming the technical powers of the pupil—the reverse of the academic system of modern Europe which regards technique as an end in itself which must be attained before true musical and artistic expression are possible.

But before Indian music could be presented to European critics as something more than an abstract theory, or as a curiosity by study in musical archaeology, it was necessary for it to find a living interpreter with better musicianship than the enthusiastic Anglo-Indian amateur, with more discrimination than the ordinary Indian musician who, whether professional or amateur, is too apt to insist upon corrupt modern conventions—such as an exaggerated and prolonged nasal

intonation in singing—as fundamental to his art, and with wider views of musical art in general than the modern Indian theorist generally possesses. In a word, it was necessary to find a real artist who would interpret Indian music to the West as a living art. The circumstances in which one of the most brilliant of London violinists, Miss Maud MacCarthy (now Mrs. William Mann), who about seven years ago took the town by storm and was acclaimed by competent critics as the legitimate successor of Joachim, then suddenly retired from the concert platform after a triumphant tour of the United States, would seem almost tragic were it not that she now seems destined to earn a more lasting fame as a creator of new forms of musical expression, and as an incomparable exponent of Indian music, than she could ever have gained as one of the finest interpreters of Bach, Beethoven and Brahms. Not that such a subtle and intimate revelation of the Eastern consciousness as Indian music conveys could ever be made to appeal to ordinary Western audiences, even by Mrs. Mann's intuitive genius and wonderful mastery of technical difficulties in the same way as the great European composers. Neither is it in the least desirable that Western art should be orientalised any more than Eastern art should be Westernised. But at the same time if the impact of Western ideas may be expected ultimately to give a new impetus to all aspects of Eastern art, it is equally probable that Eastern ideas will help to bring new inspiration into the arts of the West. Both in the East and West the arts are now in state of transition, and the interchange of ideas brought about by the breaking down of intellectual barriers between them cannot fail to be of mutual advantage. It certainly is an indication of a new spirit in the West that Mrs. Mann should not only be invited by the Musical Association of London, the final Court of Appeal for the British musical world to demonstrate Indian *ragas* and *raginis*, but that she should have already won over some of the highest authorities to her opinion, that the study of the Indian standpoint might be of real artistic value to Western musicians, and that new ways in Western harmony might be opened up from the East. For those few Indians who are now earnestly striving to stem the tide of degeneration which has overtaken Indian music in the last few centuries it will be of interest to know that illustrations of Indian classical music given by Mrs. Mann are now often used by Professors of the London Academy in their class lectures, and that such a high authority is convinced that a vital impulse might be given to Indian music by a truly artistic adaptation of Western harmonic principles, without destroying its essential character and power of individual expression.

London music lovers will hope to listen often to Mrs. Mann's renderings of Indian *ragas* for the same power of technique and deep poetic feeling which, in her interpretation of Brahms' Violin Concerto and Bach's C. Major Fugue, drew forth enthusiastic praise from the musical critic of the *Times* are shown in her faultless intonation of the microtones of Indian music and in the improvisation which is indispensable in Indian songs. But it is a great thing for India that she has realised that her unique musical knowledge and interpretation power will find a much wider sphere of usefulness through her pen. It may be predicted that the publication of the book in which Mrs. Mann, with Dr. Yorke Trotter's advice, will scientifically analyse Indian musical forms and principles and interpret Indian musical ideals, will be an important event in the history of modern music.

FOR SALE.

A few volumes of the Indian Social Reformer, leather half bound at Rs. 6-8 per volume, postage extra.

APPLY TO—Manager.

LADY GRADUATES IN BENGAL.

The following rules for the award of the "Mokshada Sundari Gold Medal," and the "Nalini Sundari Gold Medal," which have been adopted by the Hon'ble the Vice-Chancellor and Syndicate are published of the Calcutta University:—

1. Out of the interest of the sum of Rs. 5,000 placed at the disposal of the University by Babu Onauth Nauth Deb, two Gold Medals, to be called the "Mokshada Sundari Gold Medal" and the "Nalini Sundari Gold Medal," respectively, shall be annually awarded by the University. The Medals shall be presented to the recipients at the Annual Convocation of the Senate.

2. The "Mokshada Sundari Medal" shall be awarded for the best essay written in Bengali by a Lady Graduate of the University on a historical or biographical subject to be prescribed by the Syndicate on the recommendation of the Board of Studies in Sanskrit Languages, at least one year in advance of the date when the medal is to be awarded.

3. The "Nalini Sundari Medal" shall be awarded for the best poem in Bengali by a Lady Graduate of the University on a subject to be prescribed by the Syndicate on the recommendation of the Board of Studies in Sanskrit Languages, at least one year in advance of the date when the medal is to be awarded.

4. Notwithstanding anything to the contrary in rule 3, the subjects for the aforesaid medals for 1912 and 1913 shall be determined and announced as early as practicable.

In pursuance of Rule 9 of the above Rules the following subjects have been named by the hon'ble the Vice-Chancellor and Syndicate for the "Mokshada Sundari" and the "Nalini Sundari" Gold Medal for 1912 and 1913, respectively:—

Mokshada Sundari Gold Medal.

Subject for 1912 ... Life of Chaitanya.

Subject for 1913 ... History of Gour.

Nalini Sundari Gold Medal.

Subject for 1912 ... Bharate Samratagaman (The Imperial Visit to India).

Subject for 1913 ... Bharat Ramani (Indian Woman).

Essays in competition for the abovenamed medals for 1912 must reach the Registrar, Calcutta University, not later than the 30th November, 1912

THE XIV MADRAS PROVINCIAL SOCIAL CONFERENCE.

We print below the larger part of Mr. Justice Sadashiv Iyer's Presidential address at the XIV Madras Provincial Social Conference held at Kumbakonam on the 9th instant:—

Though this meeting is called the meeting of the Madras Provincial Social Conference, it is very clear that we are not met her to consider any other reforms except those which are necessary to effect improvements in Hindu Society. I do not believe that a single Muhammadan or Christian gentleman or lady is going to take any prominent part in our deliberations. I know that certain Brahmo gentlemen have been and are supporting this movement but these Brahmo gentlemen have, I believe, not yet irrecoverably cut themselves off from the Hindu Society, and many of them are even anxious not to be treated as persons outside the pale of the Hindu community. A European lady like Miss Tennant might assist us as a sympathetic outsider in organising and directing our forces, in encouraging and exhorting us but such individuals have not yet been recognised by us as part of our community entitled to give a really valuable vote in our deliberations.

WHO IS A HINDU?

You all know that we have had a lot of controversy in the papers as to who is a Hindu. My own definition is "He is a Hindu who (if a major) believes in the Sanskrit Vedas as infallible revelation and he also is a Hindu," who if a minor is a member of the family of such a Hindu." But you

might ask whether Brahmoe who do not believe in the Vedas as Divine Revelation are not Hindus. I must frankly tell you, gentlemen that in my opinion they cannot be strictly called Hindus. You might talk even atheism on the basis of the Vedas and you may explain the meaning of the Vedic passages according to any of the numerous schools including the school of Swami Dayanand Saraswati and yet remain a Hindu. You may not be able to understand the Vedas as the depressed classes, yes, even 99 percent of the so-called Brahmoe are unable to understand them, but if you acknowledge the fundamental doctrine that you are bound by the Vedas as containing the higher wisdom or the highest principles for the guidance of the conduct, you are entitled to call yourself a Hindu. Of course you may become greater than a Hindu when you pass beyond all verbal revelation and are able to hold direct communion with God in the seventh Samadhi, but if you want to call yourself a Hindu, I think you must be a believer in the Sanskrit Vedas.

But you might say "Are there not many educated men who are treated as Hindus for census and other purposes who really do not believe in the infallibility of the Vedas?" Yes; but a few of them are cowards or hypocrites and the rest are persons who honestly believe that they are entitled to be called Hindus because they were born of parents who were popularly acknowledge as Hindus. I think that there must be many adults in this assembly who do not believe in the divine authority of the Vedas! but so long as they are not hold enough to (if Brahmoe) remove their holy thread and deny the authority of the Vedas like our veteran reformer Rao Bahadur Viresalingam Panthulu, so long as they honestly call themselves Hindus and wish to associate in Hindu society and follow most of the practices which are generally understood to be ordained by the Vedas, we, as practical men, treat them gladly as Hindus for the purposes of the deliberations of this Social Conference which, I might again repeat, is really a Hindu Social Conference and not an Indian Social Conference. This Social Conference thus differs from a Political Conference like the National Congress or the Provincial Political Conference which are really conferences intended for the political advancement of all India.

Do not misunderstand me, gentlemen, for I do not mean to say that the Brahmoe, Agnostics and others who feel themselves entitled to take part in this Conference are either cowards or hypocrites. Most of them conscientiously believe that their belief or nonbelief has nothing whatever to do with their right to be members of Hindu society. Some of them also believe that it is not immoral to act in the spirit of compromise which led Lord Morley to refuse to modify the Partition of Bengal till his Council reform proposals had been carried through. I take it, gentlemen, that this assembly consists of persons who so believe themselves entitled to the name of the Hindus, though, in my opinion, a few of them may not be entitled to call themselves so. We are not going to prevent them from taking part in the Conference and especially persons like me cannot with any face ask them to go out, as several orthodox Hindus believe that I myself am not entitled to be called as a Theosophist. I have forfeited my right to use the name of a Hindu even though I might believe fully in the Divine revelation of the Sanskrit Vedas.

THE RESOLUTIONS.

In respect of the several resolutions which are to be proposed in this Conference. I do not believe that it is likely that the conscience and intuition of the large majority of us would differ as to their advisability. It is only when we begin to argue about the reasons for our opinions and for our conclusions that numerous divisions will show themselves. Some

would base reforms upon the conclusions of Western physical science, others on reason, others like the Arya Samajists on the Vedas alone; others like myself on the Shastra as a whole. Yet others on the patriotic argument as to the benefit which our Mother India will derive from these reforms; and so on and so forth. I take it that all these diverse arguments will be freely allowed to be used by the speakers in this assembly. I myself, as I hinted above, will base them solely upon the Shastras which do not exclude human reason but only such reason should work as the handmaid of and not in antagonism to Vedic revelations. I am clear in my own mind that no social reform worth the name can be brought about except when founded on religious reform. The Arya Samajists and the Brahmoe Samajists and Prarthanasamajists have been able to take practical steps in social reform because their activity began in religious reform.

(To be Continued)

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PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

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Vol. XXII.

BOMBAY—SUNDAY, JUNE 2, 1912.

No. 40.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

The scheme of a Woman's College to be conducted by the Jesuit Sisters, is yet in the stage of formulation but there is one point which, we hope will receive the earnest consideration of the promoters. The main disadvantage of the existing colleges, so far as women students are concerned, is that they afford too little scope for the amenities which even more than the instruction imparted are so essential and integral a feature of College life. So far as the lectures go, the lady students benefit as much as the men but otherwise the former derive much less benefit by attending a college than their male confreres. In the playground, in the debating societies, and in the social life generally speaking of the College, the women scholars participate but little. They are, in a word, in the College but not of it. The new College will of course provide efficient instruction. But more than that, we trust, that it will from the outset make ample provision for the needs of College life which are imperfectly supplied by the existing Colleges to their women scholars. It will not be necessary to create chairs in the Women's College for all the subjects embraced in the University course, at any rate not immediately. The majority of lady candidates offer languages for their Degree examinations and another suitable subject, in our opinion, is Natural Science. There should be a large open ground attached to the College for the purposes of recreation and exercise. We should much prefer the College to be located in Subette where plenty of land is available and where the Sisters are already carrying on excellent educational work.

In its issue of the 28th instant, the *Times of India*, called attention to a flagrant case in which a woman was convicted of cheating under the following extraordinary circumstances: This was a reference made by the Sessions Judge to acquit a woman named Jani, who was convicted of cheating in respect of Rs. 35 by Sardar Vinchurkar, Magistrate of the first class, Nasik, and sentenced to four months' imprisonment on the ground of an illegal conviction. The facts of the case were that the accused agreed to let her daughter on hire for dancing for one year for Rs. 70 to one Ananda Raju. She took Rs. 35 in advance, and then failed to deliver possession of her daughter. The Sessions Judge said that this agreement was of an immoral character, inasmuch as the real purpose was concubinage, and besides it could not be stated that the accused, when she took the Rs. 35, intended to cheat the complainant. Mr. Desai, in supporting the conviction, said that there was no evidence to show that dancing was concubinage. Their Lordships set aside the conviction and sentence and acquitted the accused.

Our contemporary commenting upon the case wrote as follows: "In all probability the girl concerned

in this case was a minor. The law prescribes penalties for the employment of minors in factories and it is anomalous that minor girls can be practically sold into the most degraded form of slavery without the parties to such a nefarious contract being brought to book for their iniquity. The fact that the hirer of the unfortunate girl in this case did not shrink from courting publicity to his transaction, reveals a state of public feeling as also of the law such as no society should be satisfied with. It is a forcible reminder of the urgent need of legislation to protect young girls from being thrust into a life of shame by the cupidity of parents or the callousness of vice. The case also justifies the contention of Indian social reformers that dancing is often simply a cloak to immorality and that the nautch, which is sometimes defended as an art, is really an institution for the promotion of licentiousness. For one case of this type which comes to light there must be scores of cases which do not attract public attention."

Dr. Harold Mann, the energetic Secretary of the Society for the Protection of Children, has the following apt observations on the same case, in a letter to our contemporary:—"The case which has called forth your indignation is one which is, in its essence, of common occurrence. In our large cities, like Poona, we have a regular trade in little girls. Children are bought when babies for a trifle, or obtained for nothing. And the prostitutes who take charge of them bring them up. On reaching the age of thirteen or fourteen they are sold, sometimes very profitably. Offers of such girls have actually been made in Poona to my Society's agent at prices varying from Rs. 2,000 to Rs. 20. And if they are only purchased as dancing girls, or are obtained as concubines, there is no breach of law. Such is the character, I doubt not, of the case which has recently come before the court and to which your leader draws attention. The only way that I can see by which this horrible state of things can be remedied is by raising the age to which the law gives its protection to girls, from twelve to sixteen years. If such a change did not affect the question of marriage, it would have the support of practically all Indian opinion in the Bombay Presidency, which counts in the matter. The Government have obtained a few opinions adverse to such a change, but there is a vast majority in its favour. And I feel that it only needs that attention should be called to a few such cases as that reported in your leader, to raise such a storm of indignation throughout Western India as will compel some change which will prevent our children being, as at present, at the mercy of any villain who casts his eyes upon them."

In the last issue we showed that there is a class of educated Hindus, represented by Mr. Padbye, who would remove all obstacles to intermarriage among members of the Hindu castes. They propose

that a short Act should be passed on the lines of the Widow Marriage Act providing that whatever words spoken, things done, and so on, constitute a valid Hindu marriage within the prescribed limits of sect and sub-caste, shall operate in the same way in case of intermarriages between Hindus of all castes. The proposal has, of course, our sympathy as a large step in the direction of freeing the individual from the thralldom of custom. We do not indeed see why the Legislature should tell the Hindu that he may not marry outside his religious fold without forswearing his religious faith but we recognise that the Hindu marriage rite cannot be extended so as to cover a marriage with non-Hindus. We are, therefore, in favour of a simple Civil Marriage open to all who may choose to avail themselves of it. After all, when we think of it there can be only two schools of reform. You must either believe in the intelligence of the individual and leave him to find out and free to do what is good for himself so long as it does not clash with the interests of other individuals, or you can undertake to regulate the lives of the whole community according to certain beliefs which you may happen to hold. The danger of the latter course, is that your theories might not be infallible and, even if they were from an abstract standpoint, they may not be applicable to the special circumstances of every individual in the community. The best judge of what is good for one is the individual himself. A modern civilised society should place knowledge within the reach of all, and leave men to choose for themselves, with due regard of course to the interests of their fellows. Education and freedom are the twin panacea to the evils of society.

Mr. C. Y. Chintamani presided over the 7th Vizagapatam District Conference and delivered an admirable address in which adequate stress was laid on social improvement as the pivot of all progress. After reviewing the social condition of the District Mr. Chintamani pointed out: "It is imperative that a vigorous propaganda should be set on foot for the eradication of social abuses and the reformation of social institutions. Women must be educated more liberally or rather less illiberally, the age of marriage should be raised, the prohibition against the remarriage of widows removed, and a fusion of castes should be brought about, beginning, if you so will, with intersect marriages, and the condition of the depressed classes should be ameliorated. The ideal should be individual freedom tempered by just so much restraint as the larger good of society may demand, and not restraint very occasionally relaxed in matters of minor importance. The Government of India has been described by some one as a despotism of dispatch boxes tempered by the occasional loss of keys. It seems to me that Hindu social economy may with equal propriety be described as the tyranny of custom made tolerable by the laxity of the priesthood. This will not help us to become a more efficient and a more united people fit to exercise the rights of self-government. Thanks to our joint family-system and our social shackles, the sense of dependence has become so ingrained in our nature that there is a story of a countryman of ours who believed and said that the earth moved round the sun because of Sirkar Kelkod (the power of the Government). To imagine that political privileges can be acquired or retained without the liberalisation of social ideals, social institutions and social customs is to hope for the impossible. In Lord Morley's language it is to cry for the moon."

The present position of the proposed denominational Universities, is not very clear. Government have declared that they are not prepared to permit the Moslem University to affiliate Colleges outside

Aligarh and the same principle will, of course, be maintained in the case of the Hindu University. Mahomedan opinion would not seem to be unanimous regarding the limitation of the power of affiliation to Aligarh although the matter has all along been discussed and estimates framed on the assumption that the Aligarh College was to be developed into a University. We are unable to see on what ground some of our Moslem contemporaries profess to be disappointed with the Secretary of State's declaration. As for the Hindu University, Pandit Madan Mohan Malaviya, we see, has resumed his tour, and a donation of a lakh and a half is announced from the Maharana of Udaipur. The Pandit's scheme also contemplated the establishment of about a score of Colleges in Benares, so that we do not expect that he will complain that the condition of the Government of India materially detracts from the utility of his movement. It is, however, worthy of consideration whether, now that Government have announced their intention to start several residential Universities in some of the important towns, there is room and scope for the two denominational universities and whether the money can not be better utilised in connection with the existing and proposed universities.

A Correspondent writes:—The marriage of Miss Subbammal, a Brahmin widow of 18 years of age, with Mr. S. N. Sarma, B. A., a young Brahmin of 25 years, took place on Wednesday, at 4 P.M., in No. 53, High Road, Egmore, under the auspices of the Hindu Social Reform Association. A number of friends and sympathisers were present on the occasion. After some music and distribution of pan-supari, the Secretary of the Hindu Reform Association congratulated Mr. Sarma for the step he took. Mr. Sarma the bridegroom, then thanked all present after which the company dispersed.

At the Vizagapatam District Social Conference Dr. A. Lakshmi Pathi, Secretary, Hindu Marriage Reform League, in the course of the presidential address, deplored the ignorance of Hindu women and added that the first step in the regeneration of the country lay in dispelling the darkness from their homes. He also dwelt on the evils arising from enforced widowhood and urged that speedy efforts should be made to redress it. The following resolution among others was passed:—This Conference deeply regrets the rejection of the Hon. Mr. Bhupendra Nath Basu's Special Marriage Bill and earnestly appeals to the Government to be pleased to pass it into law which will place, beyond doubt, the legality of marriages among different castes and sects of Hindus with any limitations they may deem necessary.

Reuter cabled on the 31st May from Cape Town: "In the Union Assembly yesterday Mr. Smuts moved the second reading of the Immigration Bill. He said it embodied the understanding reached with the Imperial Government in 1910 with regard to Asiatics. The difficulty which the administration was confronted with was considerable. After much consideration the Government had decided to adopt the suggestion of the Colonial Office, which the Government of India supported, to apply the Australian education test, which could be applied so as to encourage whites and exclude Asiatics. They intended to carry out the arrangement reached with the Imperial Government to allow the entry of educated, professional Asiatics in limited numbers while preventing an influx of Asiatics. The Imperial and Indian Government had seen the Bill and were most anxious to see it passed. The Government also intended, at the instance of the Imperial Government, to introduce an amendment relating to Asiatics domiciled in South Africa."

CONTENTS.

Editorial Notes.	Castes and Races.
Mr. Justice Sadasiva Iyer's Address.	The Hindu Widow Reform League, Lucknow.
Mr. Bhajekar on Race Legislation.	The XIV Madras Provincial Social Conference.
Our Calcutta Letter.	

THE INDIAN SOCIAL REFORMER.
BOMBAY, JUNE 2nd, 1912.

MR. JUSTICE SADASIVA IYER'S ADDRESS.
I.

Mr. Justice Sadasiva Iyer opened his address as President of the Madras Social Conference with a high tribute to the late Dewan Bahadur Raghoonath Rao to whom he referred as his revered teacher and who, he said, directed him less than twenty days previously, when he saw him for the last time before his death, to continue his (the Dewan Bahadur's) work in the cause of social reform. "I am sure," said Mr. Justice Iyer, "that some of you at least would not consider me superstitious when I express my belief that though he has lost his physical body and the use of the physical sense doors, he is watching over the assembly in his higher immaterial 'koshas' with even greater interest and enthusiasm than when charged with his vehicle of clay". It takes one's breath away to think that after this solemn exordium Mr. Justice Iyer saw nothing sacrilegious in allowing the Conference to dissolve without expressing an opinion on the question of the re-marriage of widows, the one question of social reform which engaged the life-long and determined efforts and sympathies of the departed leader. If the spirit of the Dewan Bahadur did, indeed, watch the proceedings from its supra-mundane abode, it would, we are sure, have winced to see its chosen apostle plead want of time for bringing the proceedings of the Conference to a close before it could consider a resolution on the inhuman custom which consigns child widows to a life of enforced asceticism and celibacy. Does anybody believe that the late Dewan Bahadur, had he been alive and present at the Conference not in spirit but in flesh, would have sat quiet in the presence of such a serious omission! We may talk as contemptuously as we like of the "vehicle of clay" but the fact remains that we show more consideration to it than to the disembodied spirit however much we may profess to be convinced of its survival. Well might Mr. Justice Iyer say that he was not fit to bend the bow of Ulysses. For it is a sad fact that the omission of this resolution at the Social Conference is as much lamented as in the circumstances it is astonishing. There are not many other persons who can be thought of as possible Presidents of Social Conferences who would have consented to continue to sit in the presidential chair when such an affront was offered to the memory of the heroic social reformers that modern India has produced since the days of Vidya-sagar. Even Rajah Kiney Krishna the most problematic President that has yet been called to the Chair at any Social Conference felt it necessary to put the

resolution to the Conference though personally, he said, he was against it. Mr. Justice Iyer would have shown more loyalty to the memory and the mandate of his revered teacher had he given the conveners of the Kumbhakonam meeting plainly to understand that he insisted on the subject of remarriage at least of young widows, being accorded precedence in the proceedings. But it is the great misfortune of India that few who are called good, know how to assert themselves on the side of what they hold to be the truth. We write rather strongly on the omission not because it is of itself, in our opinion, of the least importance so far as the future of the widow marriage movement is concerned, but because it is to us unthinkable that any persons at this time should entertain the least doubt about the monstrous injustice which enforced widowhood involves especially to young widows of whom there are thousands under the age of 15 in the Southern districts of the Madras presidency. We also regard it in the light of a deplorable breach of faith with those who have taken practical action in this reform, led thereto by the professions of social reform leaders. The incident emphasises the need of a central organisation in each province to ensure continuity in the work of the Social Conference.

II.

"I am clear in my own mind" said Mr. Justice Iyer, "that no Social Reform worth the name can be brought about except when founded on religious reform. The Arya Samajists, the Dehshoolis, the Theosophists, the Samajists have been able to take practical steps in social reform because their activities began in religious reform." Of the two broad divisions of reform into which social reform falls, religious reform is perhaps more essential to the one relating to the abrogation of caste distinctions than to that bearing on the amelioration of the position of women. Nevertheless it is the fact that even as regards reforms having for their object the amelioration of the position of women which *prima facie* is not opposed to any fundamental tenet of Hinduism, definite religious convictions and a definite religious outlook do prove a valuable impetus. It is not that religion tells us what is the proper age of marriage or why women should be educated, or how it is wrong to perpetuate the rule of enforced celibacy on widows, but religion intensifies both motive and character, and launches man upon the world charged with the energy of a thunderbolt, if it is the right sort of religion. But, then comes the difficulty that the moment religious reform ceases to be a quibble and begins to be business, Mr. Sadasiva Iyer and others of his type, are ready to protest that it has ceased to be Hinduism. We do not wish to be in the least unfair to Mr. Justice Iyer but if that is not the meaning of the following passage we do not know what is. "I think," said Mr. Iyer, "that there must be many adults in this assembly who do not believe in the divine authority of the Vedas; but so long as they are not bold enough like our veteran reformer Rao Bahadur Viresalingam Pantulu to (if Brahmins) remove their holy thread and deny the authority of the Vedas....we as practical men treat them gladly

as Hindus for the purpose of the deliberations of this Social Conference." It was a pity that Rao Bahadur Viresalingam Pantulu did not present himself at the Conference at Kumbhakonam. We should have liked to see the worthy President venture to put him out of the Conference on the ground that he was not a Hindu! Perhaps, Mr. Sadasiva Iyer is not aware that there have been predecessors of his in the Chair of the Madras Provincial Social Conference who have in every respect followed the example of the veteran reformer. And many of his successors are bound to be of the same type. Mr. Iyer is neither here nor there, and for him to generalise from his own instance was an extremely rash proceeding. Hinduism, according to him, is not a matter of belief but of conduct: you may believe what you like, "you might talk even atheism on the basis of the Vedas," but if you acknowledge the fundamental doctrine that the Vedas are divinely inspired, you are a Hindu. How an atheist, one who does not believe in the existence of a God, can believe that the Vedas are divinely inspired, it is impossible for us to imagine. After all, however, these speculations have no practical bearing on the real problem. If Viresalingam Pantulu is not a Hindu, the late Mr. Justice Ranade was not a Hindu, because though, perhaps, he did not throw off his thread, he belonged to the same school of social and religious reform as the great Telugu reformer. We cannot congratulate Mr. Iyer on the line of thought which led him to these reflections because if Hindus at the present day start on a policy disastrous to the growth of the manlier traits of character in the community which will become the refuge of insincerity and hypocrisy. Mr. Sadasiva Iyer was frank enough to say that as a Theosophist he himself was not, in the opinion of some orthodox Hindus, not a Hindu even though he might fully believe in the divine revelation of the Sanskrit Vedas.

MR. BHAJEKAR ON RACE LEGISLATION.

THE EDITOR, THE Indian Social Reformer.

SIR,

Without desiring otherwise to intervene in the controversy between Messrs. Bhajekar and Pradhan, I should like, with your permission, to correct a misapprehension under which the former is labouring. Intermarriages between whites and non-whites are not prohibited by law throughout South Africa, but only in the two most reactionary Provinces, the Transvaal and the Orange Free State. In the Provinces of Natal and the Cape Colony, where the vast bulk of coloured people live, such marriages are permitted, and, in the latter Province, are of fairly frequent occurrence.

Mr. Bhajekar, too, is misleading in his argument from the United States. I was present when Mr. Milholland gave his contribution on the subject to the Races Congress last July, and I certainly did not gather from him that such intermarriages were legally prohibited all over the United States, but only or chiefly, in the Southern States of the Union, where racial prejudice is notoriously strong. Mr. Bhajekar, too, seems not to have noticed that Germany is about to legalise such marriages in her African possessions in the interests of morality.

I am not arguing that such marriages are desirable or otherwise, but merely endeavouring to correct whatever misapprehensions may have arisen out of Mr. Bhajekar's statements.

Yours, &c.,
H. S. L. Polak.

Matheran, May 26th.

OUR CALCUTTA LETTER.

[FROM OUR OWN CORRESPONDENT.]

Depressed Class Problem.

Those who have read "Odyssey" know well that it required a Herculean task for Ulysses to drag his men from the land of the Lotus-eaters, who forget every thing from the effect of the seductive food. It is said that "those who ate of it had to be dragged back by main force to their galleys, and bound fast with thongs, so loath were they to leave that shore of peaceful rest and forgetfulness." But one knows not how this ever increasing indifference of the Lotus-eaters of India with regard to our 'depressed' brethren, would be cleared away. The position of the Depressed Classes is the same, whether you go to Bombay, Madras or Bengal. It is a tale of woe, pure and simple. But who will not say that there is an immense possibility of uplifting the submerged half of India from their present position? To those who declare that to bring them into a purer fold means to bring in black sheep which will spoil the rest, the following extract will not only be their eye-opener but they also will understand their foolish assertion.

The Report of the Social Committee appointed by "the International Bible Students' Association," who have just returned after visiting Japan, China, Phillipine Islands and various parts of India, says that "The Orientals are remarkably tolerant of all religions..... The common conception that all the people of India, China and Japan are heathen savages is very erroneous. Indeed the masses of these people are less vicious and less rude; more kind and considerate than are the masses of Europe and America. Drunkenness and outward immodesty are almost unknown amongst orientals." Such a straightforward declaration from that responsible body whose object is to preach the Gospel of Christ among the oriental 'heathen' will produce a great moral effect upon those who are still hopeless about this difficult task of uplifting the millions of India, and to those who are engaged in this task, it will be a great encouragement, for they are working not among the 'Untouchables' but among those who are "more kind and considerate than are the masses of Europe and America."

It is not still too late to begin our work, but if we wait more, repentance would be our only resource. It is for us to say to them that their miserable state is not the fruit of an evil karma, but it is due to our own fault. It is therefore very hopeful to see the Depressed Classes Mission started in different Provinces of India. I cannot say anything about Bombay or Madras, but if one analyses the work of the Bengal Depressed Classes Mission he has nothing but to sigh. It may be called a dead institution. It has done nothing, or it has done a little thing which only makes it a laughing stock to others. The position of Bombay or Madras may be better than Bengal, but they too suffer from the want of public sympathy. The typical illustration of this want of public sympathy may be seen from the failure of the Madras Depressed Class Mission to get Rs. 75 a month to carry on its work. With regard to this case the *Indian Missionary* makes the following remarks which vividly bring our utter neglect of duty to our mind. "What becomes of our boasted patriotism, our gushing passionate outbursts on behalf of our 'depressed' brethren in the face of the above facts? The Madras case is a typical one. Wherever you go you will hear plenty of talk, but when it comes to a little bit of self sacrifice, zeal evaporates. In a Western country such an appeal as that of the Secretary of the Madras Depressed Classes Mission Society would have brought hundreds of pounds there and then. As an illustration of the practical

form of Western philanthropy, we may cite the movement which has been started to help the sufferers from the *Titanic* disaster. Money is flowing like water from all parts of Europe and America. That is real charity—real philanthropy. But here in a presidency town one finds it difficult to raise five pounds a month for the material and moral salvation of thousands of poor women and children—the victims of an oppressive and unrighteous social system.”

CASTES AND RACES.

(MR. V. G. PRADHAN, M. A., L. T.)

I.

I have read with a great deal of amusement Mr. Bhajekar's long letter on the above subject in the last issue of your Journal. The letter is amusing because therein Mr. Bhajekar talks about big biological and biometric theories and methods and applies them pell-mell to conditions which are neither biological, biometrical or even sociological. God only knows how the thousand and one caste divisions of the Hindus are biological developments, or biometrical or even healthy sociological growths! If they are at all sociological, they point to degenerate and decayed sociological influences affecting the Hindu social polity during the dark ages of its existence. If the diseased fungus growth of an organism is to be regarded as the most healthy product of the organism, well may Mr. Bhajekar delight in the idea that he has proved himself a veritable protector of the Hindu religion and society! The biological sense appears to be very keen in Mr. Bhajekar, but he lacks, what is more important, the historical sense. The Hindu religion and social polity which Mr. Bhajekar in his new rôle of a *Dharma Samrakshaka* essays to conserve are, as every student of ancient Indian History knows, the products of the worst social forces in the darkest period of religions and social degeneracy and corruption. If such a social fabric is to be supported by the Western applications of Biology and Biometry, one is reminded of the saying that even Satan can quote the Bible for his doings—or misdoings! What biological or biometrical evidences has Mr. Bhajekar to prove that each of the four main castes—or eight or nine as he assumes—represents a distinct race? What scientific argument has he to show that in all periods of our history the Brahmin was mentally and morally superior to a Kshatriya? What historical evidence has he to maintain that the present orthodox arrangement of the Hindu social polity and their religious beliefs and superstitions are indicative of the brightest page of the history of Hindu Civilization? Let him answer these points frankly and categorically and then talk of Biology and Eugenics and many other scientific theories of the West. Mr. Bhajekar's curious application of Western science to Hindu social conditions is just on a par with the cry of the orthodox people in the beginning of the widow remarriage movement, that wives would kill their first husbands and the Hindu Society would be shattered to pieces! Whenever the question of intermarriage is brought forth a Bhajekar at once conjures the vision of a Brahmin girl being wedded to a Bhil boy! Mr. Bhajekar then at once ignores his Hindu religious story that even Shankara found no biological or biometrical difficulties and scruples in seeking the amours of a Bhil maiden! Poor Shankara! He had no Eugenics to terrify him. The sage Vyasa forgot to take lessons from Mr. Bhajekar when he wanted to marry a fisherman's daughter! Poor Jamadagni! He too had no biological scruples when he married Reanka. I do not know what Mr. Bhajekar thinks of these destroyers of the Hindu social polity with which Mr. Bhajekar has fallen

in love. Perhaps the vision of the glory of a Defender of Faith had not risen before their eyes!

Before closing this first article let me tell Mr. Bhajekar that Mr. R. G. Pradhan is my brother and that it was I who was sent to Europe by the Maharaja of Baroda to study religious and social problems. I hope in my subsequent articles he may find the results of my enquiry.

THE HINDU WIDOW REFORM LEAGUE, LUCKNOW.

The objects of the League are purely social. They are to educate Hindu widows to encourage and facilitate re-marriage of those who desire to be married or whose marriage is desirable and to give relief to the rest as far as it lies in the power of the League.

2. The League shall hold itself entirely aloof, as such, from all political agitations and all organizations of a political character.

3. All the Hindu widows, who so desire or are so circumstanced, may be kept under the direct protection of the League.

4. The League will consist of members whose duty will be to encourage and further the objects of the League to the best of their ability.

5. Any person who pays an annual subscription of Rs. 3 (rupees three) to the League and signs the application for membership, shall be eligible for the membership of the League. The subscription will be payable in advance every year.

6. The appointment of members will be made by the Executive Committee of the League on the application of those who desire to be enlisted.

7. There shall be a general meeting of the League at least once a year. Each member shall have a right to vote at such meeting. The quorum will be of nine.

8. The Executive Committee shall consist of seven members (including the office bearers,) three of whom shall be sufficient to form the quorum. The members of this Committee will be elected at the general meeting of the League by a majority of votes. Each member so elected shall continue in the Executive Committee for four years from the date of election, after the expiry of which term he shall be eligible for reelection.

9. At a meeting held on the 21st April 1912 the following have been appointed office bearers for the first year (April 1912 to March 1913):—

Babu Kunj Behari Seth, Additional Judge, Small Cause Court, Lucknow.—*President*.

Pandit Gadadhar Prasad, B. A., Munsarim, District Judge's Court, Lucknow.—*Secretary*.

Babu Bisheshwar Prasad, Engineer's Office, Lucknow.—*Joint Secretary*.

10. In case of death, resignation or transfer of any member of the Executive Committee, his place will be filled up by election from among the members of the Executive Committee.

11. All the money and papers (including books) will remain in the hands of the President under whose directions the Secretaries will transact business.

12. A report of the working of the League will be published once a year by the Executive Committee.

13. Such books and papers will be kept as may be decided by the Executive Committee.

THE XIV MADRAS PROVINCIAL SOCIAL CONFERENCE.

We print below the concluding portion of Mr. Justice Sadashiva Aiyar's Presidential Address:—

SHASTRIC SANCTION.

Of course the usual objection is made that the Shastras are numerous, that their interpretations are much more numerous and that they all differ from one another, but as my teacher, our venerable townsman Dewan Bahadur Ragnatha Rao, has taught me, the Shastras themselves lay down that while the Vedas are infallible, the Smritis, Itihasas, Puranas, commentaries, individual reason and individual mental satisfaction are not infallible and are only authorities in ever lessening degree; the Shastras further state (see the Taittiriya Upanishad) that the opinions and the conduct in conformity with such opinions of selfless philanthropic people who understand the Vedas and other Shastras are guides for ordinary humanity, whenever there is a doubt as to Dharma. No doubt, the interpretations of the Shastras and commentaries differ just as interpretations and commentaries of our courts of justice and of our text-writers on statute law differ. But nobody on that account wants to burn all our statute law books. No Christian wants to throw away the Bible because the commentators differ, or because the higher criticism has established that different portions of the Bible were written on different dates and are of different authority. No society has ever yet been built upon a purely rationalistic basis because the characteristic of the ratiocinative faculty is to divide and not to unite. The mind is a useful and indispensable horse, but it should not be allowed the free power to hold its own reins. Have our Sanskrit knowing graduates spent 1,100th of the time and energy in the higher criticism of our Smritis, Itihasas, and Puranas that the Western scholars have devoted to the higher criticism of the Bible, though the Bible is not at all more valuable as a repository of spiritual truths than are our Shastras, and though it contains proportionately not at all a lower quantum of absurdities and forgeries than our Shastras? We know that the Bible notwithstanding the well-directed attacks of the higher criticism has not at all lost its ground as a valuable guide in the affairs and activities of practical human life. Why then should we be afraid to bring that same spirit of higher criticism to bear upon our sacred works so far as to purify them of the forgeries which have crept into them and so as to bring out their inner meaning and spirit? I do not say the task is an easy one, but is it not our duty to brace ourselves up to its fulfilment in order that we may separate the essential spirit from the non-essential letter and apply such spirit in the cause of social reform? Our venerable countryman, Dewan Bahadur Ragnunatha Row, is one of those in whom the spirit of higher criticism seems to have been born without requiring to be cultivated with effort as is shown by his edition of the *Srimad Bhagavatam*. I need not repeat gentlemen, that his interpretation of the Shastras is accepted and followed by me because I have found his interpretation to be most in accordance with their spirit. According to such interpretation almost everyone of the reforms mentioned in our programme is Shastric and the present practices of the society in connection with these subjects are unshastric. As to custom being greater than the Shastras, there is the most unshastric doctrine I have ever come across. Blind belief in customs is due to that enemy of man residing in his called Tamoguna, "that profound tendency to subdue potentiality to routine which pursues all successful effort in a complex civilisation in at least an unrelenting warfare with all proposals to raise disconcerting ques-

tions of principle. Life implies decay and renewal." "A society must be perpetually on the alert to discard superseded methods and to detect the importance and significance of new studies and new ways of approach. It should rehandle all fundamental conceptions and revise them. It should begin (from time to time) from the beginning and build from the foundation. It should raise fresh crops by turning over the old soil. "It should be constantly vigilant on the frontiers of knowledge. It should be on its guard against knowledge, dead and petrified." It should not idolize custom, as such idolatry tends to paralyse and kill society. Custom might for a time be idolized as the protective frame work and shell of society, but we should never confuse bones and tissues with the soul, but we should never confuse bones and tissues with the soul. "But it is said that the Shastras themselves say that immemorial custom is transcendental law. Gentlemen, this sentence is the translation of $\frac{1}{2}$ of a sloka, i.e., sloka 108, in chapter 1 of Manusmriti. "Immemorial custom is transcendental law approved in the sacred Scripture, and in the codes of divine legislators," while the correct translation is that the Achara approved in the Vedas and in the Smritis is transcendental law, the usual quotation stops with the mistranslation, immemorial custom is transcendental law, and it is on the strength of this mistranslation that it is said that custom opposed to the Vedas and to the practice of good men, if immemorial, is also good law. In the other Smritis like Yagnavalkya and Goutama, Sadachara or Sishachara is laid down as good law (and not that all customs are good law) the meaning of Sishas being the 7 Rishis, who remain at the end of each Manvantara in order to teach the law to the coming human race. That learned Hindu lawyer, Mr. J. C. Ghose, in his chapter on customs in Hindu law has conclusively established that customs opposed to the Vedas and Smritis should not be followed. All immoral customs like the prostitution of Devadasis, plural adoption by Devadasis, the right of sons to demand partition from their father during his lifetime and before he has become a Vanaprastha or Sannyasin, the right to divide property against a widowed mother's consent, the right of virgin widow (whose marriage has not been consummated) to inherit her so-called husband's property and to drive her aged mother-in-law to a suit for maintenance, all these unshastric customs have been upheld by Courts owing to this misinterpretation of the text of the Smritis. In an old case, the then Sadr Court pandit clearly laid down the legal *Fatwas*, that a girl widow whose marriage has not been consummated had not become one in Pinda, Gothra, and Snathaka with her deceased husband and hence was not entitled to inherit her husband's property. But that *Fatwa* was not approved by the Court. The Travancore High Court, several years ago, saw the gross injustice of this judicial decision and got over it by inventing the doctrine, that amongst all the widows in a joint Hindu family and undivided co-parcenary the right of management vests in the eldest widow.

MODES OF INTERPRETATION.

Gentlemen, is it not clear that there can be only one correct way of interpretation for the Shastras? Can anybody honestly say that the Shastras are different for Bombay, for Madras, or for Bengal? Sada Achara or shortly "Achara" does not mean any custom but approved custom. Manu says (Chap. 7) that the king should try to establish Aryan laws there. Other laws and customs might be followed only when they are not opposed to the *Smriti* and *Smritis*. In some castes, as Maine says, the father-in-law begets to his son, a son on his own daughter-in-law. Are we to perpetuate that custom? In other castes divorce are either free or are allowed on payment of a law rupee to the husband or wife or some relation of the husband

or wife. Are we to perpetuate these customs? This deification of custom whether good or bad, whether approved or unapproved must be demolished.

JUDICIAL RECTIFICATION.

It may be said that if bad customs have been perpetuated by wrong judicial decisions why should not the Judges reform the society by over-ruling the said incorrect decisions? I must frankly tell you, gentlemen, that it is almost absolutely impossible to do so now. Even their Lordships of the Privy Council will find themselves unable to do so. In a recent decision of the Privy Council of February 1912, their Lordships say, "So far as a woman's acquisition of property by inheritance is concerned, that is whether she has got an absolute right of disposal over it) the matter is not clearly concluded by authority. "Do you think that when the Privy Council considers that it is concluded by authority it is possible for a single Judge of the High Court, even though he combines in himself the learning of Sir V. Bhashyam Iyengar and Sir A. Mukherjee, with the burning desire for reforms of Mahadev Govind Ranade and Sir N. Chandavarkar, or whether even the division bench or even a full bench of any High Court could turn the current of decisions and pronounce as unshastric customs which have been established as law by Privy Council decisions? I myself think that the law which lays down that a Hindu lady inheriting her husband's or son's property is not entitled to absolute ownership in such property is opposed to the Shastra. But do you think it is possible for even the Privy Council to now alter the course of these judicial decisions. In those provinces of India, where a long course of decisions has established such a rule? Again, I believe there can be no hereditary right in any office connected with public or charitable, trusts, and that the institutions of hereditary servants including the service of hereditary dancing girls in temples are all unshastric. In Bombay the High Court have been recognised the priestly office in village and families as hereditary and compelled the family to employ a particular priest, because the priest's ancestors officiated for particular families. Chandavarkar, J., in a recent case, says to the enlightened sentiment of the present day, "it does indeed seem unfair and oppressive that a man should be compelled by law to receive religious ministrations from another person who is not of his choice and that simply because that has been the course of the relations of both for generations and the ground of hereditary rights. But if a Hindu wishes to remain a Hindu and have the benefit of his religion, he must take its burden also when that burden is annexed to the benefit by the Hindu law on the ground of custom. "With the greatest deference to that learned Judge I must say that no such burden is really imposed by Hindu law on any person that he should get priestly ministrations only from the son of his father's priest. When I was in Madras as Munsif, I was unable to have my cows taken out for grazing by any other cowherd except one bad man who claimed that, by partition among the cowherds' families, he had the right to graze the cows kept in particular houses including my house in that particular street. Can the tyranny of custom go further?

POWER OF PRECEDENTS.

As I said before, gentlemen, it is impossible by judicial interpretation to hereafter modify the current of judicial decisions of the Hindu law where they are opposed to the Shastras. It is impossible, for instance, in Madras to bring in a sister as a heir before the remote Dayad 14 degrees removed, though in Bombay even a step-sister comes in before the paternal uncle. All that a Judge of reforming tendencies could now do is to take care that the unprogressive decisions which have already settled the principles in connection with particular

branches of the Hindu law are restricted to those particular branches and are not extended by ingenious analogical arguments to other branches of the Hindu law, so as to make these other branches also to become illiberal and unprogressive. But as I might be permitted to repeat, the judicial tribunals have become so bound down by precedents that it is impracticable for them to effect any reforms worth the name hereafter by a new course of decisions. The most practical way out of all these difficulties is therefore, in my humble opinion, (a) to have the right Hindu law settled by an authorised Commission of experts, and, (b) to allow every adult male Hindu at his option to declare that he and his descendants in the male line will thereafter follow the Hindu law as declared by that Commission and to give validity to such declaration by legislative enactment. The Commission need not invent any new interpretations for texts of Hindu law. The correct interpretations of some texts will be found to prevail in Madras, of other texts in Bengal, yet others in Bombay, and so on. The task of the Commissioners will not be (I am convinced) as difficult as is hastily supposed to be. You might, however, say, "why should we appeal to the legislature for the reforming of our society? Why not obtain the opinion of our Matadhipathis and our Pandits and act according to their opinions?" Whatever might have been in my younger days, I have learnt wisdom enough not to denounce our Matadhipathis and Pandits as mere anachronisms, not only useless for reform but a danger to reform. Some friends pointed out to me what they called the fiasco of the recent Conjeevaram Parishad which was begun under the auspices of our respected countryman, Dr. Subramania Aiyar, and which was presided by our tactful and good professor, Mr. Rangachariar. In my younger days Dewan Bahadur Ragnatha Row tried his best to persuade an influential Madhwa Matadhipathi to give an imperial hearing to his (the Dewan Bahadur's) arguments in favour of reform. He also tried to influence several orthodox Pandits in our noble cause. But he failed and gave up the task as hopeless. But Dr. Subramania Aiyar considered (and in my humble opinion rightly) that the time had come to make another effort not with the Matadhipathis whose secular duties have become much more important than their spiritual and who are usually surrounded and influenced by bigoted agents and Karyasthars, but with learned Pandits whose very learning, if it was really of any depth, ought to have made them liberal-minded. Many of my friends thought that nothing would come out of the Conference, and when the assembly as at first constituted dissolved, they, as usual, said, "I told you so." My own opinion is, gentlemen, that the Conference has done great good. It was necessary at first to take in every Pandit believed by the people to be entitled to take part in the Conference and then, by an object-lesson, it was shown that some of the Pandits had notions too antiquated for this age and that they were logic-chipping obscurantists who wanted merely to show off their learning by interminable and inconsequential talk. The necessary shaking was given to the Parishad by the tactful Chairman, and these unpractical Pandits were properly dropped. The other Pandits acquitted themselves very well and the opinions of the majority as to the rules laid down by the Shastras in the matter of marriage after puberty and the readmission of those who have gone on sea voyage must strengthen the hands of reformers in their missionary work of educating the masses. Of course, their opinions are not binding upon anybody, and you might very well say that the car of reform has not produced any appreciable distance as a result of this Conference. I think you are right in such a view. While I admit that such Parishads are doing and will do great good, their work of education is

too slow for the pressing needs of India. As was said recently by a great and good writer (now passed to a better world by the sinking of the "Titanic"). "Social problems to day demand utizing watchfulness and swift resolution. Neglect or pusillanimity spells disaster". Hence I would suggest that we must appeal to the legislature to help those who are prepared to follow the rules laid down as Shastras for them by an assembly of Pandits and of learned men convened (under the style of a Royal Commission or a legal Committee) by the ruling power—I would suggest that a Committee of 37 persons consisting of 12 orthodox Pandits, who are learned men, selected for their learning and character from all the Indian Provinces, 12 laymen known for their public spirit, and Judges, including ex-Judges, like Dr. Guradas Bannerjee, Mr. Chandra Madhab Ghose, Sir Subramania Aiyar, Messrs. Mukerjee, Chendavarkar and Sankaran Neir, Jogadish Chunder Ghosh, Golo Chander Sirkar, etc., presided over by a sympathetic European officer should be appointed to consider and come to a conclusion as to what is the shastra or Hindu law in all questions of inheritance, marriage and Achara and whatever conclusions are arrived at by not less than 25 members of the commission, those conclusions should be embodied in a legislative enactment binding for all time on all Hindus who declare their willingness to follow it and on their descendants. This commission might have to sit for several years, the members who fall off by death or otherwise being renewed from time to time till the whole field of Hindu law is exhausted.

PRACTICAL TOPICS.

I have till now dealt with general subjects and I will finish with a few words on each of four or five practical matters. One question is the elevation of the depressed classes. Just as that great writer, Norman Angell, is appealing with some success not on humanitarian and unselfish considerations but on the score of purely selfish commercial interests to all the nations of the world to give up the committing of human murder in the name of war, so I would appeal to the so-called higher classes of Hinduism to work unselfishly in self-sacrifice (which is ultimately self-help and self-preservation) in raising up and educating the depressed classes. You have heard what the distressed coal-miners were able to do in Great Britain recently when they had learnt the lesson of combination and co-operation. They realised the giant's strength which they possessed and they used it even to such an extent that they were about to smash society and to paralyse the industries and activities which depended upon a regular supply of coal including the national naval activities and the great Railway system. When our depressed classes wake up gradually by the influence of universal elementary education and of the Pax Baitanica and realise their giant's strength, it is to be hoped that they will remember that there were in all ages, a few philanthropic souls among the higher classes who tried to help their despised brethren to raise themselves. I make this appeal therefore even to the selfish nature in us to our duty in this matter in order that we and our descendants may not in our turn be oppressed by those whom we have been oppressing; for I am quite sure that if and when the depressed classes choose and are able to combine, they can smash the Hindu society, knock the bottom out of Hindu civilisation by their mere passive united opposition. Many of them have half-awakened from their long sleep and are half-dreaming of better days for their community and of the sympathetic love (in the future at least) of the depressing classes. May their dreams come true. If not, (to adopt Lowell's lines).

"Ah, if they awaken

God should us all then

If this dream rudely shaken

Shall cheat them again."

Of course, the universal ruin caused by their fury against society, if their dream is falsified, must affect them also, but those who have been so long oppressed do not in their blind fury stop to inquire whether ultimately their own ruin will not also be brought about by their indiscriminate attack upon the other classes of Hindu society. When the higher classes of Hindu society have forgotten that we are "all members of one another" and that humanity is greater than caste, why should the lower classes, when their turn comes, and when they feel their strength, remember that old saying? Then we have the drink question. The drink demon is making headway in our land. There is very little use in trying to fight it by questions in the Legislative Councils and by asking for the insertion of amending provisions in the legislative enactments. I do not say that Acts of the Legislature are absolutely ineffectual in the promotion of morality. You will forgive my reaping that they go very little way to make them moral. In Great Britain the drink Rakshasa, who was supposed to be unconquerable, it being made to relax his grip over an increasing proportion of the population by the noble efforts of the workers and preachers, who are much more sleeplessly energetic there than the workers on the political platforms. Have we got in India a similar band of selfless preachers and workers in this cause of temperance or even a party who care as much for promotion of temperance as for political reform? Even in my limited judicial experience in criminal matters, I have found that many murderers fortify themselves with drink in order to deaden their higher feelings before they commit their selfish deeds. The preaching of temperance should, however, be done by enthusiastic old men, as young men are apt to lose their heads unless in the immediate presence of elderly men whom they reverence and respect and they are apt to indulge in foolish and intemperate words against Government and indulge in personalities.

THE DEPRESSED SEX.

I shall next shortly deal with the danger looming on the horizon from the awakening of our ladies who have till now formed the depressed sex in our distressful country. The revolt of the Panchamas is not perhaps such a pressing danger, not so much in the near future as the revolt of our ladies which in my opinion, seems to have already commenced. A few girls have begun to refuse marriage before they complete their education. Two or three others refuse to recognise their husbands to whom they were tied by their parents in the days of their girlhood. There is no blaming them as there would be no use in blaming the depressed classes when they revolt which God forbid. We men must begin to make willing sacrifices, must voluntarily allow our ladies some more freedom of choice and movement in this transition stage if we wish to avoid a very disastrous explosion. Religious and moral education, education in self-sacrificing duty and energetic action in the spirit of such dutiful self-sacrifice are the indispensable means to prevent this last danger.

MINOR MATTERS.

Then there is a minor social reform which can be brought about easily and practically and which may be divided under three heads.

- a. Inter-marriages between the divisions of the same caste.
- b. Commensality between the divisions of the same caste.
- c. The bringing about of uniformity in Acharams including the making of all other castes conform to the practice of the Tenggals. Vaishnavas who do not allow their widows to be periodically under the hands of barbers. The first object does not require any legislation at all, and I am glad that marriage between sub-castes are becoming more common. The second commensality is necessary to promote brotherhood. There is no use saying that taking food at the same table is not necessary for brotherhood. Hospitality, invitations of relations, caste dinners all become meaningless if commensality is not a factor in promoting the spirit of brotherhood. Even gregarious animals and crows feel this truth. The taking of food has two aspects; (1) pleasure to the palate and (2) the strengthening of the life in all its aspects, physical, mental and spiritual. If we eat solitarily for sensual gratification alone, it is sin. If we eat flesh together or drink wine together for the same sensual gratification, the sin is greater. I will not and do not recommend commensality merely in order that we might see each other enjoy the delicious pleasures of forbidden foods or drinks, but

it has always been the Shastra that food taken in company with holy men nay, even food left as remnants by them after eating, and food taken in communion by co-devotees after dedication to God do produce high spiritual effect. The modern Sri Vaishnavas who carry the principle of preserving magnetic purity in food to absurd lengths must and do admit the efficacy of communion in food taken in the presence of God in temples without distinction of caste or creed. The same principle is rigidly observed in the temple of Jagannath, at Puri. Why should Sri Krishna have taken the simple food offered in love by saint Vidura of low birth in preference to rich food prepared by the high case Duryodana, if the taking of food is a perfectly indifferent operation? I would therefore advocate communion in food among all sub-castes in the name of brotherhood and I will go even further and advocate on rare occasions the taking of pure food together by all castes (including the depressed classes) in God's holy name without distinction of class, creed or sex, provided those who join in that communion admit the fatherhood of God and the brotherhood of Man. The third question about community of Acharams is a very extensive subject, but so far as the cruel custom of compelling our widows to submit to the barber's razor is concerned, I have found that many of our ladies have already revolted against the custom and provided that we, men, do not stupidly believe that women themselves are against the discontinuance of the practice provided we have understood the amiable nature of ladies who always like a little pressure to be used by those who love them even in respect of matters which they (the ladies) know to be right, but are afraid to practice through fear of Mrs. Grundy, this last reform would make much more progress than it is now doing. Gentlemen, I have been long enough and I will end with short prayer.

"May the Lord guide our Conference in such manner that the fruit of our deliberations might promote Dharma or Righteousness and put down Acharams or Unrighteousness in our Sacred Land, to however humble an extent."

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THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII.

BOMBAY—SUNDAY, JUNE 9, 1912.

No. 41.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

We reprint today an interesting article from the *Indu Prakash* in which our contemporary asks the co-operation of all social reformers in an endeavour to validate inter-caste marriages among Hindus. So far as we are concerned we are prepared, as we have already said, to give our cordial support to any movement in the direction indicated by the *Indu Prakash*. But it is as well to make it quite clear that we do so not in any sense as a compromise but in the full conviction that such a movement represents and is a part of a larger movement. If by the term, compromise, our contemporary means that those who are in favour of a simple Civil Marriage Act accessible to all inhabitants of this country, should give up their object in order to support inter-caste marriages confined to Hindus, it is asking for the impossible, for there is a principle of religious freedom involved which may not be sacrificed for any temporary advantage. There was no compromise of this kind at the Bombay Social Conference, as the *Indu* seems to imply. There, it was expressly resolved to convey to the Government of India the regret of the Conference that Mr. Basu's Bill was not passed and to urge the importance of passing a Civil Marriage Act without the requirement of a repudiation of religion such as that under Act III of 1872. The inter-caste movement need not take up this question if the promoters do not wish to do so—we may remind the *Indu Prakash* that the Aryan Brotherhood like ourselves was in favour of both ideas—but surely they can not expect persons who hold to a larger view of the problem, to abandon it for a relatively restricted one.

And after all, is the *Indu* sure that there are more people favouring inter-caste marriages than complete liberty of conscience in matters matrimonial? We doubt it. Ten to one, the man who is in favour of intermarriages as among different castes, is so because he believes in freedom of conscience and not because he believes that some tremendous consequences will flow from inter-marriages between a Hindu and a non-Hindu which will not come from an inter-marriage between a Brahmin and a Sudra. Our own fear is that the orthodox community may consider a proposal to extend its marriage rite so as to cover cases of marriages cutting athwart the lines of caste, as a more direct and serious affront than a Civil Marriage law which leaves the orthodox ceremony untouched. It would be certainly a greater feat for the Legislature to extend the scope of the Hindu marital rite in the manner proposed by the *Indu*, than to provide a simple civil formality creating a marriage contract between two adult persons, and leaving the orthodox community the exclusive use of its time-honoured sacrament. The advocates of Civil Marriage do not ask the Legislature to create or revive or to extend a ceremony cherished by the orthodox as the

source of sacramental efficacy. No doubt, there is the precedent of the Widow Marriage Act by which the Legislature brought widow marriage, which was looked upon by the orthodox community as little better than concubinage, within the orbit of the Hindu sacrament. But even then, there were people who thought that the more correct course would have been to provide a civil marriage for unorthodox marriages of all kinds including the remarriage of Hindu widows.

There is one other point which is worthy of the attention of the *Indu Prakash* in this connection. These are days when the great truths of Hindu philosophy and religion, divested of their accretions, are being appreciated all over the civilized world. It is no exaggeration to say that today there are many cultured and refined persons in foreign countries who understand and appreciate the profound teachings of Hindu philosophy as few of us do in its native land. We recall that the late Swami Vivikananda once said that Europeans and Americans were better fitted to understand and apply the teachings of the Bhagwat Gita than we, the degenerate Hindus of the present day. We ask the *Indu Prakash* if it seriously means that such persons are less Hindus than the members of the several castes most of whom owe their Hinduism to the accident of birth and know little and care less for its sublime truths. Is the kinship of mind and spirit to be rejected, and is the kinship only of the flesh to be recognised? Is it on a basis of this kind that we are going to rear up the India of the future? Certainly not. We appeal to our contemporary to take a broad and generous view of the question. No nation has suffered or will suffer for entertaining and acting in the spirit of the profound fact of the solidarity of the human race. It is only the races that have sought to shrink within themselves that have grown corrupt and decrepit. Let not India, if she really wants to be worthy of her ancient seers, admit impediments to the brotherhood of man. Perhaps, what we have said above is only so much fresh material for the *Indu* to exercise its talent for scoffing. But we shall not mind. Rather shall we remember that often in the history of humanity, persons who had come to scoff had remained to pray. So may it be with the *Indu*!

The third session of the Conference of the Depressed Classes in Southern India took place on the 3rd instant at Shiyali. Mr. V. S. Srinivasa Sastry of the Servants of India Society presided, and the Meeting was held in the Lutheran Mission Central High School. The attendance was about 150 composed of the members of the Depressed Classes. Mr. Sastry delivered a thoughtful introductory address in the course of which he pointed out the legitimate grievances of the depressed classes, which in all ways affected their social and material advancement and discussed the pros and cons of the problem, both from the landlords' point of view and from that of the country at large, while he did not fail then and there to exhort the Panchamas

themselves to live better and so as to deserve of the great sympathy which the movement had elicited in all sides. Mr. Sastry also pointed out the disadvantages and the benefits derived by the community through their conversion to Christianity which after all in his opinion was not so objectionable as commonly alleged, provided the community thereby raised themselves in society and grew more prosperous. It was but natural that the landlords should view with self-interested jealousy any efforts on the part of the classes to get out of their hold and to obtain freedom and such attitude on their part was no doubt evidenced in certain quarters. That, however, could not last long. Education and other forces were gradually contributing to their betterment which they would do well to take the benefit of. Mr. Sastry also referred to the questions on the agenda and pointed out how the prayers were rather vague and did not look to the practical difficulties in their situation as suggested. However that would become all right if the Conference gathered more experience year by year. He hoped the gathering would bring about good results.

An evidently informed correspondent gives in the *Hindu* the following account of the circumstances under which the subject of widow remarriage was left out of the programme of the Kumbhakonam Social Conference: "At a meeting of the Executive Committee which selected the subjects which were to be put before the Conference, one of its members suggested the inclusion of the subject of virgin widow remarriage. There was a hot discussion, and the majority decided against its inclusion as they thought that most of the delegates would not vote for it, and that it was no good wasting the time of the Conference in discussing such a matter. The Committee had absolutely no objection to any delegate to the Conference bringing up the subject for discussion. One delegate gave notice of his intention of moving a Resolution on that subject. His resolution could, according to the rules of business well known to any one who has attended any Conference, political or social, be taken up only after the subjects already on the agenda had been discussed, and only if the Conference agreed to its being discussed. By the time the original programme was gone through it was already half an hour past the advertised time for the *last* day of the session and the pandal had to be vacated for the Political Conference. The gentleman who gave notice himself realised that there was no time for discussing the question and stated that he did not press for its discussion, and asked the President to announce that the Resolution was not taken up for want of time." Whether, and how far, this account improves the position of the promoters of the Conference as social reformers, our readers will judge for themselves. When Mr. Bhajekar cites them as an authority against Mr. Basu's Bill, he should not forget their attitude to the remarriage of widows.

The *Indian Patriot* thinks like ourselves that the policy recently announced by Government of creating residential Universities, has removed any justification that there was for sectarian Universities. Our contemporary says:—"The resolve of the Government not to permit the proposed Moslem University to affiliate Colleges outside Aligarh must somewhat damp the spirit of those who cherished the idea of establishing all India sectarian Universities. If the Moslem University shall not affiliate Colleges outside Aligarh, neither shall the Hindu University extend its influence much beyond Benares. No doubt, in both cases, students will be found to proceed from other parts of India, Mahomedan students more largely doubtless. But with the restriction, we doubt whether either university will ever be more than a single College. We yet see no chance of Aligarh or

Benares possessing a cluster of colleges. But unless it arises, the University will, no doubt, have a name, but not the full significance of the name. To the extent the prospect is limited the enthusiasm also will be limited. With the efforts of influential men the necessary funds may be forthcoming, but this alone will not make the scheme a success. A University must have not only money but colleges, and colleges must have students. Will there be found many Hindus, say in Bengal or Madras, to send their boys to Benares to be educated there leaving their model institutions nearer home? Except those who are so intensely religious as to think that to have a son at Benares will be a better means of expiation for sin, very few are likely to send their boys so far as Benares, for no better advantage than they can find at home."

"The Legal Sufferings of the Jews in Russia, (Fisher Unwin) edited by Mr. Lucien Wolf, with an introduction by Professor A. V. Dicey. The author, a distinguished Continental jurist who has devoted much time to collecting his material, makes no attempt at sensationalism, expresses no opinions and confines himself to a statement of facts, for every one of which chapter and verse are given in the appendix containing a chronological summary of the legal restrictions imposed upon the Jews in Russia during the past thirty years. The result is perhaps the most formidable indictment of Russian misrule which the present generation has seen, and the book will come as a revelation to those who fondly believe that Russia has emerged from barbarism. The reader will learn with amazement that in the eyes of Russian law a Jew is an outcast and a pariah, and even in his Pale of settlement—the district specially allotted to his nation—he is cabined, cribbed, confined in a thousand ingenious ways, that from gaining an education to earning a livelihood, from the acquisition of property to the liberty to fix his abode where he chooses, all the most elementary rights have been gradually denied to him by formal process of law. This state of affairs is growing steadily worse, and fresh restrictions of the Jews' remaining rights are constantly being added to the Statute-book, with the avowed intention of making it impossible for the Jews to live in Russia. The author shows, indeed, that the Jewish community in Russia groans under a tyranny worse in many respects than any in its history.

The *Wednesday Review* writes:—We are sorry that Indian Moslems should misunderstand Mr. Montagu's inoffensive speech and take him to task for making a statement to which no strong objection can be taken. He said nothing more than that the Mahomedans in India are not a homogeneous people and that great differences existed between the Moslem in East Bengal and Moslems elsewhere. This statement has provoked a storm of criticism and Moslem Leagues in every part of the country are busy sending telegrams to the Press as to their feeling in the matter. We are afraid they are protesting too much. It is impossible to conceive that the Leaguers believe that all the Mahomedans from Cape Comoria to the Himalayas, from Quetta to Rangoon, form one homogeneous whole and form a nation with one language, one set of social institutions and one formulae of religious observances! Surely it is a matter of common knowledge which there is no ignoring that a by no means inconsiderable portion of the Mahomedan population is made up of Hindu converts. And, drawn as they are from the caste-ridden Hindus, it is only fair to say that they have carried to their new faith the divisions of the old. And even supposing they are one in everything, what is the harm done by Mr. Montagu's mistake? He did not suggest the withdrawal of any rights conferred upon the Moslems.

CONTENTS.

Editorial Notes.	The Modern Review on Mr. Seshagiri Iyer's Speech.
Mr. Justice Sadasiva Iyer's Address. III.	Castes and Races.
Failure of Vaccination among Pilgrims.	An Inter-caste Marriage.
The Vedic Law of Marriage.	The Vizagapatam District Social Conference.
Mr. Seshagiri Iyer on Woman Suffragists.	Indian Christians and Nationality.
	To Robert Browning.

THE INDIAN SOCIAL REFORMER.

BOMBAY, JUNE 9th, 1912.

MR. JUSTICE SADASIVA IYER'S ADDRESS. III.

Mr Justice Iyer is wrong in saying that anybody wants to throw away-burn is the word he used—the Shastras. The only question is as to the right way of using them. He wants them to be regarded as the final authority to which we should all bow. He tells us that the Vedas are infallible, and that the Smritis, Itihasa Puranas, Commentaries, individual reason and individual mental satisfaction, are not infallible and are authorities only in a lessening degree. For our part, the Shastras are not authorities but a valuable storehouse of material throwing light on the history of our institutions. We invoke their aid not to establish the need and reason of reform but as proving that the social reforms we favour were followed by our ancestors with admirable results and that their adoption at the present day will not be attended with less desirable results. Social reform is not the leap in the dark which some timid souls among us take it to be. While Mr. Sadasiva Iyer would use the Shastras as the lawyer the Penal Code or the Evidence Act, others use it as the statesman uses history. The differences between the two schools is reduced almost to a vanishing point as they are agreed that every one of the reforms included in the social reform programme are fully in accord with the Shastras and that the present day customs which they seek to replace, are utterly opposed to the precept and practice of our ancestors. Why, if this be the case, it may be asked, quarrel with the Shastric reformer when he proclaims that the Shastras are the final authority? But it is not we that quarrel with the Shastric reformer. It is he that arrogates to himself the sole right of being a Hindu reformer and claims to keep out others who do not agree to this idolatry as out of the pale.

We insist on the rights of the informed reason and conscience of the individual because to obtain some immediate relaxations of custom on a basis of authority, would seriously imperil the future progress of ideas. We should have social reform but in the right way. Mr Justice Iyer went at length into the question of Hindu law as administered by British courts and held that in several respects it was entirely at variance with the most authoritative texts. We are inclined to agree with him that judicial decisions cannot help much towards social progress but on this part of his address as well as on his suggestion of a Royal Commission to settle the Hindu law we must reserve our comments to a subsequent issue. We have read with pleasure Mr.

Sadasiva Iyer's strong plea for the elevation of the depressed classes. He threw aside all Shastras to the winds and warned his hearers "the so-called higher classes of Hinduism" that any neglect on their part to redeem these classes will end in their own utter destruction. "I make this appeal", he said, "in order that we and our descendants may not in our turn be oppressed by those whom we have been oppressing; for I am quite sure that if and when the depressed classes choose and are able to combine, they can smash the Hindu society, knock the bottom out of Hindu civilisation by their mere passive united opposition". In the same far-seeing strain he exhorted his audience to give greater freedom to women. He said:—"The revolt of the Panchamas is not perhaps such a pressing danger, not so much in the near future as the revolt of our ladies which, in my opinion, seems to have already commenced. A few girls have begun to refuse marriage before they complete their education. Two or three others refuse to recognise their husbands to whom they were tied by their parents in the days of their girlhood. There is no blaming them as there would be no use in blaming the depressed classes if and when they revolt, which God forbid. We men, must begin to make willing sacrifices, must voluntarily allow our ladies some more freedom of choice and movement in this transition stage if we wish to avoid a very disastrous explosion."

FAILURE OF VACCINATION AMONG PILGRIMS.

To THE EDITOR of the "*Indian Social Reformer*."

SIR,

Perhaps the most recent testimony to the failure of vaccination is afforded by the First Quarterly Report of the Health Officer to the Bombay Municipality. It appears that 31 cases of smallpox took place among the Mahomedan pilgrims. Of these, "three were not vaccinated at all, ten had been vaccinated in infancy, and 17 vaccinated in Bombay before embarking for the Haj, the result being unsuccessful in eight of those last; the vaccinal condition of the remaining pilgrim is not known, as he was in an unconscious condition and his name could not be ascertained." It also appears that twenty-two of the cases recovered, "and of the nine who succumbed one was vaccinated in infancy, six before embarkation for Mecca; one was unvaccinated and the vaccinal condition of the last could not be known." If vaccination really protects from smallpox, how is it that of the 31 cases, 28 were amongst the vaccinated, and only three amongst the unvaccinated and only 7? How is it, again, that of the nine deaths, seven occurred among the vaccinated, and only one among the unvaccinated? Surely, if vaccination were such a sure prophylactic as it is made out to be, the reverse should have been the case.

Pro-vaccinists have always some loop-hole left, and this glaring failure of vaccination is attempted to be accounted for by saying that the pilgrims "washed their arms under the water tap before the lymph had time to dry in." This proves distinctly that the pilgrims are opposed to vaccination, although the authorities would have us believe that they are taking more and more kindly to the treatment. If the pilgrims offer themselves willingly for vaccination, where is the necessity of the presence of the police at the vaccination station? Again, this alleged alacrity is incompatible with their anxiety to wash off the lymph. A moribund cause always requires such subterfuges to prop it up.

London, 17-5-12.

Yours, etc.,

Kaikhushru J. Tarachand.

"THE VEDIC LAW OF MARRIAGE."

I

(BY MAHADEVA SASTRI, B.A., M.R. A. S., OF MYSORE.)

A. Mahadeva Sastri an able and profound Sanskrit Scholar of Mysore published in a pamphlet from his essay "the Vedic Law of Marriage" together with an account of his academic controversy with Dewan Bahadur R. Raghunatharao on the same subject. The two doctors did not differ in the main thesis but only in the means adopted by them: one would rely only on the Veda but the other would harmonise both the Shruti and the Smriti. Mr. Sastri would, as a scholar of the exegetics of the shastras, advance his theory of the conflict between the Shruti and the Smriti; and hence to argue on this question of the marriageable age of girls he based his arguments solely on the Veda. The thesis is that the marriageable age of girls could not be so low as nine or ten according to the Ideal of Vedic marriage. As the Vedic Ideals deteriorated, the present restrictions in the matter of age have crept in. Though the ritual and the mantras that are even at this day observed in every Hindu Brahman marriage are the same as have been sanctioned by the Vedic rishis and were observed in those Vedic days, the context of those mantras and ritual is not now in any way realised. The ritual is a mere ritual which conveys no significant meaning to the parties concerned in the present conventions of Hindu marriages. In Vedic days the ritual and the mantras were intended for Adult brides: Post-puberty marriages were in vogue then. The deterioration whose results we are at present fully reaping began with the compilation of the Smriti: the Smriti therefore collides with the Veda in its ordains about the age of girls to be married. Mr. Sastri proves his thesis by collecting Vedic texts speaking of marriage and by commenting on them according to the lines of interpretation formulated by the authors of Mimamsa. The texts selected are mantras which are representative of the most important rites of marriage and which are also common to the four Vedic schools. His comments on those texts are intended to furnish a decisive proof of his thesis.

The author has selected some special points of marriage and has given four groups of texts which are made to substantiate his thesis. He first speaks of the aim of marriage to beget progeny: in the *panigrahana* rite the (ऋ) *vara* addresses his bride on this subject: "I seize thy hand to have a fine progeny that thou mayst live with me." Mr. Sastri says the bride should therefore be mature. The second group speak of the friendship and the equality in status of both the bride and the bridegroom: they are mostly from the *Saptapadi* rite. This noble sentiment and like ones given expression to in them could be with any significance addressed to an adult bride. The third group of texts refer to the status of the bride as householder: it is suggested that the duties referred to in the addresses and exhortations of the *vara* (ऋ) would convey, no meaning to girls of six or nine years. The last group speak of the mutual understanding between them: most of the texts belonging to this section are from the *sesha homa* rite; Commenting on them the author writes "on the following when they are about to begin conjugal intercourse, the bride addresses the bridegroom..... This address and the response of the bridegroom are both very significant. In the first place the bridegroom describes the bride as *Yuvati*—a mature and fully developed woman who desires offspring and is ready to beget offspring." The author thus infers from all these texts that the marriage should be an adult marriage if these texts commented upon and referred to convey any significant meaning and serve the purpose for which they stand in the ritual.

But an orthodox Pandit whose keenness in judgment and subtlety in argumentation have become sufficiently notorious in condemning every item of the Social Reform propaganda as baseless, unshastric and hence both unwholesome and unwelcome would not arrive at the same inferences from these cited texts as our author has drawn. He would point out a non-sequitor. The error and the defect, he might say, does not look in the translations or the references but in the process of inferring: the premises do not yield the conclusion.

The texts do no doubt refer to adult stage but not to an infant girl: the sentiments given expression to are intended for a grown-up bride. This the orthodox Pandit and a critic of such sympathies might admit. But the texts do not show that the bride at the time of the utterances should be an adult: the bride would become an adult and then would render them significant and possible. The aim of marriage—to beget progeny—or the vows of the bride as the *Indrani verate*, &c., are all duly fulfilled as she grows in age and becomes an adult.

Perhaps this interpretation put upon the texts cited in the essay would invalidate the inferences drawn from them by the author of the essay. And the last group of the texts cited perhaps need a comment in special that there might be felt no ambiguity. As the interpretation put on them by the author refer to conjugal relations, they may have the appearance of being very strong evidences in favour of puberty marriage. But as a matter of fact the texts do not in themselves contain any unequivocal references to conjugal intercourse at the time of utterance. The important text when translated runs as "In heart I have known thee who art deep in thought, seeking impregnation in thy body; do thou, a mature woman, enjoy my embrace and reproduce thyself through our offspring, desirous as thou art of progeny. [This is the translation of Mr. Sastri]. The whole text except a small phrase as seen in the translation needs no special comment for it can also with no difficulty be interpreted from the standpoint of the orthodox Pandit: that which is a little uncommon here is the phrase "thou, a mature woman,"—the translation of *Yuvati* in the original. Special emphasis is laid on this word and the translation makes the word appear as an epithet used in the form of address, so that the addressee at the time of the utterance should be deserving of the epithet. The word *Yuvati* if used in the vocative case decides the question materially; but as a matter of fact it is not: it is "yuvatib." "There is no address as a *yuvati*; and hence that part of the original may be interpreted as "when you become a *Yuvati*, a mature woman, &c.," even this text does not therefore decide the case.

Parlakimedi,

P. JAGANNADHASWAMY, B. A., L. T.

MR. SESHAGIRI IYER ON WOMAN SUFFRAGISTS.

To THE EDITOR, THE Indian Social Reformer.
SIR,

So long as criticism against my speech at the Social Conference was directed to showing that I was ignorant of the real policy underlying the suffragist movement. I did not think it necessary to justify my position: but the letter of Mrs. Polak shows that my attitude has been completely misunderstood. I am in agreement with her that no movement should be judged by the acts and conduct of those who adopt extreme and objectionable methods; but if the learned lady means to imply as well that such tactics should not be objected to, I must respectfully demur to it. In politics, in social

reform and in regard to the movement for extending the franchise, there are a few who believe that victory is possible only by jeopardising peace and order and thereby putting themselves in evidence before the public. I have always held the view that reform is retarded and not helped by such a procedure; and I have always spoken and written against these methods. I believe, Mr. Editor, even you with your superior knowledge of the inner working of the agitation for conferring the franchise on women may not feel disinclined to agree with me in condemning those who take to defying law and order in order to attain political privileges. The late Mr. Stead than whom the cause of women had no better champion protested against the tactics which suffragettes employed. In my speech, I was reforming to this regrettable phase of the situation and hoped that the education which we propose to give will not result in our women smashing windows and wrestling with constables. I never said a word, if my recollection serves me right, against the movement itself. I was anxious to impress upon the audience that the education should not denationalise our women and unsex them and that it should be calculated to bring out the best traditions of womanhood with which we are familiar in this country. I still adhere to this view; if you and Mrs. Polak consider, I was wrong in placing this ideal before our sisters and daughters, we must agree to differ. But I must protest against reading into my words, thoughts and suggestions which neither the spoken words nor my intentions justify.

T. V. SESHAGIRI IYER.

THE MODERN REVIEW ON MR. SESHAGIRI IYER'S SPEECH.

The following comments on Mr. Iyer's speech at the Madras Social Conference appear in the current number of the *Modern Review*.

Speaking at the last Madras Social Conference held at Kumbakonam, the Hon. Mr. T. V. Seshagiri Iyer is reported to have said:—

The question, however, was what kind of education should be imparted to women. He did not think it would do to educate Indian women to become window-smashers and hooligans. What was necessary was education in Indian literature and Sanskrit. This would in no way unsex Indian women, and the late Sister Nivedita had entertained the same view.

We are not aware that anywhere in India or in any other country in the world, any education is or proposed to be given to women which is calculated to make them window-smashers and hooligans. If in any country "educated" women have become window-smashers and hooligans, have not "educated" men, too, become hooligans and bomb-throwers there? Would it be logical, therefore, to say that the education given to men in schools and colleges in the West produces hooligans and bomb-throwers? We do not propose to discuss in this brief note whether the same sort of education should be given to women as to men; indeed there should be some difference. But we do not in the least admit that any branch of learning which, if taught to men, would make them useful and high-sound citizens, would, if taught to women, unsex them or make them hooligans and window smashers necessarily. We require, indeed, to define what are to be held as the essential characteristics of the female sex.

The speaker either does not know Sister Nivedita's ideal of what sort of education should be given to Indian women, or he has not been fully and correctly reported. Her idea was that, while nothing should be done which would diminish

in the least the feeling of reverence and the spirit of self-sacrificing service which characterise Indian women, *their education should be thoroughly modernised*: they should, therefore, be taught besides their vernacular literature, English, mathematics, geography, history, science, and some handicraft or industry which may enable them to be self-supporting, if need be. This will be clear from all her writings on the subject, as also from the "Project for a Hindu Girls' School" published in this number. This has reference to the education of the generality of Indian women. As to the higher education of women, it is clear that a woman like Sister Nivedita who was herself so learned and highly cultured and extensively read, could not possibly hold that even the highest learning would unsex Indian women.

Our idea is that we should not be carried away by preconceived notions, but should allow educated women themselves to have their say on the subject. We have also great faith in the need of experiments. The Universe is not built on such weak foundations, that the teaching of say higher mathematics even, to some women, would produce utter chaos. If any women want to learn any branch of learning which men learn, let them learn if they can, and let us observe the results, and let women also observe the results. Neither men nor women entirely live for themselves; nor does any sex live entirely for the other sex. Just as women cannot and do not demand that the education of men should be only such as would suit convenience of women, so men also should not demand that the education of women should be only such as would suit the convenience of men. The subjection of women should not proceed farther than it has done, or exist longer than it has done.

CASTES AND RACES.

To,

THE EDITOR, *The Indian Social Reformer*.

SIR,

I see you devote two leaderettes to my letter in reply to Mr. Pradhan. The first mainly institutes a comparison between Mr. Padhye's and my agreements and differences. No useful purpose will be served at present by my accepting or opposing your comparison. Your second leaderette makes it necessary for me to reply. I regret with the greatest care to understand your criticism that I am dull-headed enough not to accept your judgment that 'speculation as to the mixed marriages among Europeans and Negroes are irrelevant to the discussion on hand.' My point was that all persons falling under the designation of 'Hindu' comprised negroidal, Mongolian and Aryan stocks. That until there was a general consensus that the mixture of these stocks did not affect the fertility and character of the progeny we ought to decline to experiment on society. The stocks from which Europeans and Negroes are descended are in existence in India amongst Hindus. You have only to bring to mind the Kali Paraj of Gujerath. Sir H. Johnstone says 'In peoples of India there is a direct mingling between the Caucasoid and the Australoid. The whole Indian Peninsula is permeated with Negro blood of the original Asiatic negro stock which more or less subsists. Andaman Islands, few Nilgiri tribes ect. If these facts are accurate, I hope, you will not, on reconsideration, think it perverse of me to decline to accept your judgment on relevancy. Again in your haste to discover in me a modern Manu, you have attributed a statement to me, which I was particularly anxious not to make. You say 'Mr. Bhajekar tells us that our progeny would deteriorate in number and character'. Will you just leave your college of *Heralds* which discovers

titles, and point out where I have said this. My inference from the fact of prohibition of mixed marriages in U. S. A. was of caution, not of certainty. I did not want to be a party to taking risks, unless I was sure that the change would not affect fertility, and character of the progeny.

Here is my explanation for stating that there were seven or eight main castes of Hindus. I distinctly remember when I had to make a preliminary draft of the usual resolution on fusion of subcastes, at the national social conference at Calcutta, the words subcastes of the main four castes were put in. One Bengalee High Court Judge objected and said that there were more main castes now than in the days of Manu and that some castes in modern times declined to admit that they were sub-castes of either Brahmins or Kshatriyas. The Pundharias, the Nayars and Kayasthas were cited as the newly-known main castes by various persons present. The word four was therefore dropped in the actual resolution. It was only in deference to those views that I stated that there were seven or eight main castes. You can see my hesitation in my unwillingness to state the exact number. But of course whether the main castes be 4 or 7 or 8 what is that to you. If you say—I am not sure that you do—that there are only 4 main castes of Hindus amongst 20 stories of Hindus that cannot intermarry by Hindu law, don't you think it more sensible that you should spend far greater part of your reforming energies in making the persons of subcastes of Brahmins, Kshatriyas, etc., a living reality than more or less a mere wish. If you, like Shylock, insist upon your pound of flesh and continue to harp on your absolute freedom of individual conscience to marry any body, you will only create a division in the small number of earnest reformers and play into the hands of the extreme orthodox, who insist that whatever may be—Shastras as to the validity of the subcaste marriages, they will insist on continuing their Rūdhī (custom) of practically not marrying even between subcastes, and frowning at these subcaste-marriages. The problem of practically making fusion of subcastes a reality is immensely difficult, public opinion has still to be greatly educated, knotty questions have still to be solved. The problems of the distant future need not be solved now. Prepare the ground. Luckily the Shastras are with us. Let us be wise by the unfortunate failure of the pre-British and past British attempts to abolish caste. The difference between us, is not as regards the ultimate goal, but as regards the methods of attaining the goal. All advice by persons who have given up Hindu religion by joining Prarthana Samaj, Brahmoism, Arya Samajian or Islam or Christianity, to abolish caste amongst those who still have faith in Hinduism will be always more or less looked askance, in the same way as any Hindu advice on Moslems or Brahmo or Christian social imperfections will be. This is but nature. Hindu caste is a question of those who believe in Hinduism and it is only sincere religious Hindus treated by Hindus that will carry weight with Hindus and effect some change. Your constant appeals to individual conscience or freedom in choosing any mate see likes are I believe, absolutely lost on even the great mass of literate devout Hindus and I beg to think they are in the right. Conscience is not a settled faculty with ever constant laws for all time. Individual conscience must yield to communal conscience, so long as it wants to associate in that community. Communal conscience has by its religious precepts and social-moral rules decided the limitations of the freedom of individual consciences within the community and so long as freedom of religion is allowed, I fail to see how individual conscience can override the communal conscience, or how a man can be of the Hindu faith and of non-Hindu faith at the same time. A Scotch Professor in Tokio told us, in the Prarthana Samaj Hall that a Japanese girl who sold her body for

defraying the debt of her father, was considered highly virtuous in Japan. This phase of individual conscience is revolting to Hinduism. Shia girls in Persia when pilgrims go there annually offer themselves in marriage to pilgrims. Without any reserve, the days of such temporary marriages, 8, 15, 30 or more are settled without a blush of shame, and marriage dissolved at the settled period. Is this individual conscience an appreciated feature in Hinduism or other religions? In the Christian conscience, there is nothing wrong, if the widow of a brother marries his brother. Is not that individual conscience considered as abhorrent in the Hindu communal conscience? To take still worse examples of individual conscience amongst the Maories, and some other tribes mentioned by Leaturnean, a President of the Paris Anthropological Society, European guests were freely admitted as a matter of hospitality to the beds of their Maore wives, of course they expected a similar compliment from their guests. Is that individual conscience not deemed a part of savagery now? Each communal conscience or religion decides its own rules and the scope permitted to each individual conscience within the community. The very word Chandāl brings to every Hindu's mind, the horror with which connection by a Dwij woman with say a Mahar was and is looked down upon by the overwhelming majority of Hindus. If any person's individual conscience approves of such marriages Hinduism until such person educates it into his beliefs, has a perfect right to vote down any such liberty and to disown him, and to deny him all other advantages of the community. It is Hindu law, Hindu community and the British High Courts not my poor self, who have given this power of enforcing their moral and restrictive social rules on Hindus at the point of the bayonet as you say. My bayonet is still unfixed, but the Editor of the *Indian Social Reformer* has already fixed his bayonet and evidently intends to charge at his opponents. For have you not said in your editorial "Let us throw the full weight of the reform movement in support of the candidature to seats in the council of men who hold liberal views in social questions and let us do our best to keep out the obscurantist and the reactionary." Poor Madan Mohan Malvi, he must be tumbling in his tour in favour of the Hindu University. It is to be hoped that he will survive your charge and retain his seat in the council.

You say "the other day there was an intermarriage between a Saraswat gentleman and a Kayastha lady. Nobody believes that the question whether they belong to the same main caste or not is of the slightest consequence, Mr. Bhajekar, of course always excepted". The italics are mine. I hope you don't forget it was a marriage under Act III of 1872, by parties who stated on oath that they did not belong to the Hindu religion. If this is true, or as *prima facie* it must be believed, it is of little concern to the followers of the Hindu faith. If it is not true, as is very unlikely, there is nothing to be proud of "dishonest" people, who in addition make themselves liable for a criminal prosecution under the Act. Don't you believe that excepting my humble self, perhaps the worst member of the phalanx, there are numbers of reformers in India who do not fold their hands and obey your *firmans* on the doctrine of absolute individual freedom. Evidently the Karad Social Conference and the Madras Provincial Social Conference have not yet awakened you to the existence of other renegades. Not a drum was heard, not a funeral note, in those conferences when the corpse of Basu's Bill was buried. They did not pass any resolution accepting the idea of any Hindu marrying any Hindu, I say nothing of the non-reformer Hindus, who are all against you.

B. N. BRAJESAN.

AN INTER-CASTE MARRIAGE.

A Correspondent writes to the *Hindu* from Salem:—

A very interesting and important marriage was celebrated on 29th instant at Mangalore, at the residence of the Hon'ble Mr. Subba Rao between Mr. P. Subbarayan, B. A., the Zamindar of Komaramangalam, in Salem District, and Srimati Radhabai, daughter of Mr. K. Rangarao of Mangalore. The bride is an undergraduate of the Presidency College and will shortly take her degree. The marriage was celebrated according to the Brahmo form. There was a large gathering of ladies and gentlemen, and Mr. Bannerji, Officiating Minister, conducted the ceremony in Sanskrit in a very impressive manner. Among those present were Mrs. Paramasiva Gounder, the Bridegroom's mother, Mr. Rangasami Gounder Zamindar of Konganapuram, the Bridegroom's uncle, Mrs. Nanjaya Gounder the Bridegroom's aunt and her sister, Mr. and Mrs. Somaendra Gounder Mr. Ramswami Gounder, Mr. Appu, Gounder, Mr. Sadaya Gounder of Palapathi, Mr. Singaya Gounder of Parali, Mr. Chinnugounder of Olappalayam and his sister Perimarayammal, Mrs. Sengothvelagounder, Mrs. Kaliyannagounder, Mr. C. Morrison, the Moopil Nayar and Elaya Nayar of Kavalpara, the Zamindars of Parlakimidy, Wuyyur, Jarada and Nandigam, Rao Bahadur T. N. Sivagnanam Pillay Deputy Collector, Salem, Mr. C. Rajagopalachariar of Salem, Dewan Bahadur K. Narayanarao of Madras, and several local ladies and Gentlemen, Indian as well as European.

THE VIZAGAPATAM DISTRICT SOCIAL CONFERENCE.

The above Conference was held on the 29th ultimo, with Dr. Atchanta Lakshminipathi B.A., M.S. and O.X. in the chair.

The Chairman of the Reception Committee, Mr. V. Jagannadham Pantulu, in warmly welcoming the delegates to the Conference, made a speech, in the course of which he said:—

"The whole history of the Hindu Society has been a history of tumultuous departure, whenever the departure was rendered necessary or expedient, from the laws laid down in the Shastras. Every custom marks the beginning of such a departure. As Dr. Bhandarkar pointed out in one of his addresses, there was a period when our women were not only educated but learned, when infant marriages did not prevail, widow marriages were not unusual and caste distinctions did not exist in the aggravated and absurd form in which they exist now. That period was followed by another and we have gone on changing. We made no doubt *bad customs* but we made customs nevertheless and got the Shastras to adopt themselves to these customs. Let us now reverse the process and try to make good customs..... Justice, equality and good conscience are the ultimate basis of all laws, whether social, political or international and the real foundation for all reform must be and continue to be reason and utility.....For the success of all great undertakings where the greatest amount of good to the greatest number of persons is sought, two things are essential, namely, self-sacrifice and self-reliance. Rome was not built in a day. Universal brotherhood must be the watchword of our Conference. If we are proud of our past, let us set in a manner that the future may feel proud of us. We have no doubt an uphill fight in our task; we have to overcome the enemies of ignorance, superstition and blind custom. If we are true to ourselves and if we are true to our country, let us have the courage of our convictions and act up to them and Providence will guide us in our onward march."

The President, Dr. Lakshminipathy, then read his address in Telugu, most of which was a scientific exposition of social evolution. He said that that society should perish according to natural laws, which cannot adapt itself to the environment and circumstances of time and place and instanced the gradual extinction of the Koyas here and of the Red Indians of America. Social Reform, he said, was simply rooting out bad and unnatural customs in the society and making that society adapt itself to the present conditions and the first duty of Social Reformers of the higher order was to bring up to their level those of the lower order. In this connection he expatiated on the mutability in status of society as time takes its course. At one time, he said, India, Arabia, Egypt and so forth derided the whole world in point of civilization and status but now is the time for Europe, America, Japan, and others to do the like. At one time the Brahmans of India won the universal admiration and reverence all the world over, just as the Europeans have made themselves so now. The Brahmans of old had reserved seats in Courts and temples, as there is now reserved accommodation for Europeans everywhere, even in trains. The Europeans now enjoy privileges of special laws and special courts for themselves which the Brahmans did in their time. Brahmans of old merely by virtue of birth were entitled to high posts in the State, even like the Europeans nowadays. Similarly at one time Nelamas, at another Reddis, now Vaishnavites, then Saivites, now again Buddhists, then Mahomedans and now Niryogis then Vaidikis flourished in India according to the peculiar circumstances of time and place. He then dwelt eloquently on the various evil practices that have crept into society, viz., ill-treatment of the depressed classes and women, early marriages, enforced widowhood and so on.

With regard to the future, he was quite optimistic. Young men of education, he said, are now going in only for girls who have attained puberty. He knew of parents who have boldly set at naught Shastraic injunctions and are now bent on completing the education of their girls before marriage—girls who have already attained maturity. He said he personally knew of some five such girls. Young men who have completed their education in foreign countries are now being freely admitted into society. He said he had no fear now that grown up girls will not get suitable husbands. In conclusion, he said that although here and there were found some persons who still waver between Shastras and convictions and others owing to lack of sufficient enlightenment, he was confident that our society would attain greater eminence than ever before only if we are earnestly and fearlessly inclined to act up to our true convictions.

RESOLUTIONS.

I. THE LATE DEWAN BAHADUR R. RAGHUNATHA RAO.

This Conference places on record its sense of the great loss the cause of social reform has sustained in the death of the late Dewan Bahadur R. Raghunatha Rao, C. S. I.

(To be put from the chair.)

II. FEMALE EDUCATION.

(a) This Conference tenders its warm thanks to the Government of Madras for their intention to establish a High School for girls at Vizagapatam and it exhorts the people to make full use of that institution.

(b) This Conference requests that the Government be pleased to open Secondary Schools for girls at Vizianagram and other important centres.

Proposer:—Mr. A. Suryanarayananarao, B. A., (Vizag.)

Secunder:—Mr. G. Ramchन्द्रarow, B. A., (Vizianagram).

Supporter:—K. Ramamurthy (Owakepalli)

III. AGE OF MARRIAGE.

This Conference strongly exhorts the people to postpone the Marriage of girls till after puberty and of boys till they attain the age of 20 years.

- Proposer:—Mr. M. Suryanarayana, B. A., (Vizianagram).
 Seconder:—Mr. Y. Suryanarayana, B. A., B. L. (Vizag).
 Supporter:—Dr. C. Mallikarjunaw (Vizag).

IV. WIDOW MARRIAGE.

In the opinion of this Conference, there is absolutely no justification for enforced widowhood.

- Proposer:—Mr. B. Seehagiri Rao, M. A., (Vizianagram).
 Seconder:—Mr. A. L. Narayanarow, (Rajm).
 Supporter:—Mr. V. Somayajulu, (Vizianagram).

V. MARRIAGE LEGISLATION.

This Conference deeply regrets the rejection of the Hon'ble Babu Bhupendranath Basu's special marriage Bill and earnestly appeals to Government to be pleased to pass a law which will place beyond doubt the legality of marriages among different castes and sects of Hindus with any limitations they may deem necessary as regards collateral succession.

- Proposer:—Mr. C. Y. Chintamani.
 Seconder:—Mr. J. S. Narayanamurthi (Vizag).

VI. INTER-MARRIAGE AND INTER-DINING.

This Conference urges the great desirability of promoting inter-dining among the several castes and inter-marriages among the various sub-sects.

- Proposer:—Mr. G. Ramachandra Row (Vizianagram).
 Seconder:—Mr. G. Subbarow (Yellamanchili).
 Supporter:—Mr. K. Veeraswamy (Madgole).

VII. DEPRESSED CLASSES.

In the opinion of this Conference immediate steps should be taken to elevate the material and social condition of the depressed classes.

- Proposer:—Achanta Rukmanamma.
 Seconder:—Mr. B. Venkatapatm Raja (Vizagapatam).
 Supporter:—Mr. O. P. Ramamurthi (Vizianagram).

VIII. FOREIGN TRAVEL.

In the opinion of this conference persons who visit foreign countries should be freely admitted into our society.

- Proposer:—Mr. P. L. Narasimham (Vizagapatam).
 Seconder:—Mr. M. Sabbarow (Yellamanchili).
 Supporter:—M. Bhavanachary of Guntur.

IX. RE-ADMISSION OF CONVERTS.

This Conference is of opinion that repentent Hindu converts to other faiths should be re-admitted into Hindu Society on the performance of *prayaschittam*.

- Proposer:—Mr. S. Hasyagovva Row (Vizianagram).
 Seconder:—Sri Vikramadeo Varma Ganga (Vizag).
 Supporters { Mr. L. Y. Narayana (Vizag).
 { Mr. P. Vizagopalaramu (Jonnavada).

X. This Conference views with great disapproval the adoption of girls by dancing girls for the purposes of prostitution and urges upon the Government to make the existing law more effective in preventing such adoptions.

- Proposer:—Mr. O. P. Rama Murti (Vizianagram).
 Seconder:—Mr. C. L. Narayana Sastri (Vizag).

XI. RE-AFFIRMATION OF OLD RESOLUTIONS.

This Conference re-affirms the old resolutions of previous Conferences on the subjects of Temperance and Social purity, Varasulkam and Kanyasulkam and the disfigurement of widows.

(To be put from the chair.)

Thanks to the President.

INDIAN CHRISTIANS AND NATIONALITY.

To,
 The Editor, *The Indian Social Reformer*.

DEAR SIR,

In your issue of 7th April last, in noticing the death of my late friend the Rev. S. V. Karmarkar you say "He was one of the few men who showed by their example that the profession of Christianity need not have an injurious effect on their sense of nationality. I beg to say that the larger acquaintance with the Indian Christian community will enable you to say in place of "one of the few" "one of the numerous." Both in the broad sense of nationality, i. e., national welfare and its narrow sense keeping up the manners and customs of the country, the Indian Christian community is not behind the followers of Hindu religion.

I beg to point out that the social reformers should give up the fruitless wrangling about substance and mix freely with Indian Christians among whom social reform has been accomplished to a large extent. It is not generally realized that a reformer has great advantage any the orthodox true or pretended, in the living of daily life and education and marriage of children. It is only the sense of loneliness that is oppressive. This is usually attempted to be relieved by registers all India and local, of reformers. Even if such registers were reliable we have little daily use of people living all over India. We must have daily intercourse with people living in our town and neighbourhood. It is the duty and it will also be pleasure for Hindu reformers to cultivate friendship and social intercourse with Indian Christians, Mahomedans and Parsis. This will effectually emancipate our mind of prejudices against other communities which we habitually entertain. This will most effectually broaden the outlook of the female portion of our society. I believe many have avoided themselves of the aid of accomplished Indian Christian ladies in introducing light in to their families and with success.

Yours faithfully,

X.

TO ROBERT BROWNING.

(CENTREARY, 7th MAY, 12).

The voice outlives the singer, and the word
 Through all the pulses of the song grown free,
 Rolling reverberate over land and sea,
 Flickers in beads and overflows the world
 E'en as morn to Pippa o'er night's goblet curled
 And the mouth of gold, that sang the song of hope,
 Song of Balanston, of Pompilia and the Pope,
 The secret working of each heart unbarred,
 And thrilled all earth with throb of lyric love,
 In the rapt melody of the verse lies hidden;
 To what newer worlds and joys art thou now bidden,
 O thou! undying one with the unclouded brow,
 Brimming and buoyant with the joy of youth,
 Radiant with incandescence of eternal truth!
 Here, on the hundredth morn of happy birth
 Since on the clear sky rose thy nascent star
 Rings forth the praise from regions near and far,
 Across the sea and from the ends of earth,
 For hopes of heart thy songs have fortified,
 And the soul's wide look beyond the broken arc
 For the Cramped soul smoothed and the slender bark
 Hitched to the high heavens in nobleness and pride.
 Oh poet, dowered with the love of love
 The world entranced listens to thee now
 As t' thy wise thrush, in April at daybreak
 And bursts forth with wide acclaim to hail the voice
 Of Radiant hope that held we fall to rise,
 Are baffled to fight better, sleep to wake.

T. B. KRISHNASWAMI in the *Modern World*, Madras.

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LAHORE—K. NARAYAN.

Vol. XXII

BOMBAY—SUNDAY, JUNE 16, 1912.

No. 72.

"I will be as true as truth, and as uncompromising as justice, I am in earnest.—I will not equivocate—I will not
and I will not retreat from my duty.—and I will be heard." WILLIAM LLOYD GARRISON in the Liberator.

NOTES.

We have never been enamoured with the several schemes which have been now and again propounded for imparting moral and religious instruction in schools. Mr. K. B. Ramanathan, M. A., B. L., B. T., one of the most thoughtful of educatorists in Southern India, read a paper on the subject at the Educational Conference of the South Indian Teachers' Union last month. He classified the advocates of moral and religious instruction in schools into four groups: firstly, men with political motives at the back of their consciousness; secondly, the missionaries of the Christian religion; thirdly, "our patriotic and religious teachers who denounce the materialistic and godless education of the Westerner"; and fourthly, the sentimentalists who "are to be found among the art critics." "Whatever be the motives of the advocates," writes Mr. Ramanathan, "there can be no question as to the importance and the need for such education. Our present educational system may not provide for it, but every one gets according to his opportunities and capacities some measure of such education and the question for the teacher is how this branch of education can be made to dovetail with the existing system. We may all concede at once that our conception of education is ditto narrow. It may be so enlarged as to include eugenics, proper nurture of the children and by means of intellectual, moral, religious and aesthetic development. The only question is as to what we shall agree upon as the teacher's province in the narrow sense of the term." While admitting that the importance of the school in training and forming character is great because of the impressionable age of the school-boy Mr. Ramanathan points out that the influence of the other organizations cannot be ignored and the school-master with limited time and energies and capacities cannot be expected to replace the auxiliary forces for shaping character.

Mr. Ramanathan vigorously protests against the present system of education being called materialistic and godless. "In what sense will you call the present system godless and Materialistic education?" he asks. "Let us remember we are teachers and that we attach some definite significance to the words we employ and let us not be misled by what Bentham's old question begets appellatives. How much of the elementary education imparted to a very small part of the Indian children is materialistic and godless? Did the pial-school teacher, the counterpart of the elementary teacher, impart along with instruction in reading, writing and arithmetic godly and sentimentalistic instruction? The instruction is mainly through vernacular books and they are fully as edifying as books used earlier. Baba Bharati trembles at the prospect of the Hon'ble Mr. Gokhale's bill being passed and the young children being

all drugged with this godless education of the elementary kind. Sensation mongering has attraction for minds of a partitionist cast but to us teachers of a godless and materialistic leaning—truth is better, an examination of the facts before us is better. I would ask you to examine the courses of instruction imparted in the secondary schools and tell me how far secondary education is godless and materialistic. The merest elements of science that the high school students pick up will not have led them far on the road to rest in second causes. No high school course however ambitious has thought of including "Bain and Mill and Spencer and Huxley and Tyndall." Now coming to the college classes the young men that take up science and philosophy may be supposed to be tainted with the materialistic and godless teaching. Even of them a large part may escape the infection. And I have been referring to atheism and materialism as evil things in themselves and worthy of all condemnation, as a mere concession to the critic. If any fairly cultured person should after such examination as he could give the subject, arrive at atheism and materialism as the ultimate explanation of the facts of the universe for him, what is there wrong about the man? The sanctions of public and private morality do not act on him less vigorously and I should have greater regard for a straight, downright man of such a persuasion than for men of rotten lives veneered with sanctimonious theories."

The intent of the attempts which have been made here and there to make saints of school-boys should prevent people from making further experiments in that direction. As Mr. Ramanathan observes, "Each one's religion has to be the result of a deliberate reconstruction of beliefs on the light of such knowledge and experience, inner and outer, as is vouchsafed to him. I would have a purer atmosphere of reverence and life in home and temple, in club and communal organizations, slowly to inure young men with a sense of the largeness and grandeur and mystery of life and of life's destiny. Religious education is the cornerstone of the highest culture each is capable of and if Aristotle thought young people not ripe enough for politics, it stands to reason religious education can not be attempted, with benefit to the individual or the community, in early years. By all means create a spirit of reverence for the ultimate mysteries that have been baffling the earnest inquirer. But do not you set up for peeping Toms that, having seen the naked beauty and grandeur of Truth, are eager to blab the secret to others."

The driver of the taxicab which ran over five men who were sleeping on the road-side, injuring two of them fatally, was prosecuted last week for causing the death of the two men by culpable negligence. After a lengthy hearing, the accused was

discharged by the Magistrate who held that the car was not driven at an excessive speed and also that while there was a light on the opposite side of the street at the moment the car passed the gharry, a shadow might have been thrown which interfered with the accused's vision of the road. In another case, before the same Magistrate, a hack victoria-driver was prosecuted for running one wheel of his victoria over the face of a lad who lay asleep. The driver was convicted and sentenced to pay a fine of Rs. 18 or in default to undergo fourteen days' rigorous imprisonment. His worship said he would not award any compensation to the complainant, as he wanted to discourage the practice of sleeping on the road! Commenting on these cases, the *Times of India* remarks: "Certainly it is an evil age for those whose gipsy inclinations lead them to sleep in the streets of Bombay, for they are confronted by two unpleasant alternatives—to be run over in the streets when they are asleep or to be nearly suffocated by the heat if they stay in doors where also they are more likely to get plague than in the streets.... If accidents of this kind do not prevent sleeping on the streets, we doubt if even Mr. Oliveira can stop it, and driving one wheel of a victoria over a lad's face is so cheap a pastime that it will probably become popular." Sleeping on the road-side may be a public nuisance; it is not usual, however, to sentence a person to death for committing nuisance in a public thoroughfare. The Magistrate's decisions in the two cases while intended to discourage sleeping on the road side, are likely to encourage rash and negligent driving in the narrow streets and lanes of the thickly populated parts of the city.

The *United India and Native States* of Madras observes:—"When the Mysore Government issued orders some years ago forbidding dancing girls to take part in the religious ceremonies in the temples throughout the State, it received the congratulations of the press and public bodies in India. But the attitude of the Durbar in this matter was not consistent throughout, for during the ceremonies and festivities connected with the wedding of the Yuvarej, the nautch was a prominent item in the programme and it was humorously stated that the nautch girl was banished from the temple in order to be welcomed at the palaces. Again, we read that during the festivities connected with the birthday celebrations of His Highness the Maharajah on the 27th ultimo there was a nautch party at the Durbar. A performance by a bevy of nautch girls and the offering of blessings to the Maharajah by the Palace Pandits form a most unholy combination on which we are afraid the authorities responsible cannot be congratulated. It seems to us that in regard to this Nautch question, the Mysore Durbar are pursuing a weak and vacillating policy. They commenced vigorously by banishing them from the temples; but subsequently the forces of reaction seem to have proved too strong and to have overpowered them with the result that in their subsequent dealing with this important question they have failed to display the same uncompromising attitude with which they seemed to be resolved to grapple with this evil at the outset."

A London telegram, dated the 12th June, states that "Sir F. W. Freyer" presiding at the Burma Society dinner last night said that the annual subsidy granted by the Secretary of State towards the clubhouse was a recognition that Burma was distinct from other Indian provinces. The Burmans were a different race. They were proud of their own nationality and were not disposed to mix with the natives of India proper. Personally he thought that isolation from India was rather a good thing, fearing that railway connexion would mean that the Burmans would be liable to be superseded by the

Indians. Sir W. Lee Warner responding to the toast of the 'Government of India' urged that the administrative connexion of Burma with India was to her own advantage. The Government of India had many faults, but it was a good master. It was highly desirable that the foreign relations of Burma should remain in the present experienced hands. The diplomatic touch did not come easily and needed careful cultivation. He was quite sure that the present system was financially more advantageous to Burma than separation. Dr. Black Odgers eulogised warmly the cheerfulness and the good moral character of his Burmese-law students." It is not clear whether Sir F. W. Freyer wished that the Government of Burma should be separated from the Government, but it would appear from Sir W. Lee-Warner's remarks that that was one of the points raised. It is quite clear however that Sir F. W. Freyer would like Burma and the Burmans to remain as they are,—for whose benefit?

The ninth annual meeting of the Central Council of the Association for the Advancement of Scientific and Industrial Education of Bengal was held in Calcutta recently under the Presidency of the Maharaja of Burdwan. From the President's opening speech as well as the indefatigable founder Secretary Rai Bahadur Babu Jogendra Chandra Ghosh's report, we glean that of the large number of young men sent out since the establishment of the Association up-to-date, 81 have returned, of whom 53 have secured suitable employments. The Association has helped to start 20 new industries besides quietly solving in a way the sea-voyage question. There are 48 active and working District Committees including one at Orissa and one so far away as Burma. The amount of annual scholarships promised is Rs. 20,000. The Government in appreciation of the very good work that the Association is doing has made a yearly grant of Rs. 5,000. A very large number of schools and colleges and students' messes have taken up enthusiastically the Four Annas Fund scheme. Students have been sent by the Association to America, Great Britain, France, Germany and Japan. Their subjects of study have been agriculture, sericulture, tanning, technical and electrical engineering, mining, enamelling, pharmacy, practical chemistry, spinning, weaving and the manufacture of matches, soaps, perfumes, buttons and glass. This year 29 students representing different communities are going to England, America, France, Germany, Sweden and Japan. Scholarships ranging from Rs. 25 to Rs. 100 a month have been granted to 11 boys, and the passages of 12 have been paid for by the Association.

The *Lahore Tribune* writes:—"The idea of subsidising a vernacular newspaper in Bengal commended itself to Sir Edward Baker when he was Lieutenant-Governor of that Province. An arrangement was made with the late Rai Norendro Nath Sen Bahadur for an annual subsidy of Rs. 65,000 for three years. He elected to revive the *Sudabh Samachar*, a cheap Bengali paper, originally started by the late Keshub Chunder Sen, but which had afterwards become extinct. This was a little over a year ago. With the death of Mr. Norendro Nath Sen the contract with him ceased, but the Bengal Government paid the last year's subsidy. The paper, however, was neither sought after nor did it at any time exercise any influence. The Government had practically no return for the large sum of money spent. At the end of the year the Government of India decided that no newspaper should be subsidised in future with the result that the subsidy to the *Sudabh Samachar* was discontinued and the paper has abruptly ceased to exist. We think an enquiry should be made whether subsidies to other papers have been discontinued or not."

CONTENTS.

:o:

Editorial Notes.
Indians in South Africa.
The Vedic Law of Marriage.
Marriage in High Life.

Hindu Widow Marriages.
Courage is the Quality.
Castes and Races.
The Social Conference at Kumbakonam.

THE INDIAN SOCIAL REFORMER.

BOMBAY, JUNE 16th, 1912.

INDIANS IN SOUTH AFRICA.

Our fellow-countrymen in South Africa are still maintaining a plucky fight against the evil results of the growing racial prejudice of their white fellow-colonists. The passive resistance struggle, it is true, is suspended, so that the Union Government may be enabled to give legislative effect to the settlement arrived at more than a year ago. That settlement, as our readers ought to be aware, affected the Transvaal only, and then touched upon two matters alone—the repeal of the obnoxious Registration Act of 1907, and the removal of the racial bar from the enactment restricting immigration into the Province. But whilst the immigration of persons of Asiatic birth or origin was to be statutorily permitted on equal terms with that of Europeans, it was to be severely restricted by administrative means, so as to exclude all but an infinitesimal number of Asiatics of high professional qualifications or scholastic attainments annually. Our fellow-countrymen in the Transvaal undoubtedly won a remarkable moral victory by forcing open a door that had been locked, bolted, barred against the millions of Asia for purely racial reasons; and, in some respects, the victory was accompanied by considerable material gains which people in this country do not appreciate so much as they should, and as they would, had they been condemned to live in South Africa and take part in the fight. But the South African Indians have all along admitted that they were engaged more in securing the recognition of a great principle, namely, the removal of racial distinctions from the statute-book of a British Colony, than in obtaining material profit from their struggles. Nevertheless, our fellow-countrymen must live and live in decency and self-respect and it is our duty to help them to do this by every means in our power.

The simplest way of doing this is undoubtedly to try to understand exactly what their condition is. To begin with, the Transvaal fight dealt mainly, in practice, with the manner in which Indian immigration was to be restricted. The settlement of 1911 made it clear that this was to be on a non-racial basis. Owing to Parliamentary difficulties, statutory effect could not be given to this arrangement last year, and early in January, General Smuts introduced into the Union assembly an immigration Bill purporting to carry out the Government undertaking. Upon examination by the legal advisers of the Indian community, it became clear not only that it did not do so, but that it even deprived the Indians of the Coast Provinces of rights already possessed by them actually or potentially. It was evident that con-

siderable amendments would have to be made if the Bill were to satisfy Indian sentiment, and it is possible that some such amendments as these were alluded to by General Smuts, on the occasion of the second reading three weeks ago, when he undertook their incorporation on the suggestions of the Home and Indian Governments. We have not yet heard whether the Indian amendments have been adopted or whether the Bill has passed; but experience of General Smuts' diplomacy does not make us over-sanguine as to the results. One thing is positive; Mr. Gandhi has assured us that if the Bill does not satisfy the conscience of the passive resisters, the struggle will commence afresh, with consequences disastrous to Imperial prestige.

Meanwhile, the Transvaal Administration have not been idle in other respects. A strong endeavour has been made for many months to compel the resident Indians to reside and trade in locations, and if it has failed for the time being, it is due chiefly to the intervention of the Courts. But the Transvaal Indians always feel the grim spectre of segregation standing in the back ground. Attempts have been made, too, to deprive them of the indirect right they have always had of owning landed property, though the law required its registration in the name of some European. This has been done by means of regulations of a racial nature purporting to be framed under a statute of a general character. The regulations never came before Parliament for sanction, nor were they reserved, as they would have been, had they been incorporated in the statute, for the scrutiny of the Imperial Government. We understand that a test case is now before the Courts on the ground that the regulations are *ultra vires*, and we sincerely trust that the Indian community will be victorious. Otherwise, the position is simply this—that not even the most distinguished Indian may either directly or indirectly own his place of residence, nor may the wealthiest Indian trader own his business premises. So far as education is concerned, the Transvaal Administration has refused to open a Government School for the children of Indian parents. In regard to railway travelling, every effort is being made to reduce Indians to the level of the lowest aboriginal, and of course they have no municipal franchise.

Perhaps, however, the gravest scandal in the Transvaal arises out of certain Supreme Court decisions regarding the immigration of Indian women. Mr. Justice Wessels has declared, for example, that the Mahomedan law of marriage is not recognised by the Transvaal law and that marriages contracted thereunder, are invalid. Accordingly, if a Mahomedan Indian has brought to the Province one wife already, he is precluded from bringing his other wife, even though she may be the first married. We are not for the moment discussing the ethics of polygamy. The point is that polygamous marriages are countenanced and permitted both by Hindu and Islamic law and for a judge in a British Colony to declare that such marriages, lawfully contracted, are no marriages at all, apart from the religious insult implied, means that a premium is placed upon infidelity and the stigma of bastardy is imposed upon the innocent children of

such marriages. A later decision, now under appeal, decides that such marriages being illegal, no such wife is permitted at all to enter the Transvaal. The consequences of these decisions, if upheld, are very far-reaching, for Natal has already commenced to act upon them, and they invalidate all the safeguards as to the rights of the families of resident Indians in South Africa to join their natural protectors. The entire basis of the Transvaal settlement is jeopardised, and the new Immigration Bill must be vitally remodelled if a grave injustice is not to be perpetrated. Nor should it be thought that all this is being done in the interests of public morality. How deficient the South African colonists are in this virtue is revealed by the startling figures of the recent census there which showed, as against only 12½ lakhs of whites or so called whites, nearly 5 lakhs of "coloureds" or half castes, apart from Indians and aboriginal natives.

In Natal, even Colonial born Indians are still being deprived of the right to acquire trading-licences, in order to protect the white trader against his own inefficiency. The £3 annual tax imposed upon street indentured Indians in that Province is having disastrous results, in promoting in chastity, infidelity, and dishonesty amongst those sections of the Indian community liable to it, besides forcing them to return to India in a poverty-stricken condition or to revert to the semi slavery of indenture.

The wave of racial prejudice is sweeping over South Africa with increasing force, and it is plain that the Transvaal Indians adopted passive resistance none too soon. Their efforts should receive the utmost encouragement on this side of the Indian Ocean and we trust that the response to the appeal for funds, to enable our countrymen to carry on their struggle for right and justice and the honour of India, will meet with the generous response that it deserves.

A Post Office Press communique states:—The Government of India have sanctioned the introduction of two new and greatly improved registration envelopes of the same sizes as those now in use. The face value of the embossed stamp has been raised from 2 annas to 2½ annas so as to include both the registration fee and the initial rate of letter postage. The new envelopes are of the same pattern as the present British registration envelopes and will be sold for the face value of the embossed stamp plus the usual charge for stationery. A small consignment of these envelopes, as well as of the small half-anna envelopes bearing the portrait of His Majesty King George V, has been received in this country and will be available at some post offices from the 1st July next. A supply of the new six anna service postage stamps has also been received and will be sold at all treasuries from the 1st July, 1912.

A London telegram, dated the 13th instant, states that the wranglers include Mr. Ramamurthy of the Madras University and Mr. Sen of the Presidency College, Calcutta.

THE VEDIC LAW OF MARRIAGE.

(By MAHADEVA SASTRI, B.A., M. R. A. S., OF MADRAS.)

The other kind of inference the texts are made to yield is that the bride to whom the exhortations are intended should be one who has undergone a course of training and instruction so that she might be able to realise the full significance of those sentiments and ideals referred to in them. Compare the *Saptapadi* declaration. A preparatory course of discipline moral and spiritual and a regular course of instruction appear to be necessary for any comprehension of the gravity of the utterances made by the bridegroom on the occasion of marriage. And as such requisites can not be expected to be possessed in due proportions by an infant of six or even ten (the maximum age permitted by the *Shastras*), the Vedic texts embodying such a ritual do of course refer to adult marriages. This inference is sounder, says the orthodox Pandit. But he is not satisfied and still less convinced with such hypothetical reasoning. His lack of sympathy with the reformer is responsible for his demand of a cogent and direct evidence from the *Shastras*. If adult marriages were the only forms of marriage sanctioned by the Veda then why not at least one point of specific and direct evidence? To follow the leaders of higher criticism.—The *Mimamsakas*—when there is no explicit *Shruti*, the Pandit says, we have to follow the *Smriti*. Moreover this inference after all turns away from the question: it looks at the question from the point of equipment and education. And the education for a proper understanding of the *Shruti* must be an adequate course in Sanskrit rhetoric and literature: Sanskrit was no vernacular. The orthodox Pandit says it is highly improbable amounting to absurdity—to venture to say that every bride brought for marriage had been so equipped and educated in the Vedic days; when even in this century female education is so deplorable. It is granted that there were brilliant personages as Gargi and Maitreyi, but it does not therefore sound common-sense to say that everyone was a veritable equal to one of those exceptions. The hypothesis advanced is untenable.

The two kinds of inferences the Vedic texts are made to yield do not in any appreciable way impress the mind of an orthodox Pandit. The attempts of reformers to prove that their propaganda is justified by the *Shashtra* will be of any value and use only when the orthodox are brought to admit the "Shastricness" of those items of reform. If these attempts are to make converts, the English educated and their kin, the labour is not well compensated. If the intended convert is prior convinced of the reasonableness and the necessity of the reform on other grounds, to him the *Shastric* consent is of no matter: even in spite of the *Shashtra* he does conform to his conscience: If he is half and half, lacking moral courage and if he therefore calculates of excommunication, &c., the aloofness of his orthodox brethren and the heavy priests is enough to scare him. To the dead orthodox, this kind of proof all the more betrays the weak position of the reformers and their activity. If the *Shastric* favour is sought only as a source of consolation that reform may progress on "national lines" or "lines of least resistance," the conception very sadly errs and hence fails miserably. Pray, is there even one notable instance where these Negro-Hindu reform activities of disclosing and unveiling the *Shashtra* have made an honest conversion from the orthodox fold? Where there are conversions they are due to other agents of influence. My honest conviction is that till now reform has progressed well only in spite of the *Shashtra* and even hereafter only in spite of the *Shashtra* will it progress. The *Shashtra* is so muddled that everything and hence nothing also can be made out of it. If it is only in the interests

of academic studies that we approach them with a critical eye. The attempts are most applauding; but if with a spirit of calculation, the workers are most ill-paid.

The remarks that appear here are more from an orthodox Pandit who has been devoting some of his leisure to the study of the Shastras with the idea of seeing how far they can be made to help the progress of reform. His labours here and elsewhere will be amply repaid if more decided authorities are unearthed and quoted in support of any of these overwhelming questions.

It may finally be pointed out in this connection—not from the standpoint of an orthodox Pandit,—that if any of the rituals be impressive and be understood by the parties concerned, they should appear in the God-chosen, holy medium of Sanskrit but in the earthly vernacular. This suggestion will not commend itself to many: but the author of the essay under review will kindly give due consideration to this suggestion.

P. JAGANNADHASWAMI, B. A., L. T.

Paralakimedi.

MARRIAGE IN HIGH LIFE.

A very pretty and interesting wedding took place in the "Mercuria Hill", Mangalore, the residence of the Hon'ble Rao Bahadur N. Subba Rao, at 8-30 a.m. on Wednesday the 29th May 1912, the contracting parties being Shriman Parameshiva Subbarayah, Zemindar of Kumaramangalam and Shrimati Radha Bai, the second daughter of Mr. Ranga Rao, Secretary of the Mangalore Brahmio Samaj. The bridegroom is 23 years old, a graduate of the Madras University and a non-Brahmin, and the bride aged 21 years, is a Sarasvath Brahmin by birth and has appeared for the recent B. A. degree Examination. The marriage was solemnized according to the Brahmio rites by Rev. Babu Sudhir Chandra Bannerjee of Calcutta and was registered under Act III of 1872 which was attested by Mr. C. Morrison of the Court of Wards, Madras, Dewan Bahadur L. D. Swamikannoo Pillay, Registrar of the Co-operative Credit Societies and Dewan Bahadur K. Narayan Rao, High Court Vakil, Madras. At the close of the ceremony, the minister delivered an impressive sermon and the Brahmio ladies, helped by Mr. K. Vaikunta Rao, Secretary of the Theistic Endeavour Society, Madras, sang a specially composed Canarese Song. There was a large and distinguished gathering of ladies and gentlemen, European and Indian, many of them being guests from different parts of the Presidency. Amongst those present were Messrs. A. F. Mescardi, I. O. S., Collector of South Canara, C. Morrison, Capt. S. A. Ruzzak, I. M. S., District Medical and Sanitary Officer, and Mrs. Ruzzak, Dewan Bahadur M. M. Bangara, retired District and Sessions Judge, Dewan Bahadur L. D. Swamikannoo Pillay, Dewan Bahadur K. Narayan Rao, Messrs. Krishna Chandra Gajapathi Narayan Dev, Zemindar of Parakimudi, Venkatadri Appa Rao, Zemindar of Vayyur, Krishna Chandra Dev, Zemindar of Nandigam, Krishna Chandra Dev, Zemindar of Jarada, Moopil Nayar of Kevalapara, Elaya Nayar of Kevalapara, eight Mittadars, and Messrs. T. Sivagnam Pillay, Deputy Collector of Salem, C. Rajagopalchariar, High Court Vakil, Salem, K. Shrinivasa Iyengar, B. A., L. T., of Madras, Arumuga Moodaliar, Stationary Magistrate of Trichengode and C. M. Rarichan Moopen of Calicut. Numerous letters and telegrams of congratulations and good-wishes were received from different places; and there were also several costly presents from notables including H. H. The Maharaja of Mysore, The Raja of Pittapur and the Kumara Raja of Pittapuram. In honour of the marriage, the bridegroom promised a donation of Rs. 2,000 to the Brahmio Samaj and Depressed Classes Mission.

In the evening, a group photo of the bride and bridegroom was taken along with the minor Zemindars present, and Mrs. Mescardi, Mr. Morrison, Mr. and Mrs. Ranga Rao, Hon'ble Mr. N. Subba Rao and Mrs. Subba Rao, and others.

Mangalore,

M. NARAYANA.

HINDU WIDOW MARRIAGES.

(From a Berhampore Correspondent.)

In a recent editorial, commenting on the Proceedings of the Madras Provincial Social Conference held the other day at Kumbakonam, you rightly reminded us of the importance of the above reform as being the oldest of the reforms, and resented that it should have been given no place in the proceedings of the Conference. Of all the positive reforms, like post-puberty marriages, foreign travel, &c., which are undoubtedly new customs for all practical purposes, and as such entail social excommunication, 'Widow marriage' is perhaps the most important one for various reasons. First and foremost is the fact that it tests the frame of mind of an individual how far he is able to cultivate and manifest the Divine qualities in him, viz., Equality, Justice and Love, in his dealings with his fellow beings. The second reason is that next to the horrible custom of burning widows alive, the custom of enforced widowhood has been considered the most inhuman, so much so that the greatest intellects of the country bestowed their thought on the subject and created vast literature, and the Government had to interfere and pass an enactment more than half a century ago, permitting widow marriages. Over and above these two reasons, there stands another most important reason, and it is that, on the strength of the opinion of most of the eminent leaders of society and the Government enactment, several persons actually contracted such marriages, and of all the positive reforms of post-puberty marriages, foreign travel and widow marriages, this has got the largest number of practical adherents, at least in our Presidency. Under such circumstances, it does not now seem right to discourage widow marriages either by passing resolutions condemning them, or, to practically do the same thing by assigning it the last place in the deliberations of the Social Conference and dropping it ultimately on the ground of want of time. If it is found that the Hindu Widow Marriage Movement has not worked well, the best thing that should be done is to work with more zeal and to run it on better lines, and not to condemn the movement altogether. One thing should carefully be borne in mind when dealing with this reform like similar reforms of post-puberty marriages and foreign travel, that, however strongly and unanimously resolutions may be passed in Conferences in favour of introducing them into the present society, it is thoroughly impossible, at least for a long time to come, for the persons who practice the same to escape from social excommunication at the hands of their relations and castemen. The fact should be clearly recognised that the resolutions passed at the Conferences can only mitigate the intellectual opposition of the people at large, but cannot compel the society to adopt the reforms.

During the last half a century since the Widow marriage movement was inaugurated by the late Pandit Iswar Chandra Vidyasagar, several hundreds of marriages have taken place in our country. In our own Presidency, through the indefatigable zeal of the venerable Pandit, Rao Bahadur Virocalingam Pantulu, several marriages have taken place mostly in the Telugu country. An earnest worker is at present more interested in seeing that the parties to the above marriages, who have of course been excommunicated from their original castes or sects, are placed above untoward difficulties, than in celebrating more marriages, though of course he is not against it on principle. Do those who have already contracted widow marriages suffer from any disadvantages? Very often complaints are heard not only from carping cynical critics but also from sympathetic advocates of the reform nay even from some of those who have themselves put the reform into practice that some of the widow marriages have miser-

ably failed. If it be so, it requires a sympathetic heart to mend matters and not heartless condemnation of the marriages altogether. Failure of a marriage means want of domestic harmony between the husband and the wife. Occasional disharmony may of course be expected even in the best conducted orthodox Hindu household. But in addition to this general contingency, there are special causes that go to contribute to domestic unhappiness in the "widow marriage" families. They are (1) want of a firm grasp of the principles underlying the reform, and (2) want of the healthy chock of a community.

(1) The widow marriage movement owes its origin to the recognition on the part of the man that the condition of the young widow in the Hindu Society is miserable, and opposed to the principles of Equality, Justice and Love, and that it is his duty to ameliorate her condition even at some sacrifice of his personal comforts. It was not intended for the man who cannot get himself married in his own community owing to his bad character or extreme poverty. Several widow marriages fail because the male party has not realised the sacredness of the cause either before or after marrying a widow. The female party also cannot always be exonerated of the fault which contributes to the domestic misery. She has no education to realise her own position and responsibilities and the sacrifice her husband has made for her sake, and sometimes develops a peculiar temperament which is galling to the husband and embarrassing to her well-wishers. This state of affairs may, of course, be avoided if the girls are given good education.

(2) Another factor that contributes to the misery of several families is the want of a community exercising sympathetic and wholesome control. In the ordinary families, domestic unhappiness which is in the beginning only temporary, scarcely comes out to the notice of the public owing to the moral pressure exercised by the other members of the same community in the interests of communal happiness and prestige, and if at all it comes out, the members of the community interfere and square up the matter. Such unhappy outbursts in the family are nipped in the bud by the moral persuasion exercised by the opinion of the community. In the case of the widow marriages, at least of our Presidency, each family is almost left alone, quite independent of the other, to spend its existence like a sojourner under the shade of a tree. Perhaps this is inevitable in the beginning. They were mercilessly thrown out of their original community as is inevitable in the case of all positive reforms. True, most of the families are poor, and their poverty is responsible for much evil that exists. But if they all feel that they now belong to a common community, some of the well-to-do members will feel it their duty to help the less fortunate families and infuse enthusiasm in them to bear their lot cheerfully. The original caste or community having relinquished and lost its hold upon these persons they are left to themselves, many of them neglecting the religious or spiritual culture which gives much solace to man. They, like many of those who are yet in their original castes or communities, have lost all faith in the now meaningless forms of religious ceremonials and worship, but being provided with no suitable substitutes have deliberately abandoned them altogether, though here and there individuals among them have adopted suitable forms for themselves. This want of a community is not at present felt as a serious disadvantage. Community is essential not only in providing a sort of spiritual culture for all its members and common forms of suitable rituals necessary for domestic life, but also in giving shelter especially to those women who need it either by having been abandoned by their cruel husbands, or lost their husbands and have nobody else to protect them. In the ordinary marriages, of course, such contingencies are not rare, but the parents or brothers, if not their caste people sympathise with such women and readi-

ly come forward to give a protecting shelter to them. As there is no such help, when necessary, in the case of the widows who have remarried and consequently been excommunicated, the domestic unhappiness very easily comes out to the public notice and magnified out of proportion by interested persons, and pointed out as an evidence of the failure of the whole movement. When the movement was first started, it was thought that the reform could be introduced into the existing community without the parties being excommunicated, and the formation of a self-sufficient community was not thought of. But, if the history of reform movements in ancient India has not opened our eyes, at least the experience of the last half a century ever since the widow marriage movement has been inaugurated, has clearly shown that new customs like the reform in question, however appealing to the head and heart of almost every man, and even if the parents themselves celebrate the marriage of their virgin widowed daughters in their homes, cannot but entail social excommunication. It cannot however be denied that if parents or guardians themselves celebrate the marriages of their young widowed girls in their homes, it adds much prestige to the movement. But unfortunately, the parents, with very rare exceptions, are either entirely opposed to the step, or afraid of the harm which it will do to the social prospects of their other children, and thus indirectly force their widowed girls who are matrimonially inclined to seek their own husbands in almost entire ignorance of their antecedents and motives and accept such as may be readily available, a circumstance which contributes not a little to the failure of certain marriages.

The more disastrous effects of the want of a community will be manifest in the next generation when the question of the education and proper care of their children comes in. Taking the poverty of the families and the inevitability of social excommunication into consideration, it is very much to be feared, owing to the want of a sympathetic 'reform' community like the Brahma Samaj or Arya Samaj in their midst, that the next generation will either be helpless orphans or become Christians. This is the apprehension not only of sympathetic outsiders but also of some of those who have actually married widows.

COURAGE IS THE QUALITY.

To THE EDITOR, *The Indian Social Reformer.*

Dear Sir,

If any body were to argue that Hindu wives were not obedient to their husbands, that Hindu parents do not love their children enough and that Brahmins are not intelligent people, such statements will raise a strong protest and I will join it whole heartedly. We are not lacking in these qualities. Then why do we risk the happiness of our daughters by marrying them early, why parents of daughters make themselves miserable, why young widows, victims of early marriage, suffer as they do in India? Indians and Brahmins and those who came under the category of lovers, Professors and Head-Masters are not lacking in intelligence. They have discussed their woes for half a century and remedies have been found out long ago. The late Dewan Bahadur Raghunath Rao prominent among others in asserting that early marriage was contrary and widow marriage in accordance with shastras. Then why do we not relieve ourselves of our woes which arise from early marriage of our daughters, neglect of the girls' education, dowry beyond the means of the girls' parents, further continuous, cruel extortions, ill-treatment by the mother-in-law and their relations, liability of the bride-groom developing into an unworthy man, early motherhood, invalidity and death, these are the risks to which loving parents expose themselves and their daughters when their clear duty is to secure and make sure of a

guarantee of happiness before they consent to the marriage of their children. The best of plans fail some times but what can we say of parents who enter into engagements where evil omens are so patent? We profess intelligence. The quality enables us to derive successful remedies to all our woes. Intelligence has made our people the equals of Europeans when placed in high positions of responsibility under Government. We discharge our duties creditably and courageously also but we find it difficult and Englishmen find it easy to get placed in high positions. The Englishmen owe their advantage to their courage of their fore-fathers. So even the future generations of this country will bless Mr. K. Rangarao and the noble Zemindar of Kumaramangalrm for the courage they have shown in treading a new path in the event which took place at Mangalore on 25th ultimo.

May they find many followers.

Dated 2nd June 1912.

INSKIN BURMA.

Yours faithfully,

X.

CASTES AND RACES.

I.

TO THE EDITOR of the *Indian Social Reformer*.

SIR,

Mr. H. S. L. Polak has intervened in the controversy originally between Mr. R. G. Pradhan and myself, re race blending. Mr. Polak tells the public that he was present when Mr. Milholland gave his contribution. He is certain that he did not gather from the gentleman that intermarriages between whites and blacks were prohibited throughout U. S. A. It is possible that Mr. Polak may be right in fact and may be right in his belief as to what he gathered from Mr. Milholland. If Mr. Polak or somebody quotes the sections of the U. S. A. marriage Laws, permitting such intermarriages in the Northern States and prohibiting them in the Southern ones, the answer will be conclusive. I have no such direct knowledge, although I tried hard to get this information in some of our libraries. In the absence of such authoritative quotation, one has only two things to compare and only two pieces of evidence, Mr. Polak's statement of his positive impressions and the statement of what Mr. Milholland (U.S. A.) said in the official Report of the Congress. I have before me, a book which the executive council of the Universal Races Congress has officially published, as a record of its proceedings. On page 68, I find the following sentence of Milholland (U. S. A.) who, be it noted, is for removing the legal bar. 'In the United States, they had had drastic legislation against these marriages for 250 years, yet there were today two millions of Mulattoes, quadroons, and octoroons.' It would certainly have been easy for him to say, in certain parts of U. S. A. or in the Southern States of U. S. A. I leave it to the public which of the two is more credible. Of course, I don't suggest for a moment that Mr. Polak is consciously misleading, but I hope he will be equally courteous in qualifying his adjective misleading, when applying to my remarks. Again, Mr. Polak seems to think that I have not noticed that Germany is about to legalize such marriages in her African possessions, in the interests of morality. I noted two telegrams in the dailies, but I did not note that the legislation was going to be resorted to in the interests of morality. Evidently you are in the same boat, for you say, in your note on this proposal, 'It will be interesting to know the motives and circumstances, which have prompted this resolution. Is Germany bidding for a world-empire superior to racial limitations?' Evidently Mr. Polak has private fuller information or is again relying on his impressions.

As regards South Africa, Mr. Polak admits that marriages between whites and blacks are prohibited in two states, but permitted in two other states, Natal and

Cape Colony. I shall quote below the sentence of Mr. Thomas Searle (South Africa) on page 84 of the official record, to show my authority for the general statement that I made in my letter, printed by you on the 26th May. 'He did not entertain race-prejudices as strongly as most people in South Africa; he had opposed the law making marriages between white and coloured people illegal.' The statement is unqualified. It was because I had no first hand knowledge of the marriage codes of U. S. A. and S. Africa, and I had only the record, mentioned above, as my written source of information that I said in my letter 'Unless Mr. Pradhan or anybody else gives any reliable contradiction to this prohibition of marriages between whites and blacks in U. S. A. and South Africa, I shall take the prohibition as a fact.' There was not the slightest intention to mislead. Mr. Polak admits that the Southern States of U. S. A. and two States of South Africa prohibit such intermarriage. As Mr. Polak has not entered into the question as to the desirability or otherwise of such marriages, his qualified admissions as regards prohibition do not take away from the force of my argument against making experiments on Hindu society, unless there was definite information that such mixture did not result in sterility or lowering of character or in the introduction of special diseases, peculiar or more frequent in certain bodies and classes of men. My point against Mr. Pradhan was, even when the North had the South kneeling down, that the North did not brush away the mixed-marriage-prohibition laws. The North must have had substantial reasons or honest doubts as regards free marriage, and its effects on the progeny, although it shed its blood for keeping up the unity of all in the North and South. The metis in Brazil and the mixed Indians, who have survived are cited as good results of miscegenation. But the evidence is not all one way and you have Pastor Mojolla Agebbi. D. D. out of others saying 'The introduction of the usages and institutions of European life into the African social system has resulted in a dis-ordering and a dislocation of the latter which threatens to overthrow the system altogether and produce a state of social anarchy. Dire evidence of the resultant social chaos is to be found in the total breakdown of parental control and the advent of a life of wild license mistakenly taken to mean the rightful exercise of the rights and prerogatives of individual liberty, as defined and permitted under the customs and usages of European life.' Mr. V. G. Pradhan gives well-known instances of mixed marriages in the most ancient days, when such marriages were allowed. Will he tell us from his historical sense, why, Brahmans, Kshatriyas and Vaisayas, who could marry from their own and from other lower castes, closed that privilege. There are some brilliant men amongst drunkards. Is that a vale on defence of drinking? Just as a drunkard gives up his crave for drink, on seeing its evils, is it possible that the Aryans, who settled in India, saw, in spite of brilliant exceptions, a general physical and mental degeneracy by intermarriage with Mongolian and Negroidal races who passed themselves off as Kshatriyas, etc., that the freedom to marry was further curtailed to stop further degeneracy? I have only suspicions, no data; and no hardihood to gamble in the future of the present Hindu, without the least proofs. Hindu Law and religion at present allow the sub-castes of the main castes, 4, 8 or 9 to intermarry. The numbers of some of the main castes are enough to comprize individual European and American states. Individual liberty for any Hindu to marry any Hindu at the present time in a community of 20 crores is opposed to Hindu law, and present Hindu religious beliefs and will if exercised by large numbers produce consequences worse than those depicted by Pastor Agebbi in Africa.

Bombay, June 6.

B. N. BHASKAR.

II

MR. POLAK'S REPLY.

To THE EDITOR, *The Indian Social Reformer.*

SIR,

I beg to thank you for favouring me with an early opportunity of replying to that part of Mr. Bhajekar's letter referring to my few remarks in your issue of the 2nd inst. I would again state that I am not in any way intervening in this controversy on its merits. My sole object was to endeavour, so far as seemed to me necessary, to correct some of Mr. Bhajekar's statements of fact, where they appeared to me to be misleading. It is a little bit gratuitous, on his part, surely, to hint that I am accusing him of a deliberate intention to mislead, and I shall not, therefore, argue the point.

Let me place this proposition before Mr. Bhajekar. If I say that, in South Africa, there is a tax upon the chastity of Indian women, will my statement be incorrect, even though such a tax may be levied in one Province only? It is not a very improper use of the English language to say, as Mr. Milholland did, that, in the United States, there were laws against racial intermarriage, and yet to imply that the prohibition had reference to certain States only of the Union. It is easy to understand that Mr. Bhajekar has failed to find marriage laws definitely permitting intermarriages, for the simple reason that, where the rule exists, it is taken for granted, and it is only exceptional prohibition that will receive statutory enactment. But I will give two cases of racial intermarriage within the United States to show that such marriages are not universally prohibited. I am personally acquainted with a well-known fellow countryman of Mr. Bhajekar's who practised for several years as a journalist in that country, and who was married, in America, to a white American lady. The pugilist, Jack Johnson, a full-blooded negro, was married in the United States, to a white American lady who accompanied him to London last year. These cases appear to me conclusive, but if Mr. Bhajekar still has any doubt, all he has to do to satisfy himself is to address an inquiry to the United States Consul in Bombay—I presume there is one—asking him whether, in any part of the United States, marriages between white people and coloured are recognised by the law or are capable of being contracted. I think the reply will bear out every interpretation of Mr. Milholland's words.

In regard to South Africa, I claim to have first hand knowledge that is denied to Mr. Bhajekar. Not possessing this, he has unwittingly misinterpreted Mr. Searle's language throughout. *People in South Africa may be mostly the victims of race-prejudice without racial intermarriages being everywhere prohibited, in the sub-continent. That, of course, is self-evident. Mr. Bhajekar could not, naturally, be aware that, late in 1910, a Marriage Bill was introduced into the Union Parliament, the effect of which, had it been allowed to pass, would have removed the racial impediment as to marriage in the two reactionary Provinces, the Transvaal and the Orange Free State. Mr. Searle was one of those upright Cape members who strongly opposed the Northern prohibition, and who tried to secure an approximation of the marriage law there to the much higher standard of the Cape. I repeat that racial intermarriages are permitted at the Cape and in Natal. I am myself acquainted with a number of people who have contracted such marriages.

My reference to the moral interests upon which the German resolution was, in my opinion, undoubtedly based, is founded on a knowledge of the arguments used in South Africa in favour of the removal of all barriers against racial

marriages. It is notorious that immorality and illegitimacy are vastly greater in those provinces of the Union where these marriages are prohibited than in those where they are permitted. And knowing the type of white men who go to the German Colonies, and the temptations to demoralise the native races with whom they come into contact, I have not the slightest doubt that, as a mere act of justice to the coloured victims of white lust, and especially as it was brought forward by the German socialist party, the most idealist in the Fatherland, the reason that I have given for the passing of the resolution in favour of such marriages is the correct one.

Bombay, June 11.

Yours, &c.,
Hy. S. L. Polak.

THE SOCIAL CONFERENCE AT KUMBakonam.

(By VISWAMITRA.)

Sir Henry Cotton once gave credit for subtle intelligence to the Brahmans of Southern India, and the gentlemen who took part in the Kumbakonam Conference, almost all of whom were Brahmans, have justified the compliment by the clever way in which they have run a social Conference, whose proceedings will impress reformers all over India, except the hide-bound conservatives of orthodox Madras, with the great fuss that is made in the name of social reform and the very meagre result turned out. In spite of the fact that the Conference had for its President, one who is known to have the courage of his conviction, the Conference has distinguished itself by the omission of certain subjects which are more important in the eyes of reformers than the same subjects on which out and dry Resolutions were passed at Kumbakonam.

The whole of India knows the intellectual abilities of the district of Tanjore, whose description by Burke is hardly exaggerated. But it is the unfortunate lot of our country that in its efforts for the re-adjustment of its social conditions, in order to enable us to keep march with modern conditions and requirements, the most intellectual of our people either stand aloof from the way of progress. I fondly hoped that a Social Conference at Kumbakonam the citadel and strong hold of stern orthodoxy, would at the worst, give a theoretical sanction to some of those urgently called for reforms for which men elsewhere in India, even in Madras Province, have devoted the energies of a whole life time. The Conference passed Resolutions in favour of female education, in favour of the elevation of the depressed classes, in favour of Marriage reform and in favour of improving the condition of widows. What need is there for the Conference for resolving in favour of female education, when every man with even a modicum of education is convinced of its necessity? As for the elevation of the depressed classes, it has become a fashionable hobby for our orators to overwhelm the public with their sympathy for those unfortunate classes; but what has been done for them during the past few years? Has Kumbakonam taken any practical steps in the direction?

It is most deplorable that our men simply refuse to go to the root of the matter. The disfigurement is a small matter—it has disappeared in some places and will soon be a thing of the past. But are the leading lights of this presidency, assembled at Kumbakonam, satisfied with widow's homes? Is it enough if our widows are segregated in widow's homes? Does it solve the problem? To my mind the problem of our widows is the greatest scandal of our society. If it is to be solved, no half-measures will do. You must go to the root, to the core of the question. You must lessen the chances of people becoming widows, and secondly you must, enable them, to shake off widowhood by marriage. Unless post-puberty marriages and re-marriages of widows' work side by side this problem must always remain where it is.

Last year's Social Conference passed a Resolution in favour of civil marriage. This Conference has conveniently omitted this question from its programme. The public are not aware whether any attempt to include it was made in the subjects committee at least. I do not know who was responsible for this step of retrogression on the part of the Conference. Probably it was due to the difference in the atmospheres of Madras and Kumbakonam.

In view of the above remarks, I fear I shall not be guilty of misrepresentation if I say that, if we exclude the resolution on the re-admission of converts moved by that conscientious and far-thinking educationist, Mr. K. B. Ramanathan, the proceedings of the Social Conference have not in any way strengthened the cause of social reform, in as much as it failed to sanction reforms about which there may be two opinions, but confined itself to an expression of opinion in favour of steps about any of which nobody even in our slow-moving province, entertains a doubt or an objection. And yet we believe we are progressing!

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PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII.

BOMBAY—SUNDAY, JUNE 30, 1912.

No. 44.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

A valued friend remarked the other day, referring to Lord Crewe's protest that India would never be accorded the colonial system of self-government, that it was after all something that a Minister of the Crown found it necessary to utter such a protest. At one time, and that not so long ago, a statesman in the position of the noble lord would have deemed it as superfluous to repudiate any intention to confer such a form of Government on India as to endow her inhabitants with an unpigmented integument. This is no longer the case. And that in itself is a matter for congratulation. Lord Salisbury once declared that the Irish were as incapable of self-government as the Hottentots or the Hindus. The Irish have outlived that dictum and Lord Crewe's friends are busy conferring the boon of self government on the Irish. Who knows but that a successor of his lordship may show no more respect for his *ex cathedra* views than he does for the late Lord Salisbury's. The liberal party is committed to the view that representative government is the best form of government for the white races. More than that, it is in sympathy with the efforts of coloured races not under British jurisdiction, such as the Persians, the Chinese and the Turks, to evolve a system of popular Government for themselves. Only in the case of coloured races which own allegiance to the same Sovereign as themselves, would the politicians in England, deny for ever the capacity for working a system of self-government. We can hardly believe that this attitude has in it any inherent quality of probability.

It may be regarded as an axiom in good administration that the more stringent and comprehensive a law the greater is the obligation, resting on those who are entrusted with its application, to resist the temptation to use it under any but the most urgent circumstances calling for its exhibition. We are not sure that the demand for security from the *Kasari*, can be regarded as an example of moderation in the use of a tremendous power vested in the provincial government. The political atmosphere is at present so calm that it may be described almost as being close. Much more animated writing than that for which the Poona paper has been drawn into the meshes of the law, would pass over the majority of the public today as water over the duck's back. This is pre-eminently the occasion when Government in the full consciousness of its strength, can afford to despise attempt which belong to the category of sullen effusions. The Government of Bombay moreover has an organ which enjoys a liberal subsidy and it is obviously expected to supply the necessary corrective to any attempt at misrepresentation. Of course, the answer will be that the present peaceful situation is the result of strenuous vigilance, and any

relaxation of it would be a disastrous tempting of Providence. But there is wisdom in the advice of Bacon, "To give moderate liberty for griefs and discontentments to evaporate (so it be without too great insolency or bravery) is a safe way. For he that turneth the humours back, and maketh the wound bleed inwards, endangereth malign ulcers and pernicious imposthumations."

The rather indignant protest of the editor of the *Hindu Patriot*, against his being saddled with the title of Rai Bahadur, which he had thrice declined, without his knowledge and consent, has attracted widespread interest. We have always held the view that a journalist who is in the active exercise of his profession should never be the recipient of any titular honours. Those who are likely to be so marked out are, of course, the writers who do not betray an inveterate antipathy to Government, and who are on occasion ready to recognise the good work of the Administration. It is of the utmost importance that the motives of precisely this class of men should be above suspicion. By conferring titles upon them Government but create embarrassment for them. As for conferring minor honours which are not infrequently given to subordinate officials in the Government service, we cannot but regard it as a slight to the profession of journalism. Government would never think of making the editor of an English journal a Rao Saheb, and there is no reason why they should do so in the case of Indian journalists. The *Indian Patriot* of Madras, we are sorry, rather seems to uphold the present practice of thrusting unwelcome honours on people who do not want them. All that we can say is, it is hard that a man may not be allowed to end his days as plain "Mr." if he wishes to do so. We cannot think that the credit or dignity of Indian journalism is enhanced by scattering unconsidered trifles of titles among its members.

Mr. Bhagwandas Madhavdas writes:—"During the last week two remarriages among the different sections of the Bania Community were celebrated in Bombay at the Widow Remarriage Hall, Girgaum. On the 16th June Mr. Nagindas Parmananddas, by caste a Madh Mandalia Bania aged 30 years, was married to Bai Amrat, widow of Sha Mohanlal Maneklal resident of Veraval (Kathiawar). Bai Amrat became a child widow and suffered very severe hardships which fall to the lot of a poor widow. Mr. Nagindas' marriage is the first remarriage in his caste. It is also an intermarriage as Bai Amrat belongs to a different section of the Bania caste called Dasa Sarathia. Mr. Nagindas' whole family joined with him in getting him remarried and are going to stand by him in case the caste persecutes him. Mr. Nagindas presented to the bride ornaments worth 500 Rs. as Stridhan and transferred his Life Policy of 1,000 Rs. to Bai Amrat's Name. About 20

families of remarried people were present to wish a happy wedded life to the new couple."

The 2nd remarriage was celebrated on the 23rd of this month at the Widow Remarriage Hall. Bai Monghi, widowed daughter of Shagird Nathoo, resident of Uma (Kathiawar) by caste a Dasa Shrimati Bania, was married to Sha Amthalal Utamchand, by caste a Visa Porvad Bania resident of Patan aged 25 years. Bai Monghi's lot was of a most miserable character. She had only a mother, a cruel mother who gave her away to an old man of sixty and took two thousand rupees from the old man. The old man died within eight months leaving Monghi a widow. The relations of the old man put the poor widow to hardship and ill-treated her. Being unable to bear the suffering, she sought my protection. I took her to a Magistrate and got a statement of her condition filed before him. After finding out a suitable husband, she was married to Sha Amthalal who presented her with ornaments worth 500 Rupees as *Stirdhan* and a life policy of one thousand Rupees."

We receive from time to time, writes the *Leader*, papers relating to the internal strife in the Bharat Dharma Mahamandal with the request that we should express our opinion on the merits of the personal controversies that have been going on. "We are sorry we must decline the courteous invitation. To our mind the best that could happen to the country, the Hindu community and the Mahamandal itself is that that organisation should decree its own abolition. It is so very reactionary in its religious and social tendencies and activities that far from promoting the well-being and advancement of the community, it does a lot of harm—whenever it does any thing at all, that is to say. Its members are so wealthy and influential that if they are so minded they can make themselves a powerful help to progress. But the misfortune and mischief is that they do not."

Mr. H. S. L. Polak, interviewed by a representative of the Associated Press, made some timely observations on the situation created by the failure of the South African Union Government to pass the Immigration Bill. He said that this was the second Bill that had been introduced to give legal effect to last year's settlement and subsequently withdrawn. Mr. Polak had recently received a communication from the Transvaal, and indicating that the Bill just withdrawn with amendments promised by the Government satisfied the demands of the passive resisters, and removed some of the important objections of Indians in Natal and Cape Colony. He pointed out that the disappointing result was probably due to General Smuts' difficulty in reconciling his obligations to the Indian community and following the suggestions of the Imperial and Indian Governments, with the strong objections of the Opposition, principally at the Cape, to the severity of the education test which might be used to exclude desirable European immigration. The incident, however, showed the strength of the opposition taken up by the Transvaal passive resisters, as the Union Government had been bound to consult the Indian community before introducing legislation affecting their interests. The result of the impasse, he said, meant the prolongation of the anxiety of the Indian population until next year's Session when the new Bill must be introduced, whilst the alternative legislation affecting the Transvaal only was possible next year. Mr. Polak thought this unlikely, as the Government thought it desirable to settle the Immigration problem for the entire Union once for all. He pointed out that the funds are now urgently needed

and hoped that Indian public would subscribe generously to enable South African Indians to take the utmost advantage of the delay both in South Africa and England as the future of the Indian community largely depended upon carrying on an active campaign.

The *Indian Mirror* gives the following account of the career of Mr. T. Palit who has recently made a munificent gift to the Calcutta University:—"Mr. Taraknath Palit, the eminent barrister, is one of these few. He was one of the early batch of Indian barristers who set up practice in the Calcutta High Court. He commanded an extensive practice and amassed a large fortune. Mr. Palit's name, even though he is now living a retired life, is one to conjure with in the legal profession. His legal genius, his mastery of the law, his eloquence, have had few parallels in the Bar of India. It is worthy of note that, though possessing all the qualities necessary, for a public leader, Mr. Palit has seldom been on a public platform. At any rate, he has never been known to be associated with political agitation. Yet, there are few who have done so much for Bengal in a quiet, unpretentious manner. When the movement of scientific and industrial education was afoot, Mr. Palit came forward quietly and set up the Bengal Technical Institute. Now, we find him making over, by a stroke of his pen, property worth more than seven lakhs of rupees for the promotion of higher scientific study and research. The gift, as the learned Vice-Chancellor said in his speech on Saturday, is without a parallel in the history of the University."

We have received the second dozen volumes issued by Messrs. Jack of Edinburgh in their People's Books series. They fully sustain the high standard of the first twelve books. They are:—The Foundations of Science, By W. C. D. Whetham, M.A., F.R.S. Inorganic Chemistry, By Professor E. C. C. Baly, F.R.S. Radiation, By P. Phillips, D.Sc. Lord Kelvin, By A. Russell, M.A., D.Sc., M.I.E.E. Huxley, By Professor G. Leighton, M.D. The Growth of Freedom, By H. W. Nevinson. Julius Cæsar: Soldier, Statesman, Emperor, By Hilary Harding. England in the Middle Ages, By Mrs. E. O'Neil, M.A. Francis Bacon, By Professor A. R. Skemp, M.A. The Brontës, By Miss Flora Masson. A Dictionary of Synonyms, By Austin K. Gray, B.A. Home Rule, By L. G. Redmond Howard.

Mr. HEM CHANDRA SARKAR, General Secretary of the All-India Theistic Conference, writes to us—There have been persistent complaints about the inaccuracy of the number of Brahmos in the Government census. Several obvious mistakes in the official figures have been pointed out by correspondents. It had often been suggested that an independent census of Brahmos in India should be taken. Accordingly, it was resolved at the last session of the All-India Theistic Conference, held in Calcutta that a census of Brahmos with special reference to the educational requirements of their children should be taken. Arrangements are being made to take such a census on the 15th July next. It is obvious that such an undertaking can be successful only if all Brahmos scattered throughout the country take an active interest in it. We hope that in view of the frequent complaints about the official figures and the desirability of having an accurate census of our community, our friends in various stations will lend us their co-operation. Printed forms will be supplied to one or more friends in every station, who will kindly undertake the work of enumeration in those stations. Friends who are willing to help in the work are requested to communicate with the above Secretary of the All-India Theistic Conference at Calcutta.

CONTENTS.

Editorial Notes.	Obstacles to Social Reform.
The Case for Irish Home Rule.	Moral Education.
Why Indian Life is so Unhappy?	A Question of Hindu Marriage.
	The Poet of this Age.

THE INDIAN SOCIAL REFORMER.

BOMBAY, JUNE 30th, 1912.

THE CASE FOR IRISH HOME RULE.

The case for Home Rule in Ireland is temperately and clearly exhibited by Mr. L. G. Redmond Howard in one of the recent volumes of Messrs. Jack's Peoples Books series. Mr. Robert Harcourt writes a short preface in which he expresses his pleasure as an Englishman in welcoming the careful and eloquent exposition of the Irish case from the pen of an Irishman. Mr. Redmond Howard is a nephew of Mr. John Redmond's the leader of the Irish party in the House of Commons, and he has already made his mark as a writer by his biography of his distinguished uncle. Mr. Howard treats his subject from all points of view. The historical aspect of it is not the least interesting. The first Irish Parliament dates back to a little over a century after the conquest, and was held in 1295 in the reign of Edward I. From 1295 to 1495 the Irish Parliament was free from the control of the English Parliament, whose authority was in no way necessary to ratify Irish statutes. This state of things was gradually reversed by a series of enactments culminating in the Act of Union which, according to the great Unionist jurist, Professor Dicey, was an agreement, "which, could it have been referred to a Court of Law, must have at once been cancelled as a contract hopelessly tainted with fraud and corruption." Another distinguished Unionist writer, the historian, Lecky, writing of the Rebellion which preceded the Act of Union, has said: "It cannot, I think, be denied that it is in a high degree probable that a desire to carry a legislative union had a considerable influence in dictating the policy which in fact produced the Rebellion, and there were politicians who were prepared to pursue that policy even at the risk of a Rebellion, and who were eager to make use of the Rebellion when it broke out for the purpose of accomplishing their design." Mr. Howard goes on to describe how the failure of O'Connell's Repeal Movement led first to a physical force movement and, on its failure, to a movement to create a powerful Catholic official party which would peacefully influence Government. Both alike failed and was succeeded by the Fenian movement which had its cradle not so much in Ireland as in America. This movement, Mr. Redmond Howard says, though undoubtedly national was never official, and in May 1870 a new movement was started by Mr. Isaac Butt having for its object the establishment of an Irish Parliament for domestic affairs as the only real solution of the Irish problem. This is the origin of the Home Rule movement of the present day. To give effect to their purpose, the Irish members in the House of Commons organised a policy of Obstruction which was later made into an active force by Parnell. The story of Parnell's work, the charges brought against him of complicity with the physical force movement, his acquittal and his downfall, are still within the memory of many men living. It is but fair to admit that during recent years several excellent measures have been adopted both under the Unionists and the Liberals to ameliorate Irish conditions, not the least of which, as Mr. Howard recognises, is the establishment of a National University on an undenominational basis. Many things have joined to promote the cause of Home Rule in Ireland, of which the success of the South African Union and the abolition

of the veto of the House of Lords are the most important. "To-day," writes Mr. Redmond Howard, "the two peoples are about to be reunited under the principles of a common democracy, which can unite under one Imperial Crown not only two nations, but if necessary a hundred more, without impairing one iota of their internal freedom."

The principle of Home Rule for Ireland was clearly indicated by the greatest Irishman of any time when he wrote in 1797 that he desired to see the connection between the two sister kingdoms reduced to a positive compact, and the manner explicitly defined in which Ireland with the entire and absolute power of local legislation should be bound in questions of peace and war to stand or fall with Great Britain. Burke's prevision seems at last in a fair way of being realised. We must pass over the chapters bearing on the economic and religious aspects of Home Rule with the briefest reference to their contents. It is admitted that, from the economic point of view, the present system of "Castle Government" has been a grievous failure. Lord Dunraven, late Unionist Viceroy of Ireland, declared it was the most expensive system of Government in the world. "Head for head the Government of Ireland costs more than the Government of any civilised community in the world: under it there is no security whatever against absolute waste and misapplication of money—no security against the indirect extravagance that arises from money not being spent in the best direction or in the wisest way." Mr. Redmond Howard cites a significant fact in support of his claim that Home Rule means economic administration. Though Scotland is more populous than Ireland, there are only 963 Government officials with salaries over £160, totalling £3,20,764; in Ireland there are 4,403 with salaries totalling £1,448,066. The cost of civil Government in Belgium with a greater population and four times the trade is one half that of Ireland, according to Lord Macdonnell. The history of the Catholic faith in Ireland and its bearing on Home Rule, is treated in a masterly manner, and forms perhaps the most interesting chapter of the volume. It is enough, however, for our purpose to take note of Mr. Howard's assurance that the Home Rule movement is a political not a religious one, as shown by the fact that most of the Irish patriots, like Butt, Emmet, Mitchell, Parnell, Davitt and others were Protestants. Mr. Howard adds that Protestantism in Ireland may yet win equal respect with Catholicism when it shows equal patriotism. Mr. Howard is able to make out an easy case in favour of Home Rule as a means of strengthening the bonds of empire. He devotes the last chapter in his illuminating book to the Ulster opposition to Home Rule. It is, he points out, extremely incorrect to speak of Ulster as being entirely composed of Orangemen. Out of the thirty-three seats held by Ulster in the House of Commons, sixteen at the present moment are held by Home Rulers. The Catholic Church is the predominating denomination in Ulster as in other parts of Ireland. Mr. Howard proves by means of statistics that the Orangemen of Ulster can claim no predominance in respect of any qualification which stands for something in a civilised country. They are not even particularly loyal, it would seem, from the outbursts which from time to time emanate from their spokesmen. "The Irish question", concludes the writer, "must be settled once and for all; the only way is to allow it to settle itself by bringing all the different politicians and thinkers in Ireland together on the same platform of public opinion, namely, a Parliament, there to work out their own national salvation under the guardianship of the Empire they will find it to their own interest to love and cherish."

WHY INDIAN LIFE IS SO UNHAPPY ?

Home defined in Europe as the abiding place of domestic affection is but rarely seen in India. If happiness is engendered by the unrestricted communion of love between all the members of the family of all near degrees, then to find it in India till many ridiculous and self-imposed customs are removed is impossible. It is the home that gives birth to all the finer feelings of humanity and nourishes them through adolescence, but when the home seed of these sentiments is not sown the adult's morals want the foundation that will enable the mortal to resist temptation through life. Wealth and happiness are far from synonymous terms and the former is as nothing before the latter. I am inclined to think that happiness cannot be obtained in average Indian homes however wealthy the inmates, till the existing customs are altered.

The causes of the unhappy life are not far to seek, yet we find that few give the matter a moment's thought; which is probably because we are selfishly inclined and have no interest in the welfare of our fellows. The caste system is the curse of the country and I am no advocate of it but if it is to exist the interest of each member of the community should surely be the best part of it; though we notice that those who have the influence and means to help do not do so and think of nothing but extravagant fashion.

Let us turn to our subject. The foremost cause of the unhappiness of Indian Life is the position of women in their homes. One would be apt to think, judging from the treatment she receives, that a woman is married with a view to obtaining a permanent maid-servant for the house-hold. The heart of the bride instead of rejoicing at the prospects before her as the Mistress of her new home, sinks within her at the treatment she receives from her mother-in-law, which custom makes severe, demanding from her implicit obedience to this mother who is supposed to be her instructor in all things and who continually bombards her with the most cutting language she is mistress of and unnecessarily complains to her husband who is frequently induced to chastise her, sometimes most cruelly leading to broken bones. (I am afraid it is not considered degrading in India to manhood and gentility to strike a woman). She has never any say in the matter, nor is she ever called upon for a defence. She is not permitted to talk to her husband in the presence of her mother-in-law and having no separate quarters of her own, has very seldom an opportunity of complaining to him who turns always a deaf ear to her short prayers simply because his mother holds the leading strings. She can not look at even her elder brothers-in-law and is afflicted with many other domestic disabilities most difficult and embarrassing of observance. And then again she is a veritable 'Cinderella' with her abode in the kitchen, at the beck and call of every member of family, for whose special benefit she appears to be married. She can only take her own meals when the rest have been served and woe betide her if a cake is slightly burnt or a dish spoiled for want of salt or seasoning, her mother-in-law's tongue accompanied perhaps with the application of hot tongs will be her reward. After this she cleans the pots and pans which occupy her till late in the afternoon and night. In short she does all the drudgery of the house, and marriage embitters her life perhaps for ever. In this way, being in fear and trembling of doing wrong the poor girl passes her young life utterly isolated from the poetry and good things of the earth. In fact, what should have been her sweet home is her hell upon earth.

Besides the sexual the husband has no social concern with his wife while his parents live nor any idea

of providing her with pin-money. It amounts to this that the parents brought her from somewhere, she is their selection and they are responsible for her. But in a house where the old people have departed, the treatment that a young wife receives at her husband's hands shows that there is no such thing as respect for women in average Indian homes. Is it that the Indians have quite forgotten what *Mann* says, "Where the women are honoured there the gods are pleased and where they are not that family soon perishes." The honour due to women has ever been recognized in ancient Hindu literature, and it is very surprising that the Indians should now be dead to their own literature embodying as it does noble principles of conduct in life. Perhaps it is owing to the great disparity in the degree of education between husband and wife that, although the latter ought to be the former's most sincere counselor, she is never consulted and is always treated as a nonentity. The wife if rightly understood and valued is man's true helper and friend and is, so to speak his right hand.

"A wife is half the man, his truest friend
A loving wife is a perpetual spring
Of virtue, pleasure wealth; a faithful wife
Is his best aid in seeking heavenly bliss
A sweetly speaking wife is a companion
In solitude a father in advice;
A mother in all seasons of distress;
A rest in passing through life's wilderness.

The Mahabharata.

I may here put in a word for Indian women who I feel sure, deserve it. The meekness and submission with which they accept their lot and their domestic lives are worthy of praise as likewise is their piety. The secular mind, as we are aware, concerns itself mostly with creature comforts, while the religious mind is conscious of the ideals to be attained by performing one's duty in spite of obstacles. Their unselfishness in the interest of the other members of the family is a noble trait in their character. It is wrong and absurd for the Indians to blame their women. Where morals are concerned, they are the better halves.

Indians should endeavour to obtain conjugal happiness, which will never be the case till they realise their due duty towards women and do it especially to those who bear their names. "The abiding sense of duty" says Smiles, "is the very crown of character." Why Indians should not be mindful of their duty towards their wives eludes reason.

Now what is the remedy? In the first place European particularly English people when they marry immediately establish a home and live apart from their people whenever circumstances will permit of it. Of this home the wife is the mistress and the chief ornament and on it she lavishes all her care and attention. For the husband to share the home, with the father and mother even when economy compels it, is always disastrous to the peace of mind of the wife who, nine times out of ten, would prefer a humble cottage wholly her own. This must be done in India too if the misery we have depicted is to be done away with. There was no doubt a time of rapine and lawlessness when a man's strength lay in and his wealth depended upon the number of sons he had, for 'Unity is strength'—and the greater the number of male members in a household the securer it was against robbery. But that time has quite gone and there is now no necessity for fathers, sons, grandsons, brothers, cousins and uncles all living together, and it should be made an established rule in India that when a son marries he sets up a separate home, of which he will be the master and his wife the mistress. The parents of the bride and bridegroom instead of useless expenditure on the wedding ceremony may well expend their money in furnishing

the new home. There is absolutely no other remedy and no other means for improving the condition of women.

The second cause of the miserable life of Indians is the fact that owing to their want of education, the women of a family are intolerant of social innovations, and as a consequence the men who endeavour to introduce such reforms as widow-marriage, the stopping of infant marriage, the breaking up of the Purda System, are met by obstruction at home resulting in serious domestic disputes. It is evident that women must be educated to the same standard of intelligence as the men have reached, before their own emancipation is possible and their homes are rendered truly happy.

The superstitions and practices of the past ages are not to be readily cast aside and we are afraid that they will die very slowly, but die they must for we are in a progressive age. Women differ so much from men in their ideas that they are at present unable to co-operate with them in the campaigns against injurious customs, and without a unanimity of intentions and ideas between men and women domestic reform is impossible. Well has Pascal said, "The multitude which does not reduce itself to unity is confusion." It is my opinion that unanimity of ideas can only be brought about by the equal education of men and women and that a sound education for women is all that we want, for superstition is the faith based on ignorance which must be removed.

Finally, there is the question of marriage, the system and the expenses of which contribute greatly to the unhappiness of the wedded pair. The subject in its entirety is too vast for discussion in a paper such as this and will be separately treated of in the second paper. We will however touch on one of the main difficulties, *viz.*, the extravagant expenses of a marriage that custom makes compulsory without any regard to the circumstances of the parents. It is compulsory to pay extravagant sums to the presiding priests and spend the same on display in feasts and fireworks.

The reform in my opinion in this case should be to leave the question of expenditure entirely in the hands of the persons who would consult their purses as they would in any other domestic matter of expenditure, and the parents of the bride and bridegroom could settle the question of expenses amicably. The plan would be a sensible one and would certainly remove the anxiety which fills the minds of parents from the birth of a daughter to her marriage, as it is her family that bears the greater share of the marriage expenses.

The Arya Samajists who are active in matters of social reform have made such reforms in their marriage system that it is no longer a drain upon the purses of the contracting parties. The religious signification is not lost sight of, but the barbaric portion involving useless expenses has been eradicated. There is I think no need to accept the Arya religious beliefs to make similar reforms by any class of Hindu, but though efforts have been made nothing definite and general has been done.

MORAR, C. I.

C. N. ZUTSHI.

OBSTACLES TO SOCIAL REFORM.

Hindu society suffers at present from three disadvantages which stand in the way of its natural and speedy reformation. The first is that the whole society is not a compact and homogeneous body so that if one part is raised up the whole structure might be elevated, but it is at present made up of loose, indeterminate and disorganised groups of individuals or families with no cohesion among them all. Each caste,

sect or sub-sect is independent and is quite unconcerned with the other castes, sects or sub-sects. No doubt this state of affairs is due to the want of a common and central control used to be exercised in the time of Hindu kings in ancient India when perhaps a mandate from the political head issued in consultation with the spiritual head and based on Smritis would compel the *whole society* to adopt a certain reform. This want of central control did not of course begin with the advent of the British who, being alien, cannot readily venture to interfere in matters which affect Hindu social polity. It began with the advent of the Muhammadan conquerors of the eleventh or seventh century A. D., perhaps even so early as the Greek invasion of the fourth century B. C. Owing to want of central control and the consequent want of cohesion among the several members of the Hindu society during the period of foreign invasion and suzerainty, the then reformers adopted a new method in introducing social reforms. Ramannja, Madhwa, Nanak and Chaitanya, the greatest reformers of the above period could not get a mandate issued to adopt certain reforms which they thought were necessary for the well being of the *whole Hindu society*. But they began with converting to their views only a few individuals in the beginning by discourses and discussions, and gradually enlarged the communities thus formed by converting more and more into their fold. They thus achieved the reforms which they thought were essential for the *whole society*. It is only this system of secession from the original community and of conversion of others into the new fold that makes the introduction of any new custom possible in society which, like ours, is under an alien Government having no paramount control over the several members in social matters. That was why the above Hindu reformers of the pre-British period adopted this method of forming communities by secession and conversion. In the same way, even under the British rule, it is futile to imagine that the whole society is a compact one and to try to convince the whole society before actually adopting any reform. Modern reformers cannot therefore but adopt the same method if they are very earnest about the reforms. This was why the modern Reform Movement like the Brahma Sama and Arya Samaj adopted the method of secession and conversion.

If the above two reforming bodies have not yet succeeded in introducing reforms on a sufficiently large scale in Hindu society, it is because the Hindu society is suffering from two other disadvantages; and one of them is *Inertia*. This inertia is due to want of vitality in the nation. Long subjection to foreign control and the consequent relief from responsibility have sapped the vitality and manliness of the nation. There can be no growth without vitality. The society is a dead weight to those who having a little vitality left in them try to elevate it. It stands as a huge bar in the way of conscious and purposeful effort at reformation. It is a mistake to suppose that the orthodox opposition to certain social reforms is the out-come of life and activity. The opposition is only a form of inability to move owing to want of vitality. This want of vitality in the nation is the chiefest impediment in the way of all progress. Unless a new life is created by appealing keenly to the spiritual and real side of man, it is impossible to expect the orthodox society to appreciate any reforms. We thus find that the want of compactness and the want of vitality are two disadvantages under which the present Hindu society suffers. These two disadvantages did exist even before the British rule, and the then reformers did try to infuse new life by appealing to the spiritual side of man, so to combat with the second disadvantage which was however not so great as it is now.

From the above it will be seen that during the three periods, *viz.*, Hindu, pre-British and British periods, the state of Hindu society was varied in that in the first period there was both compactness and vitality; in the second, compactness was lost but only some vitality remained, and in the third, compactness has utterly been lost and the vitality almost disappeared. Nay, in the third period there has been another disadvantage which has made the natural and unaided progress of social reform almost impossible. During the first period owing to the presence of a central control in social matters, there was compactness and any social reform could be easily and naturally introduced by a royal mandate issued in consultation with Spiritual heads, and there was life also in the nation to quickly adopt the reforms. During the second period, owing to want of such central control, reform could not be introduced in the whole society but through portions thereof formed into communities, and the validity of the new customs thus introduced by the various reforming communities among themselves was not questioned by the sovereign power. But in the third or British period not only the compactness and vitality have almost disappeared, but, as stated above, an additional disadvantage has crept in. The British Government having brought every detail of our life under its control refuses to accept any new custom introduced by any modern reforming body as valid, unless it receives its sanction by special legislation.

Thus there are at present three obstacles in the way of the progress of the Hindu social reform, *viz.*, (1) *incoherency* or want of compactness, (2) *Inertia* or want of vitality, and (3) *Illegality* or want of legislative sanction for any new social practice. In trying, therefore, to introduce reforms into our present Hindu society, the above state of affairs must be clearly grasped. When there was no compactness in society, as now, the ancient reformers introduced new customs only by forming new communities, and the same should be done now. As the vitality in the nation has at present disappeared to a large extent, it can be created or rather drawn out only by appealing to the spiritual nature of man so as to give sufficient motive for right action; that is by basing social reform or Religious reform as the ancient reformers invariably did. As for the removal of the apprehended legal disability in the case of new social practices like post-puberty marriages and inter-marriages, it can be attained only by persuading the Government to pass enactments as they did in the case of widow marriages and out-castes' disabilities.

BHUAMPUR,
28-5-12.

V. S. RAU.

MORAL EDUCATION.

The case of Khirodi Emperor reported in the Calcutta Law Journal, Volume XV, at page 151, deserves more than a passing notice at the hands of the educated public. There the Magistrate of Cuttack convicted the publisher of a book called "The Theft of Tops" of an offence under Section 292 of the Indian Penal Code which deals with the sale, distribution, etc., of obscene books. The matter went up to the High Court which set aside the conviction, Mr. Justice Chatterjee basing his decision on the following grounds:— (1) that the Urya Haribans is a very sacred work of the Uryas, (2) that the story related in the Nata Churi was the same as that in the aforesaid sacred book and the language used in the former was not objectionable than that used in the latter (3) that Nata Churi was an old book published very often (4) that it was a religious work (5) that the Hindus believe in the divinity of Radha and Krishna and do not consider their doings as

improper and that the incident described in the book would not suggest immoral thoughts in those who believe in their divinity (6) that Vaishnavism is the prevailing religion of the Uryas and (7) that in the Nata Churi Krishna is described as a boy of five years of age, as a divine person and as performing supernatural acts. Having regard to these considerations the learned Judge was of opinion that it could not be said that the tendency of the book was to deprave and corrupt those whose minds were open to immoral influences or that the book was one of which it was certain that it would suggest thoughts of a most impure character, and under the circumstances he was unable to hold that it came within the purview of s. 292 of the Penal Code.

The case raises the following questions of paramount importance to the public.

1. Whether in estimating the criminal liability of the publisher of an indecent book, it is proper to take into account the fact that the book has gone through a number of editions?

2. The second question is—what is the test of indecency in regard to a book? In Khirodi's case, the learned Judge observed,—“The evidence of the witnesses is generally to the effect that there are passages in the book which are obscene or offensive to purity and decency, that a perusal of the book may produce impure thoughts in the minds of readers and that school boys ought not to read the book; but it also appears from their evidence.....that Krishna and Radha are believed by Hindus to be a God and Goddess, that these doings are not considered as improper, and that those who believe in their divinity would not take immoral thoughts from a story such as is described in the book.” In the same case, a Hindu Head Clerk of the Registration Office stated in evidence that he would never have refused to pass the book complained of for registration on the ground of its being obscene, and that he called the obscene because he “could not read it before his mother and other elder superiors and had no other reason to call it obscene.” Coming as this did from a believer in the divinity of Radha and Krishna, what additional ingredients were required to make the book fall under s. 292.

3. Is an act any the less immoral or less likely to engender immoral thoughts, because it would be impossible to human beings, when if it were possible, it would be immoral in them?

4. If an act impossible in mortals but immoral in their eyes in the abstract is recorded as appertaining to a divine being, can it be said that it would not raise immoral thoughts in the minds of those who may happen to read the record (a) without admitting the divinity of the agent, (b) even while admitting the divinity of the agent.

5. Are there not well known cases in which fraud or gross imposition of divinity on the part of religious heads and blind superstition or faith on the part of the devotees in connection with incidents of the character described in the Nata Churi in regard to divine beings, have led to the most lamentable deflections from morality?

6. The learned Judge said, “The book being a religious one and apparently intended for Hindus, and describing as it does incidents which are not considered improper by the Hindus who form the vast majority of the Urya population, it cannot be condemned as obscene merely because a small section of the Uryas who do not believe in the divinity of Radha and Krishna might take immoral ideas from it.” When in a district in which an immoral book is likely to circulate, the majority of the inhabitants is of those who believe in the divinity of the agent and a minority which does not believe, is it fair to apply the maxim *de minimis non curat lex*? In days when printing was not, and learning was confined to palm manuscripts

scripts and hand copies, it might well be said that the circulation of a book was intended to be limited and a presumption against a general and indeterminate publicity might arise. But in the twentieth century is it possible to lay down the limits as to the circulation of a printed, published and registered book in the hard and fast manner followed by the learned Judge? Is the criminal liability for the natural consequences of the publication of an indecent religious book any the less under the circumstances?

7. Apart from the policy of dealing with incidents which to our eyes would appear indecent, appearing in the great ancient and well recognised sacred books of the people, can it be permitted that such incidents should be published in a cheap and detached form in the writer's own language, apart from the context and without prominently explaining the allegorical meaning (if any) underlying the story? The learned Judge in the course of the judgment observed: "The love stories and alliances of Radha and Krishna have a deep allegorical meaning, but the deep allegory and the spiritual significance of the love stories of Radha and Krishna cannot be fully understood by the persons who have not a certain degree of spiritual culture."

8. Is it not possible for Government, without departing from the policy of religious neutrality, to restrict the publication in future of such books by refusing them registration unless certain stated safeguards are observed? Lastly

9. Is it not possible for the Moral Education Society of Bombay and similar other Associations in India to take up these and other serious questions involved in the Judgment of Mr. Justice Chatterjee, start discussion on the subject and initiate the movement of educating public opinion in the matter, so that the popular mind may at no distant date and in no uncertain manner express itself and contribute its quota to the clearing of the moral atmosphere.

NAYAN H. PARDIA.

A QUESTION OF HINDU MARRIAGE.

The Allahabad High Court disposed of the application of one Madan Gopal for the revision of the order of the district magistrate of Benares confirming the order of B. Biswanath Prasad, magistrate, second class, sentencing the petitioner to six months' rigorous imprisonment and to a fine of Rs. 50 or in default one month's further imprisonment under section 498 of the Indian Penal Code.

Mr. R. K. Sorabji appeared for the applicant and Mr. R. Malcolmson, Assistant Government Advocate, represented the crown.

The charge against the accused was that in October 1911, he enticed away Mt. Kharag Kumari, the wife of one Gokul Prasad with her jewels, cash and other articles valued at about Rs. 700, belonging to the complainant with the intention of having illicit intercourse with her. According to the version of the woman herself she was deserted by her paramour after a few days after she was deprived of her ornaments and had returned to her husband in Benares finding herself neglected there too by Madan Gopal.

The accused pleaded not guilty and his version was that the case was falsely brought on account of enmity.

The Magistrate who tried the case came to the conclusion that the case was proved. He had himself examined Mt. Kharag Kumari and her statement was given in a frank manner which impressed the hearers that all she stated was true and that her husband being of mature age and the accused Madan Gopal, being young and beautiful she was fascinated by him and her

weakness overpowered her but Madan Gopal played the devil with her and not only threw her away but deprived her of her property.

He was also of opinion that there was marriage between Mt. Kharag Kumari and Gokul Prasad and that was sufficient for the purpose of section 498 of the Indian Penal Code.

When the matter went in appeal before the district magistrate it was contended for the appellant that the marriage of Musammatt Kharag Kumari with Gokul Prasad was not a valid marriage and that it was not proved that she ran away with the appellant. It was argued that the woman was the daughter of a Brahmin by a Bania woman, that she herself was not a bania and that therefore her marriage could not be a valid marriage. It was further urged that the marriage ceremony was not proved. Mr. Streetfield was of opinion that it was proved by evidence that there was a marriage ceremony and he went on to say: "The appellant, however, urges further that even if a marriage ceremony did take place it was invalid because Mt. Kharag Kumari was bastard. The conclusion he would draw is that a bastard child cannot contract a valid marriage with anybody but a bastard according to Hindu law. This may be theoretical high caste Hindu law, but for practical purposes I am not prepared to hold it so, and where a ceremony is gone through by the parties which is intended to create a binding matrimonial bond, which is apparently recognised by the brotherhood as a legal marriage, I consider that the parties are entitled to the protection of the law." Holding that the appellant did entice away the woman he dismissed the appeal.

After hearing both sides his lordship said that the two points raised on behalf of the applicant were that there was no evidence that he enticed away Mt. Kharag Kumari and that there was no evidence to show that she was the lawfully married wife of Gokul Prasad. On the first ground there was the clear finding of both the lower courts that the applicant had enticed the woman away and he had no reason to doubt that finding. As to the second point the prosecution had led evidence to show that the complainant was married to Mt. Kharag Kumari many years ago and that the marriage was performed with great ceremony. It was also proved that they lived as husband and wife since the date of marriage, which took place ten or eleven years back, and were recognised as a married couple by their caste-fellows. In those circumstances it seemed to him that there was nothing to rebut the conclusion that there was a valid marriage. But it was contended on behalf of the applicant that the marriage of Mt. Kharag Kumari to Gokul Prasad was not lawful because she was the daughter of a Brahmin by a Bania mistress and that it had been held by the High Court that whatever might have been the case in ancient times at present marriage between a Brahmin and a Kshatriya woman was not a lawful marriage and the issues were illegitimate. That ruling covered the case between a man and a woman belonging to any two main castes, viz., Brahmin, Kshatriya, Vaishya and Sudra. But Mt. Kharag Kumari as the daughter of a Brahmin by a Bania woman was neither a Brahmin nor a Bania. She was of a hybrid caste. She was also illegitimate. Therefore the proposition broadly stated that person of different castes could not validly intermarry did not apply to marriages between persons of hybrid castes and hybrid castes and Brahmin, Kshatriya, Vaishya and Sudra. His lordship after quoting Dr. Guru Das Banerji from his work on Hindu marriage said that it seemed to him impossible to hold that a person of illegitimate birth was always disqualified from contracting a valid marriage. His lordship then cited a case in 14 Calcutta, 264 and said that it was laid down there that illegitimacy was no absolute disqualification for marriage

among Hindus. In the present case the complainant and Mt. Kharag Kumari lived together as husband and wife for a large number of years and were treated by their caste-fellows as lawfully married, and in his lordship's opinion Mt. Kharag Kumari was the wife of Gokul Prasad. The applicant was rightly convicted and his lordship refused to reduce the sentence on the ground that the applicant must have considered Mt. Kharag Kumari as the mistress of Gokul Prasad.

Leader.

Bhai Paramanand devotes an article in the current number of the "Modern Review" about the question who is a Hindu and whether the Sikhs and Mahomedans are Hindus. The Americans have got into a way of calling all Indians as Hindus and Bhai Paramanand thinks it is quite right. He traces the historical connections of the term and says that like other racial names it had a territorial origin. But he says a country is not represented by its rivers or mountains. "It finds its self-conscious unity in a state. Hence a Hindu came to mean one who loved the state which represented the People of the country. In the absence of a state the love of national history serves as a bond of participation in a common political life, actual or potential. We may therefore say that everyone who is born in India and who loves her past and works for her future is a Hindu, whatever creed he may profess."

Punjabes.

THE POET OF THIS AGE. (By MR. JUSTICE CHANDAVARKAR.)

The celebration on the 7th of May of the centenary of the birthday of the poet Browning naturally suggests the question—what has been his contribution to the spirit of this age, his service to its formative influences? There was a time in his own generation when his poetry on account of its obscurity was not cared for; and even now are to be found here and there men of culture who give him up in despair as a poet who is unintelligible and therefore irritating. One story about his "Sordello" is illustrative more or less of this effect of all his works. On recovery from a serious illness, Douglas Jerrold took up "Sordello" to read, hoping to enjoy it and so recuperate his health. But when he had read it all, he found he had not understood a word of it. He feared that might be not because of any defect of the book, but because his own illness had probably deprived him of his reason. A lady (Mrs. Carlyle) having read the whole book through, could not make out whether Sordello was the name of a man, a book, or a city; and Tennyson, on perusing the poem, pronounced that there were only two lines in it which were intelligible, and that those two lines were lies.

And yet Browning has come by his own. "What poet do they read and study nowadays in Oxford? I asked an Oxford graduate who had come to travel in India not many months ago. He replied: "Browning is our favourite poet nowadays. He more than Wordsworth answers to the best spirit of the age." The reply is true to fact even outside the world of Oxford. The best minds whether in America or Great Britain, quote Browning more than any other poet; Browning has been quietly absorbed by the most thoughtful of the times; the speeches of great statesmen, if read through and through, show that they have learnt to draw inspiration from him, and the best philosophy and psychology of the present age, which is arresting attention—that of Bergson, of Eucken and of the late Prof. William James—will be found on close examination to follow the main line of Browning's teachings as a secr.

SERVICE TO THE AGE.

Every poet worth the name serves his age; and, having served, makes way for another. It is no disparagement of Wordsworth if in his own country he is not read so widely as Brown-

ing by the cultured. Wordsworth familiarised man with Nature, and his countrymen have absorbed the teaching. People have learnt to enjoy Nature and get the best out of her. Landscape painting, the cultivation of gardens and flowers, the excursions to mountains, hills and valleys have gone on apace. So Wordsworth has become a part of the mind of the age and the world has become Wordsworthian without knowing or remembering. And it wants to go ahead. After all, man is more than nature. Even Wordsworth, who saw all to love in Nature, and little in Man, could not help feeling that natural scenery loses much of its life and grandeur unless it has "man for its appropriate centre." After the age which had learnt to appreciate Wordsworth and school itself in his teaching had imbibed his love for Nature, people saw that Nature could not do—was lifeless—without man, and yet Wordsworth had put him second. One poet—Longfellow—a contemporary of Browning, had protested against this first rank given to Nature at the sacrifice of man. To Wordsworth, man's sinfulness, "what man had made of man" was a source of agony. But to Longfellow the forms of Nature were but the decorations and painted scenery in the great theatre of human life. He said "glorious as is the glorious world around us, more glorious is the world of God within us;" Hence "a ruined character is as picturesque as a ruined castle." Longfellow said this. Browning made it his message and dinned it into the ears of his generation. Men, at first listless, at last are absorbing his mind.

THE SPIRIT OF PROPHET.

It is the glory and greatness of Browning's poetry that he has given man what Wordsworth had denied to him. Hence he is rightly called the Poet of Man and Manhood. Tennyson dealt in and with doubt; Wordsworth was pensive, calm and contemplative; the age wanted something more positive—the joy of life—to meet the demands of humanity, and the growing problems of life. "Oh, the crowd must needs have emphatic warrant!" "the tongue's imperial fiat, never dares the man put off the prophet."

It was this positive spirit of the prophet that has marked Browning as the poet for the present times. The world had gone on representing man as born in sin and selfishness; Churchmen had developed that text; "love thy neighbour as thyself" had been preached only to be cast aside as an impossible creed, only fit for "a sermon on the mount," not for realisation in the hard struggle and keen competition of daily life. When men were doubting and despairing, Browning threw new light on the old texts and taught men to live by loving faith in Man. Man is sinful, you say, and you, therefore, give up faith in him. But his very sinfulness is the mark of his majesty. Look at Guido, the sinner, the murderer. He wronged his wife, Pompilia; because he suspected her, had lost faith in her; when he was sentenced to death, he knew he had come by his fate because of her whom he supposed his faithless wife. When the hand of the executioner was about to be on his head, Guido, the murderer, begs to be spared, pants for life and in his last moments cries for help—invokes first Christ, then the Pope, then the Virgin Mary and at last God. But the prayer of faith does not result in the promise of deliverance. When he finds his invocations unanswered, in his last extremity he remembers the very wife—Pompilia—whom he had wronged and who had not wronged him. He cries for her and to her, though she was absent, "Pompilia will you let them murder me?" The lesson is—the worst sinner has known love: only he has not realised it. Let man but realise himself by and in work, instead of merely dreaming, and "contend to the uttermost of his life's set prize, be it what it will," he will and must realise at last his true self that sin is merely "overpunished wrong." The worst of sin is

indifference, indolence, cynicism, "the unlit lamp and ungirl lion." If we fail in our schemes of reform let us remember "most progress is most failure," and "what is our failure here but a triumph's evidence for the fullness of the days?" There is no finality for man's growth—he is here to work, struggle, suffer and rise. If he but welcome each rebuff, each sting that bids him not stand or sit but go and dare and do, he is rising to God and creates his world. So also taught the Upanishads of us Hindus;—"By constant meditation and persistent action becomes he creative. Evil, failure—these to Browning are contrivances for Man to realize himself and bring out the best in him. And even when he fails and falls, he but shows he is "a god in the germ." "Never leave growing till the life to come.

THE GOSPEL OF WORK.

We want society to grow. Each has his scheme of the social weal or woe. Each likes his own and dislikes others as facts. Browning cares not but welcomes all so long as each person works and tries to realise his own self in the spirit of law and love. "All is love and yet all is law." Societies never move unless individuals move. All reform, he teaches, is "in the advance of individual minds." Witness, says Browning, the fact that the sea waits for ages in its bed till some one wave extends the empire of the whole over the strip of sand:—

Here's a crowd to make a nation best begin
By making each a man, till all be peers
Of Earth's true patriots."

This gospel of work has indeed been preached by Carlyle—but Carlyle roared too much and railed. The gospel of failure had not revealed itself to his dyspeptic constitution. Louis Stevenson, battling with bad health for very life, was writing on that gospel in his inimitable style; but healthy people and people of ill-health who had not Stevenson's heart of steel to fight the fiend of disease and to work with cheerfulness suspected it was the cheer of desperation. Browning boldly faced the problem in his own hearty way and preached it. People would not listen because they could not understand his language. But Browning believed in personality and he gave his message in his own way laughing, loving, living cheerly. What if people did not care and declined to come to him. They must care sooner or later and come to him instead of his going to them and parleying in their own language of the trickling flute note set to small measures. "What porridge had Keats?" he asked. In other words, popularity is for dolls. At last, cultured men, middle class people have come to and found Browning's faith, and he is the poet for the time from whom statesmen, reformers, scholars, find bracing help for life's heart and hope.

Evil, do we say? Why is it "stuff for transmuting" replied Browning. Trouble, difficulty, censure, all the ills of life these weak men fear and lose themselves. But they are man's makers. So many people and so many points of view about every question. But the whole soul of Pompilia, the heroine of the Ring and the Book, was undaunted. To her every trouble was the presage of the birth of "a new star." Kingsley had said all places are heaven if we are heavenly in them. Browning's was the trumpet call to that same tune, but more manly.

Embellish Rome, idealise away; make paradise of London, if you can: And you can if you will."

CREATIVE EVOLUTION.

This gospel of work this teaching that man realises himself in work done in law and love, that he is like God creative and therefore capable of becoming Godlike was the teaching of Green's Prolegomena to Ethics. That is evolution—it is not mere evolution as Darwinians call it, but it is "Creative Evolution." the watchword of Bergson. If we got to the heart of Hinduism we shall find that this capacity of man for what Bergson now calls "Creative Evolution" formed the keynote of Upanishads too. Man's soul is like the pure crystal; it is pure, only he obscures it by vain imaginations. Let him but work, not merely know, with Karma and Jnana (action and knowledge) what can he not accomplish? Idealise the real, realise the ideal. That is Man's power at its best. Action (Karma) alone wearies, knowledge (Vidya) alone unnerves both united make man and save our manhood. This the best of the Hindu seers wrote, said and taught and is it not the same as the wisdom of Browning, the seers.—The Times of India.

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needless to expatiate upon the magical qualities of this our invaluable medicine. We would not like to blow the French horn as is the fashion of the day, but suffice it to say that the use of this medicine is recommended to those who have any faith in the efficacy of Ayurvedic and Unani medicines. We recommend it also to those persons who desire to tone up the nervous system, to strengthen the body, refresh the memory, and to guard against debility. It is enough to say that much is not that which a perfumer admires it is that which diffuses fragrance of its own accord. Price per tin containing 40 pills, Rupees ten only. Postage extra. No PARMS necessary.

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THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII.

BOMBAY—SUNDAY, JULY 14, 1912.

No. 46.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard." WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

The news of the sudden death of Mr. B. M. Malabari at Simla on Thursday night, came as a shock to his many friends in Bombay. He left for Simla on Sunday in good health and news of his safe arrival there, was received by his people on Tuesday. It is a matter of acute grief to his family that there was none of them beside him at the last moment. It is impossible at the moment to write an appreciation which will at all be adequate to a career such as Mr. Malabari's. The present writer knew him for eighteen years, during some of which he was thrown in intimate contact with him. The impression which stands out most vividly now that he has crossed the bar, is that of a heart rich in sympathy for all sorts and conditions of men, especially the poor and distressed. Some one who knew him well once spoke of his office in Whiteaway, Laidlaw Buildings as a place of resort for all sorts of broken down persons. Mr. Malabari's reputation as a mender of broken fortunes, probably exceeded his capacity, and in consequence he was constantly pestered by persons from far and near with impossible requests. Not long ago he sent the present writer a letter with a pencilled note asking if he could decipher it for him. When it was done, he wrote back expressing surprise that he should have been appealed to on a subject such as that mentioned in the letter. He was a shy, sensitive man, and for years he had made it a rule never to attend public meetings nor to subscribe anything in his own name. But he sent his contribution always to any movement which was brought to his notice as from a Friend. Some of his best friends thought that he carried what looked like an affectation of obscurity too far, but from a close acquaintance it can be affirmed that he had really a sort of terror of publicity. Of late years he seldom wrote in his paper, but in his earlier days he had fought hard in the cause of the child-wife and the child-widow. That he was himself a writer of great power, goes without saying. What was more remarkable was that with a few touches here and there he could reduce to a decent readable shape the clumsiest manuscript that was submitted to him. By his death, the country loses an influence which in many ways was exerted on behalf of the poorest and most helpless. In the eyes of some of our countrymen, the fact that Mr. Malabari enjoyed the confidence of some high officials, was regarded as proof of his subservience, but nothing can be farther from the truth. When it was a question of fighting for a principle, Mr.

Malabari could fight as hard as any one and harder than some of our more blatant publicists. He was a man of deep family affections and the death of his eldest daughter, some five years ago, almost broke him. Altogether he was a remarkable son of India, whose place it will not be easy to fill.

The *Times of India* calls attention to the judgment of the fourth Presidency Magistrate of Bombay in a case recently before him. In this case the Police charged one Tatia Mahadeo under section 354 of the Indian Penal Code, with using criminal force with intent to outrage the modesty to a girl named Chandribai. The mother of the child in her complaint stated that she returned to her home at noon and did not find her daughter there. A short time after she heard her daughter shouting and at once ran out and saw her running down the stairs from the floor above. The daughter stated that a man named Tatia Mahadeo had taken her into the room of one Rawjee Atmaram, fastened the door and tried to have intercourse with her. The girl screamed and had eventually been able to run out of the room. The mother charged the accused with outraging her daughter's modesty. The Magistrate altered the charge to one under Section 352, I. P. Code, as he found that the girl was only six years old, and he thought her modesty could hardly be outraged. The accused pleaded guilty to simple assault only. The following is the finding of the Magistrate: "On the evidence I find that the complainant with her daughter Chandribai lives on the first floor and the accused lived on the second floor of the same house. The girl Chandribai was taken into his room by the accused and made to lie down and he laid on her. The girl screamed and came down. She reported the matter to the complainant and to the witnesses Keshow and Gopal immediately. Keshow being a railway policeman referred the complainant to the City Police. The complainant then sent for her husband from the mill and a complaint was then lodged with the Police. I convict the accused and sentence him to pay a fine of Rs. 60 in default one month's rigorous imprisonment." It is not easy to understand what the Magistrate meant by saying that as the girl was only six years old her modesty could hardly be outraged. If he meant that the girl was too young to know what modesty is, her conduct after the attempted assault shows that he was wrong. In any case there is such a thing as physical modesty of which girls become conscious long before they are conscious of the moral sentiment. The learned Magistrate seems to have taken too technical a view of the matter.

In a batch of interesting and useful books received last week from the Christian Literature Society for India, is a life of Kali Charan Banerji by Mr. B. R. Barber, with an introduction by Sir Andrew Fraser the late Lieutenant-Governor of Bengal. "It was specially delightful," writes Sir Andrew, "to see how thoroughly he remained identified in interest with his own fellow-countrymen, for whom, despite the persecution which followed his conversion, he ever retained undiminished the passionate love that St. Paul showed for his brethren, 'his kinsmen according to the flesh.'" Reading between the lines of the book, it is impossible to avoid the impression that the late Mr. Kali Charan Banerji held the belief that the prospects of Christianity in this country were hindered to a considerable extent by the superciliousness of a certain type of European Missionaries towards their Indian Christian colleagues. In answer to the question why educated Indian Christians do not take more freely to Mission work, he once observed: "The son of an Indian Christian Missionary, for example, is reared in an atmosphere of discontent with mission service. The father complains of the treatment he receives; of the inadequacy of his salary; of his disabilities as contrasted with the privileges of his European colleagues; of the policy which would set at naught his age, and experience, and raise the merest novice, because he happens to be a European, over his head to superintend his work." He started a body called the Christo Samaj with the object of founding an Indian Christian Church, and we are told that this displeased a large number of his missionary friends. The Samaj did not live long—a proof that Christianity is still very much an exotic in India.

We have received from the author, Mr. Gokul Chand Narang, M. A., Ph. D., a copy of his book entitled "The Transformation of Sikhism, or how the Sikhs became a political Power." The book is printed by the Tribune Press, and is priced Rs. 2. Mr. Narang marshals his facts in an able manner and the reader is carried on to the end of the book without any break in the interest of the story. The martyrdom of the several gurus and their followers is a narrative of thrilling interest. Guru Govind who stamped the Sikhs as a warlike race, was a master mind with a profound knowledge of human nature. The story of the manner in which he made his choice of his first disciples, has been often told but it will bear repetition. "One day as the Guru lay encamped on the hill of Keshgar he addressed a mass meeting of his followers. At the end of his speech he drew out his sword and said in a loud voice that the goddess, by which he meant the sword, every day asked for a head. 'Is there any Sikh' he asked, 'who is prepared to lay down his head for the goddess?' For a moment there was a dead silence. The Guru asked again, and Daya Ram, one of his followers, stepped forward. He took him by the hand into his tent where he had a goat provided beforehand. He seated the heroic Daya in the tent, and slaying the goat with his own hand, came out with the blood dripping from his sword. He appealed again for a head, with the blood-red sword brandished in the air. Another Sikh came forward, and another and yet another two, making five altogether, prepared to lay their heads at one word from their leader. The Guru was overjoyed at this signal proof of heroic devotion and sacrifice. He brought them out of his tent all alive and hale and hearty, to the great wonder of his audience, and declared that it was a very good omen, and the success of the Khalsa was assured." Of the five who had offered their heads one was a Khatri, all the rest being the so-called Sudras. But the Guru called them Panj Payaras, or the beloved five, and baptised them after the manner he had introduced for initiation into his brotherhood. As a token of newly acquired brotherhood all of them dined together.

CONTENTS.

Editorial Notes.
Research in Destitution.
"An Unfortunate Case."
Three Readings of a Palm.
Indian Music and its
Moral.

Woman's Education in the
Bombay Legislative Council.
Inter-caste Marriage held
to be Illegal.

THE INDIAN SOCIAL REFORMER.

BOMBAY, JULY 14th, 1912.

RESEARCH IN DESTITUTION.

It is announced that the London University has accepted with appreciation an offer from Mr. Ratan Tata of an endowment of research into the principles and methods of preventing and relieving destitution and poverty. The endowment is of the value of £ 1,400 a year for three years. The scope of the enquiry is to be very wide including not only the administration of relief but also the means of prevention, not only measures of private philanthropy, but also legislative and administrative measures dealing with poverty, pauperism, and their associated conditions. Scientific and organised movements of relief are often devoid of the element of humanity which alone makes charity twice blessed—blessing him that gives and him that takes. We are glad to see that Mr. Ratan Tata realises the danger of impairing the sweet uses of charity by interposing an impersonal organisation between the helper and the helped, and that he lays special stress on the enquiry as a means of a fuller and more effective expression of the sympathetic element in private charity than is possible in the current state of general ignorance of the conditions which make for destitution. In other words, charity need not be ignorant in order to be sympathetic. On the contrary, a deeper knowledge of the actual causes which make human beings paupers and destitutes will and must quicken the pulse of humanity by impressing upon it how much of these causes spring from pure ignorance, on the one hand, and from pure thoughtlessness, on the other. We believe that this endowment is but the forerunner in a comparatively limited sphere of a large scheme, which has been engaging Mr. Ratan Tata's active brain for some time, of a school of sociological studies. From one point of view it is to be regretted that the endowment does not specifically suggest Indian conditions among the topics of research, because the causes of destitution in this country are, it need hardly be mentioned, far different from those operating in the United Kingdom and in the West generally. The problem in India, if somewhat complicated by the illiteracy and conservatism of the masses, presents an aspect rather more favourable to the study of the methods of prevention than of those of relief. Religion and family life, the twin supports of every scheme, which has hitherto worked with any measure of success, of voluntary provision for the poor and the weak and the destitute, are yet living forces in this country. The population is as yet predominantly rural, and to that extent the defects of the modern economic structure for which thoughtful minds see in a policy of "Back to the Land" the only true remedy, have not arisen in our midst to any considerable extent. The Government

in India, also, stands to land in a relation which makes effective action to keep the people on it possible, without the thwarting intrusion of vested interests.

We realise that while India is richer in problems of research than almost any other country in the world, she is correspondingly poorer in men and means. Mr. Ratan Tata's endowment in London will be a development of research work already in progress, and the men and the accessories will be simply drafted on from one branch of studies to another. In India on the other hand, a whole institution would have had to be created anew for the purpose limited as it is, at a cost several times the amount of the present endowment. We think that a way is possible by which the advantages of London may be made to subserve the special necessities of India in addition to the problems which Western conditions would suggest to the workers and students on the spot. One or two selected Indians who have shown some promise in the direction of social studies, can be deputed to work under the investigator and to be trained in his methods which later on they may apply to Indian conditions. We note that there is already a provision in the scheme for one or two students co-operating with the investigator, who might be trained to make special investigations. His Highness the Gaekwar of Baroda has two young graduates in his service going about the country at present investigating social and religious conditions, and he would probably provide one or two scholarships to be held in connection with Mr. Ratan Tata's endowment, if the matter is brought to his notice. Let it not be forgotten that Indian conditions represent an earlier and, therefore, from the point of view of prevention, an easier stage in the evolution of the economic conditions of modern Europe. If Mr. Ratan Tata's scheme meets with such co-operation from other wealthy Indians, it may become the beginning of a far-reaching movement influencing profoundly and beneficially the future of the people of this country not in one but in all directions. However that may be, we have every hope that Mr. Ratan Tata will in course of time be able to do for the study of the Social Sciences in this country something which will be no inadequate counterpart of what his illustrious father has done for that of the experimental Sciences.

"AN UNFORTUNATE CASE."

Under the above sub-heading, the following report of a case brought before Mr. J. Y. Gibson, in the first Criminal Court, Durban, appears in the *Natal Advertiser*:—

Jadubansi, an Indian woman, was charged with refusing to return to her lawful employer, she being an indentured servant. The accused pleaded guilty. It was stated that the circumstances of this case were that the woman had served continuous sentences amounting to six months, for a steadfast refusal to return to her employer. She had been working on an estate at Stanger, and, in some accident, her baby had been burnt. She had come to Durban to make a complaint to the Protector and had since refused on every occasion to comply with her indenture. Argument arose as to whether continual succes-

sive punishment could be awarded for the same offence, and it was pointed out by Mr. Gibson that a section governing such cases provided that each successive refusal to comply with an order of the Court was separately punishable. His Worship said that it seemed an unfortunate thing that a woman could thus be punished time after time for a matter wherein she had shown a particular aversion from some especial place of employment. It was stated that the woman was willing to work elsewhere, if she could get a transfer, and Mr. Gibson adjourned the case for a week, Jadubansi meanwhile being sent to the Protector to see what could be arranged.

We have something to add to the above report, as we have been brought into close touch with the woman concerned who, early in April, came to Phoenix and related her story in detail. In the first place, the woman had not been working on an estate at Stanger, but was indentured to a farmer down the South Coast whose name it is not necessary to mention for the moment. We learn from the report that Jadubansi's child had been burnt. It was not only burnt, but burnt so severely that it died; and the woman accuses her employer of deliberately refusing to attend to the wounds, after having first put on bandages, with the result that they stank. The woman's duties in her master's house kept her away from the child from 5 a. m. to 7 p. m. with the exception of two short intervals for breakfast and dinner. Consequently the child had to be left alone. After a fortnight's terrible sufferings, the child was sent to the hospital where it died a few days afterwards. After the death of her child, Jadubansi tells of great hardships, including the refusal of her employer to give her food for three days, forcing her to grind mealies in a hand-mill, ill-treatment by kicking, and the withholding of wages. The total wages received in the course of a year, she states, was nine shillings.

We took Jadubansi to the Protector of Indian Immigrants, laid the information before him, and left her in his charge, pending inquiries into her grievances. The matter was referred to the employer who flatly denied that he neglected the child, and accused the mother of neglect. The doctor at the hospital reported the death of the child, but did not consider its condition to be so bad as to warrant special mention.

We have these conflicting statements and we lay them before the public for them to judge which is the more likely: that a mother, whose child gets accidentally burnt, should wilfully neglect it, and refuse to nurse it, or that the employer should seek to shield himself from the consequences of a serious charge. And what is the position of the doctors in such matters? They are employed by the Indian Immigration Trust Board, which consists of planters and farmers, and one can easily imagine that the doctors are not over-anxious to report cases which reflect upon employers. So we must not place much importance on the non-report of the bad condition of the child. It is a crying scandal that these medical men are not under the control of the Government. We are very much afraid that many a gruesome tragedy lies hidden because of this. And what of the employer? Jadubansi states that, in one room which is a part of the stable, four Indians—two men and two women—and four natives had to cook their food together. Of the Indians, two were married and the others not. But they all had to sleep in the same room. Some months before, Inspector Waller, of the Protector's Department, visited the place and saw these conditions. He ordered the employer to make alterations, which instructions, evidently, were not carried out. Thus we see that the employer is not a man who is careful over the welfare of his Indians; and that is putting it very mildly.—*Indian Opinion*.

THREE READINGS OF A PALM.

THE SECOND READING: MOVEMENT IN THE DRY BONES.

CHAPTER I.

Six happy months have passed since the mother clasped her long lost son to her throbbing bosom, and Punthi felt he could not tear himself away from the joys of this re-united family and so decided to remain on indefinitely, trusting to Providence for protection: for he argued (and we trust the "First Reading" has also done its impartial and humane work in the eyes of the reader) that he was conscious of no wrong in his endeavours to prevent further encroachments on his heaven-bestowed indigenous rights taught by Divine intuition to all mankind which are to be guarded from the depredations of others by each unit in turn, individual, family and nation; till the aggressive people realize the rights of human brotherhood and mutual toleration as taught by the two greatest commandments* of the Christian religion and which the succeeding generations seem to have forgotten in the plenitude of their prosperity. And some have gone even further and "led Israel into sin" by trying to justify their unbrotherly selfish actions under various so-called scientific subterfuges such as the "survival of the fittest" and so forth, forgetting the fact that though there is a finality to human intellect and existence, there is no finality to scientific research except in the mind of God himself. For what one generation deduces, the following generation disproves either by actual results so far as investigations go or by mere play of words to mystify a credulous world.

Plato was once misled by his own self-complaisance—like Canute of later days who was flattered into the belief that he could command the obedience of the waves—that he by his brute-like regulations, in matters conjugal, could regenerate humanity on a plan of his own, regardless of the higher and nobler nature of man which does not thrive on bread alone as has abundantly been proved by our ascetics, the Reshies of Hind-Arya. This ambition to equal the Almighty and the presumption to alter and regulate His unalterable laws is worthy of a Lucifer—and as a necessary sequence must share a Lucifer's fate. We have grown fat and forgotten that we are but as grass—and that as finite beings, we cannot regulate the works of the Infinite. We can, but will not see, that no theory or scientific research is needed for fair play and human kindness. The Atomic theory of yesterday over which the so-styled giant scientists spent the midnight oil and gave it their benediction as final is no more to day than the broken toy of a child. And consequently to condone aggression under the plea of the survival of the fittest or the thousand and one excuses which Western conception grafts on to its ethics in order to serve its material ends is not only immoral but suicidal; for all selfish actions (selfishness, theological, being heinous idolatory and the most condemning of all sins in the Christian teaching) must react in the inexorable course of the moral order established by the underling organizer of the Cosmic whole to the overthrow of those who put forward their petty nonentities in opposition to His simple but irrefutable laws recognized by the ancients and summed up in these sublime words: "Children love one another"—Not keep down and subordinate one another—but to love one another. That is to deal with each other as you would wish to be dealt with by those very ones with whom you are dealing.

* "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, this is the first and great commandment. The second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Math. XXII, 37-40.

He would argue a nation is overthrown, because of its arrogance and selfishness, and one not quite so bad is given the mastery over it for a time—not for alltime—but for a passing season only. For no sooner the punishment of the one and the probation of the other are over, than means are forthcoming for the inevitable change. "In our case," Punthi urged repeatedly, "the beginning and the ending were defensive and not aggressive; and if our methods were analysed impartially, they will be found to be less fearsome and inhuman than those sanctioned or condoned by Christian countries in actual practice against all non-Europeans."

Armed with these convictions and absolute trust in Providence he decided to chance it and remain. For he did not believe that one part of the world was made for the exploitation of the other, though in nature some species feed on others, yet fellow destruction for worldly ends nature never permitted in its highest rational creature known as the Human Being. He is not an accident to be destroyed in order to make room for another of his own kind. And in this he always believed lay the difference between the animal life created for earthly purposes which ended here and the responsible one endowed with reason which, at times for its Karma, is condemned to herd with lower creatures like the rational spirits in the herd of swine though conscious all the time, did not end here. Consequently he scorned to join hands with those irresponsible ones who thought nothing of degrading, subordinating and keeping in leading strings that high, noble and spiritual nature of man to the level of brute beasts which pass away with this life.

With him non-observance of this instinctive law of nature, of mutual toleration of species and which all religious systems teach was ever connected with sin and which many willing to justify themselves plausibly ask: What is sin? With these thoughts in mind he resigned himself to the passing promptings of his heart, trivial in themselves, but fraught with much for the future of one destined to infuse the quickening breath into the whitening bones of legions asleep in hope, awaiting re-birth, to reap the reward of lives well spent. And thus thinking wended his way to the family *baitback* (common sitting room.)

"So your salvation lay in looking like me," quizzed Azelama Bai, disentangling some silk thread at the opposite end of the verandah of their *baitback*, overlooking their *angan* (Court Yard), in a teasing mood to her younger brother so miraculously restored. "It was after all the 'tom boy' of the family who traced you by her pretty looks."

"That means I am pretty—or ought I to say: pretty too," returned Master Bulwar entering into the spirit of his bantering sister.

"Pretty too—" repeated Punthi with a smile as he passed on to the verandah where these two were teasing each other—"which of you two is pretty? Or is Ven—no—yet Ven comes easier and is certainly more familiar. Or, or is Bulwar when enough to think, that because of his close resemblance to you he is also pretty."

"I am sure he would like to be as pretty as—as some one is. But no amount of wishing will make him so." Said his sister brimming with fun and edging up to her uncle.

"That is one for Bul and two for yourself," returned Punthi stroking her head.

"But never mind, Bul, with all his ugliness, does resemble you."

"Oh, I do not mind, words wont make me ugly," she retorted noticing Punthi's meaning while averting a laughing face. "But—" and she stopped short as her husband (Mr. Rama Nand Wardi) stepped on

to the verandah from a door way just as she was about to give a saucy rejoinder.

"But—but what—at it again," her husband remarked with a smile. "I do believe Azie is getting jealous of Bul's good looks."

"Getting jealous—" she repeated archly, hiding a blushing face behind her uncle—"he has no good looks for me to be jealous of—"

"Well, there must be something in all this—" began her brother scratching his head as if in reflection—"you all seem more concerned about my beauty than I am aware of my possession. Get me a glass Az, I must see into this."

"Why do you not keep a thumb mirror, like Jeejee, you will then be able to admire yourself at all times," she added gazing mockingly at the back of her tiny thumb. This set them all laughing for Jeejee, though an invaluable servant, was excessively vulgar in her tastes, and who on festive occasions would always wear a ring on her left thumb set with a tiny mirror. But on account of her habitual good nature which could rarely be ruffled she was the happy butt of the whole household. "Oh, you are afraid to get me a glass—" he began again trying to assume the gravity he started with—"in case I should detect some beauty spots which even you may not possess." "I see—" spoke the real woman in her—"I have some beauty spots of which you all have never told me. Never mind," throwing back her hair and adjusting her shawl. "I will ask Ma."

"But you know," she continued, shaking her wee forefinger at her brother, "you must not have beauty spots—they are ours." Then hiding her face on Punthie's left arm, ended, "Is it not so uncle? Is it not our special privilege to be pretty, or as you once said, beauty was woman's peculiar province."

"As a rule, yes, but sometimes nature forgets and bestows upon the male what ought in reality to have belonged to your sex," he replied. "Azie *booa* (Azie sister), Ma wants you," called the joyful voice of her widowed sister, Mysa Bai, peeping through the window of their charming *hathack*. She rose immediately to attend on the mother's summons, a duty children never forget towards their parents in Hind-Aryan households even in adult age. Joining her sister and standing behind her for an instant from where she could see her brother (for Mysa Bai was still leaning over the window sill) made a grimace at him. He caught the infection and gave chase. Running through the rooms they landed on their knees at their mother's feet panting for breath.

"What is the matter?" smiled Mrs. Ozah.

"Oh, mother life, Bul is jealous, because he is not so pretty as I am," she said between gasps, "and wants me to buy him a thumb mirror, like Jeejee's."

"A thumb mirror—" repeated the happy mother joining in the laugh.

"Mother life," chimed in Mysa Bai as she came leisurely along bubbling with mirth, "these two have gone mad. And they will drive you crazy too if you listen to them."

"Mother," joined Master Bulwar as soon as his breath allowed him, "Azie is getting very vain and naughty—you had better tell Rama to look after her a little more."

"Rama look after me—" she said with a gentle tug at his hair which was just long enough for her fingers to catch—"I have to look after him. And now after you too since I have been back."

"Oh, mother darling you have taken the wrong cut," she cried out in consternation, for Mrs. Ozah was cutting out a bodice for her. She stopped plying her scissors, for sure enough she had taken the wrong crease.

"What a pity," she remarked placidly, "both of you are to blame for this."

"Not both, mother life, only Bul," she said putting her hand on his shoulder and examining her ear. Then giving him a pinch on the lower bulb of the ear said: "Come I will bore your ears so that you may be able to wear ear rings."

"Ear rings! I, what do you take me for?"

"For what you are."

"And what is that?"

"A man by mistake."

Their fond mother and Mysa Bai shook with laughter at this matter of fact dialogue between brother and sister. But felt confused at the nonchalant countenance of his double, for not a muscle of her race moved.

"I do not understand you," he said at length.

"Don't you—poor man!"

"I am not a man, only a boy yet."

"Well, only a boy! But I did not mean you individually, but your kind as a whole."

"Very philosophical—there must be something in the wrong cutting of that bodice to have produced that solemn face," he ventured trying to be as grave as his sister. But after all acting in man is short lived, he laughed outright. And his sister looked at him more gravely than before.

"Now see, mother, what a humbug she is—see how she can keep her countenance."

"So can all wise people," she retorted still keeping as grave as ever.

"Oh, spirit of wisdom, tell us what you mean by a man by mistake," he asked lightly for he felt there was something deep lurking in that beautifully poised head, planted there to a certainty by his clever brother-in-law.

"Oh, then you acknowledge me your teacher after all."

"Naturally are you not older?"

"Yes, but I am a woman, and man supposes he can learn nothing from our sex."

"That is all nonsense. Who can be a better teacher than (rising and putting his arms round his mother's neck at whose feet he was lying) darling mother!" The hitherto assumed gravity of Azelama Bai now became real—tears of joy welled up as the long last brother entwined his arms round their mother's neck—a lump rose in her throat—Mysa noticed it. But as joy was the cause of this sudden emotion in her sister, she skilfully turned it.

"Ma, of course can teach you first, but so can Azie and I—and perhaps more forceably than mother can," giving an imaginary beating with her hand.

"Come here," said Azie Bai, putting the soft carpet beside her, as he had drifted to the other side of his mother, "I will tell you what I mean by a man by mistake."

Coming closer, he began tugging at her chuddar. "You want my shawl to cover you? Am I not right in saying that most men are men by mistake for see how ready you all are in imitating our sex in dress and jewels."

"All right, granted, we are all what you say—now tell us what you mean?"

"Very well, are you serious?"

"Quite," he said, making himself comfortable in the space between her and his mother.

"Well, now, can you tell me why it is that men are so fond of keeping long hair, like us?"

"There is nothing in this," he answered, "it is a mere custom enjoined with religion to ensure uniform observance."

(To be continued.)

INDIAN MUSIC AND ITS MORAL.

(Concluded from page 534.)

We must, therefore, try our best to so reorganize the system of music as to purge off its impurity and give it a new life. Among the several means suggested to reform it, one is that a stop be put to the recruitment of the present day female singers from other classes. The female singers at present are reported to adopt or purchase girls of other castes and if this is checked, it is considered as possible that reform may be achieved. Another proposal is not to call at all the female singers in public amusements or private parties. Third one says that entertainments of gramophones or theatrical performances or the music of the male singers will do well ; fourth enjoins to do away with music altogether and fifth one recommends that religious singing parties should be encouraged on all occasions. All suggestions have merits of their own ; but none of them is so perfect as to produce the desired effect.

As I have said already to dispense with music is beyond human nature. Moreover, when it is a help to our advancement in mental culture and when it gives us happiness, refreshment and vigour it is no sane idea to ignore its advantages and instead of making use of it to discard it off for no fault inherent in it. Again to replace female music by male music would be no substantial progress as long as female elegance and beauty supersede male coarseness. Religious music is welcome at occasions and the question of male and female music remains the same. Human life is wearied and its functions are very numerous hence religious music may not suit all occasions. Entertainments of theatrical performances are not cheaply and easily to be had Gramophones cannot reproduce what one wants; it is limited in its records. The first suggestion is commendable as far as the checking of recruitment goes. But if this is given effect to, how would the musical class survive. It will disappear in no time. Dancing girls do not marry nor they care to get children, because child-birth is considered by them as spoiling their youth. In this way by stopping recruitment we are to lose music itself instead of its evils. The adoption of girls is very rare and wherever, it is no compulsion, is exercised for it. Purchasing of girls does not exist because it falls under the head of slavery which is legally forbidden, what really takes place is that males of this class marry themselves with females of other classes who having no scruples to guard willingly give their hands to them. But it is not these imported women who practice prostitution it is the female issues of these couples, who take to it. It is clear therefore that the evil is not imported. It does not lie with the purchase of girls or their adoption. Hence we must seek remedy somewhere else ; we are to eliminate the evils of music not to throw itself off. I am not advocating (in favour of) the purchase of girls, I am discussing the question from the point of reforming the system of music.

I would like to suggest regarding the music of the present day—(a) that the dancing girls be made to marry and live a married life. (b) that songs be published in book forms (c) and that a class of music be opened in each school.

Several questions would be raised with reference to my proposals as to how they are to be put in force and what good they will result in. I shall try my best to elucidate as many points as I can whatever remains I would request my readers to reflect and seek solutions of the custom about the conjugal relations of the female singing class in vogue is that in each family or house a certain number of males or females are married to propagate their progeny to keep up the house where as others are allowed to

prostituta. Those that are married have nearly the same feelings about chastity and modesty as the other members of the society. The unmarried males can supply husbands to unmarried females, of course not in the same family but in the families related to them. The fact that recruitment of female dancers requires prevention corroborates the idea that there is a death of females among the class and that males are in excess of the females. So the difficulty of finding husbands is no more. The system of getting them married can be enforced in two ways ; an enactment that no girl should remain unmarried is one. Here I must point out that the so-called unmarried girls are theoretically married (or at least the ceremony is observed) with a log of wood or a bafoon. Under the circumstances the enactment is not required to compel the adoption of a formal marriage but that of a real and substantial one once that the unmarried girls have found that the married life is more pleasant and happier than their present one, which they surely would, because the former life is miserable inasmuch as it is void of love, it entails many general diseases and supplies nothing to depend upon in times of adversity, they will themselves readily take it up. And the males will no more stand in need of hunting out their wives in other classes. If the society gives preference to the married girls over unmarried ones by giving to the former more chances of attending public performances it would be a second inducement to the married life. Thus the evils of a lonely life will be worded off. A married girl naturally tries to avoid immoral language and obscene symbols. The consideration of keeping young unmarried, has no weight, since married life is healthier than a lonely life of immorality and extravagance. The introduction of this system will benefit not only the society at large, but this class as well ; it will elevate the whole class.

The next requirement to reform the musical society is the competition in all languages of moral songs. Nation is known by its songs and we are sorry to see that our degradation is too visible from presence of songs that are current now. The ancients had very decent and noble songs which are not extinct if we desire to copy them. Attempts are being made to revive the old lore but more advisable it would be if a society is formed to take in hand the selection and publication of best songs of the country, to compose new ones best adopted to the needs of the present situation and to give tones and modes to the old songs which may be compatible to the new tastes. Here a question is likely to be raised as to who shall be among the singers or hearers able to read and appreciate the literary or moral beauties of such a collection. But empires are not made in a day ; attempts in the right direction are not to be given up because they will take time to fructify. What time was taken up by the transition to the present state. However this difficulty is removed by the third proposal that musical training be made a part of our education. This proposal will educate musicians and will make nice musicians of the educated.

Working on the lines suggested above, the abuses of the present music can be easily removed. And this is the most precious time to do it. The inculcation of the Western ideas the revival of the ancients spirit, the free education, freedom of thought, speech and action, peace and widening of communication, all these are luckily helping us to realize our position and expedite reform and progress. We are no less indebted to the British Government which is always ready at our elbows to assist us and, to those English gentlemen who are frank to us to feel with us in weal and woe. If we lose this opportunity we lose it for ever

In conclusion I beg to say that unless the leaders of society take moral courage to be forwarded in mak-

ing reforms, (not preaching), in setting examples of themselves, (e.g. giving musical performances themselves) unless they be bold enough to rise above the common herd of people no preached or printed reform is of any material use to the society. And such it is very hard to reform the whole lot at once, vain attempts to do so should no more engage our attention. The practical method to work out reform would be to select a limited area,—a native state will be best suited for the purpose—and there start the work to gather from the experience what results our attempts are likely to produce. Unless we make practical experiments we are sure to remain in dark as to the value and workability of the process.

Let us then be up and doing, with a heart for any fate, still achieving, still persuading, learn to labour and to wait.

May God help us.

M. KISHEN TAY,
Hakim Sambar, Marwar.

WOMEN'S EDUCATION IN THE BOMBAY LEGISLATIVE COUNCIL.

Several speakers at the last meeting of the Bombay Legislative Council commented on the inadequate encouragement given to the education of girls and urged Government to establish a women's Arts College in Bombay. His Excellency the Governor gave a sympathetic reply in the course of which he expressed the belief that a woman's Arts College would be established at an early date. We give below extracts from the speeches of the Hon. members as well as of his Excellency.

The Hon. Mr. Fazulbhoj was the first speaker. He observed:

During the last five years great and rapid strides have been made in the progress of education in this Presidency. Apart from the grants amounting to 8½ lakhs of rupees in connection with the Technical College, the Bombay University, the construction of hostels, and schools for Europeans and Eurasians the expenditure on education has increased by over 25½ lakhs of rupees. This is a circumstance of happy augury for the future educational progress of the Presidency. I, however, note with regret that while there has been a persistent and clamant cry for a larger expenditure on education, not a voice is raised for demanding an adequate provision for the education of girls in this Presidency. It is superfluous to dilate on the advantages of girls' education, especially in this Council. Out of the grant announced at the Coronation Durbar and allotted to the Bombay Presidency, I find that a provision of Rs. 75,000 is made on education (mainly elementary) for girls. I think that provision to be wholly inadequate. Again, when the physical training of boys is receiving attention, and gymnasiums and play-grounds are provided in connection with boys' High Schools, we find no provision made in this direction in regard to girls' schools. There are girls' schools in Bombay conducted by private enterprise with Government grants-in-aid and though these Institutions are doing a great and useful public service in educating the girls, they are greatly hampered by want of play-grounds for recreation.

There are no Government High Schools for girls in this Presidency, and in their absence, the least that Government can do, would be to provide means of physical training in such of the aided girls' schools as are found to be without the provision. Government should do all it can to popularise and make attractive the schools for girls as well, by providing play-grounds for their recreation suited to their environment. If the school education of girls is comparatively neglected by Government, their college education is in a still worse plight. It is more than a year ago that Principal Goverton in his report

on the working of the Elphinstone College urged that the time had come to found a separate College for lady students. These students are steadily increasing in number, and although they are admitted to the lectures at more than one College, they derive little benefit from College life except what they can carry away in their note books. So if ladies' College were founded, it would, I say without hesitation, be filled to overflowing almost immediately. If the civilising influence of culture amongst the women of India is to receive any encouragement from Government, it must not wait until some public spirited man comes forward with a few lakhs of rupees to pay for the bricks and mortar of the long-needed College. If Government can set the example of giving greater facilities for education to the women of India, I do not imagine that the public will see any reason for abstaining from helping on that movement: it is waiting only for lead.

The Hon. Mr. Lalubhai Samaldas in the course of his remarks spoke as follows:—

One thing is still wanting to bring our educational institutions in line with those of other advanced countries. In view of the annual increase in the number of girls in the Arts Colleges it is necessary to have a full grade Arts College for girls. The managers of that excellent institution in Bombay—the Alexandra Girls' High School have in view the establishment of a girls' College. The work and the financial burden of the Government will be lightened if it accepts the co-operation of this institution. Is it too much to hope that before the Council meets here next year definite steps will have been taken towards the establishment of a Girls' College?

While attempting to provide for higher education for girls we must not lose sight of the fact that the progress in primary education for girls is far from satisfactory. I shall, with the permission of the Council, give a few figures comparing the growth of primary education among boys as compared with the among girls. While the number of primary schools for boys has increased by 591 in 1909-10 and by 465 in 1910-11, that of schools for girls has increased by 38 and 22 respectively, the percentage of increase in the two years is 10.5 and 7.5 in the former case and 7 and 4 in the case of the latter. The Director of Public Instruction has given reasons for this slow growth of education among girls. He says "things might move faster if a larger supply of respectable women come forward to be trained, but the prejudice against the profession is very deep-rooted." It is, however, not a question of merely moving faster, it is one of not being able to move as fast as in the preceding year and the cause given by the Director does not explain this slow progress. If the Department was able to open 38 new schools in 1909-10 in spite of the deep-rooted prejudice, it ought to have been possible to open at least the same number, if not more, of schools in 1910-11, for the deep-rooted prejudice is likely to pass away gradually and not increase. I hope the progress in 1911-12 is more satisfactory and steps have been taken to improve the housing of schools and of keeping trained teachers in touch with the training colleges, the lack of which has been noted in the Director's Report.

The Hon. Dr. Temulji Nariman said he quite sympathised with the remarks made by Mr. Fazulbhoj and Mr. Lalubhai for the establishment of a girls' college and the extension and improvement of primary and secondary schools for girls. He said that in India there was a greater necessity for the education of girls than that of boys.

The Hon. Sardar Chaudhri suggested the employment of lady Inspectors for schools, whose work should be to look after reforms in girls' schools.

His Excellency the Governor in winding up the debate, alluded to the subject of female education in the following terms:—"He agreed with what the Hon. Mr. Fazulbhai and the Hon. Dr. Nariman said about the education of girls. He had often pointed out that by educating girls they would indirectly give a great impulse to the education of boys. He did not think the Government could be accused of neglecting the girls, though, if their resources permit they would like to do more for them. It was his opinion that the time had come for the establishment of a ladies' art college in Bombay and he believed that such an institution would soon become an accomplished fact. With the exception of Mr. Belvi, who had forgotten the new scholarships provided in the Government High Schools, he thought the non-members generally realised the great advance which had been made in education and especially in primary education. The loud demand for the latter was only beginning when he came to India, but in the last five years the Government had advanced with rapid speed in spreading education among the masses. The budget for 1907 and 1908 provided Rs. 15,30,140 for primary education. The current budget provided Rs. 29,56,868, an increase of Rs. 14,26,718. In the same period the provincial expenditure on education had risen from Rs. 42,90,110 to Rs. 66,35,516, an increase of Rs. 21,45,406. In these five years Government had provided for 2,422 additional primary schools, an average of nearly 500 a year, but for reasons which were well known it was not possible to provide for annual increments."

INTERCASTE MARRIAGE HELD TO BE ILLEGAL.

At the Allahabad High Court on July 1st, Mr. Justice Figgott, disposed of the appeal of Seshpur against the decision of the District Judge of Banda setting aside the decree of the subordinate judge of Banda in the suit of Seshpur vs. Dwarka Prasad.

Dr. Satish Chandra Banerji and Dr. Tej Bahadur Sapru appeared for the appellant and Pandit Baldeo Ram Dave held the brief of Dr. Sunder Lal on behalf of the respondent.

The plaintiff used claiming the zamindari property belonging to his father. He said that 35 years ago Sidha Thakur, his father, went in search of work to Betaspur. During his absence in 1903 his share was given to his cousins and their names continued to be recorded in khewat till 1908. In September 1908 Sidha died and the plaintiff's name was recorded on the 22nd of June 1909, in papers as heir of the deceased but the defendant's ancestor caused his name to be entered on false allegations. The plaintiff was the heir of his deceased father and was entitled to get possession of the property.

The defence of Dwarka Prasad was that Sidha had gone away some 56 years ago and had turned a gosain and the plaintiff being not his legitimate son had no claim to the property.

The learned subordinate judge said that the deceased had turned only a grabastha gosain and so was competent to possess land and retain his worldly connection. He was also of opinion that the plaintiff was a legitimate son of his father who was a Thakur and had married a Brahmin woman because both having turned gosains the plaintiff could not be said to be born of a couple of different castes. He granted the decree.

The defendant Dwarka Prasad went in appeal to the district judge who allowed his appeal. He was of opinion that Sidha having turned a Nihang gosain which was a celibate order he could not enter into a legitimate marriage and if he entered the offspring should be considered illegitimate, even if the son be considered legitimate among gosains, he was not

entitled to the property that belonged to his father before he became a gosain. Hence this appeal.

The grounds taken on behalf of the appellant were that because Sidha had become a gosain he had ceased to be governed by the ordinary rules of caste and could marry a woman of a caste different from that in which he was born and his marriage with the mother of the appellant was valid in law. The mere fact that Sidha, the plaintiff's father, became a gosain and succeeded a Nihang gosain could not impose upon him any legal disability to marry and assuming that there was any custom imposing celibacy upon such gosains, such custom should not be recognised as it was opposed to public policy. The rule prohibiting marriages between Hindu of different castes was only directory and not mandatory. The Plaintiff as the son of his father was entitled to succeed to the estate of his father even though that estate was acquired by his father before he became a gosain. The marriage between the plaintiff's parents being admitted as fact, it should be presumed to be valid in law and every presumption should be made in favour of his legitimacy.

His lordship passing the orders of the court said that the only question in issue in the case was whether the plaintiff was the legitimate son of one Sidha. Sidha was a Thakur by caste and he contracted a union with a woman of the Brahmin caste from which the plaintiff was alleged to have been born. Such a union is *prima facie* forbidden by Hindu law. It could not amount to a valid marriage and its offspring was illegitimate. The opinion of this High Court on that question was quite clear. In the case of Bhagwant Kumari vs. Suraj Kumari, 1906 A. W. N. 83, a bench of this High Court had held that a marriage between a man of the Brahmin caste and a woman of the Kshatriya caste was not a lawful marriage in these provinces and the issues were not legitimate. The present case was a very much stronger one, because even those ancient authorities who hesitated to condemn altogether a marriage between a man of a higher caste with a woman of a lower caste were clear in their condemnation of such a union between a woman of a higher caste with a man of a lower caste. It was contended, however, that there was one circumstance which took the present case outside the ordinary rule. The plaintiff's father Sidha had entered a religious order. He had become a Nihang gosain and the plaintiff's mother also had joined that order before her union with Sidha. That might possibly help the plaintiff if he could prove a valid custom binding upon all Nihang gosains which recognised as lawful a marriage between any man and any woman belonging to that order whatever their previous positions were. The direct contrary was the case. The Nihang gosains were a *celibate* order who were not supposed to marry at all. He failed to see therefore how the fact that the plaintiff's father and mother violated one rule which was binding on them as members of a religious order could excuse or validate their union in defiance of a great principle of Hindu law. His lordship concurred with the lower appellate court on the question of the plaintiff's illegitimacy and dismissed the appeal and suit.—The *Leader*.

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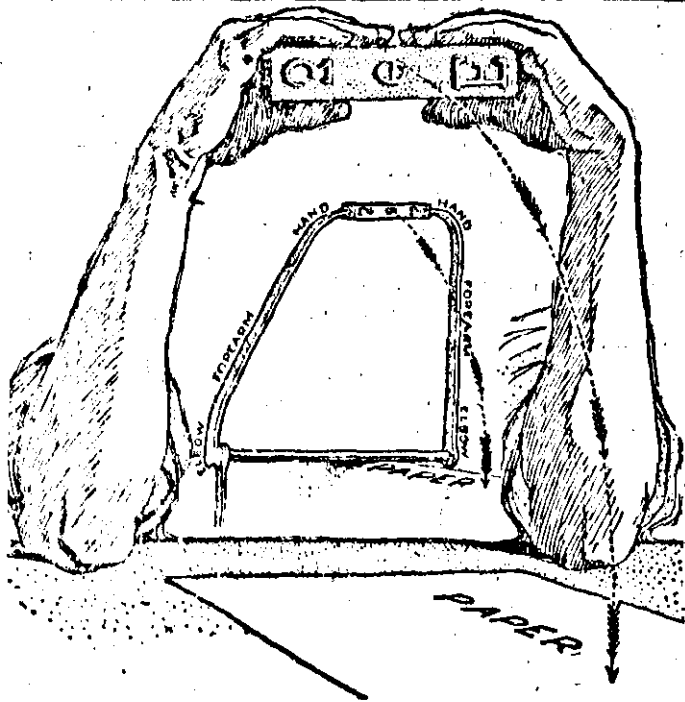
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needless to expatiate upon the magical qualities of this our invaluable medicine. We would not like to blow the French horn as is the fashion of the day, but suffice it to say that the use of this medicine is recommended to those who have any faith in the efficacy of Ayurvedic and Unani medicines. We recommend it also to those persons who desire to tone up the nervous system, to strengthen the body, refresh the memory, and to guard against debility. It is enough to say that musk is not that which a perfumer admires it is that which diffuses fragrance of its own accord. Price per tin containing 40 pills, Rupees two only. Postage extra. No PRESENT necessary.

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PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII.

BOMBAY—SUNDAY, JULY 21, 1912,

No. 47.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—And I will be heard." WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

A valued friend writes: "A stalwart young man of about 20 years, Ganpat by name and Sherugar by caste, came one morning last week to my house and asked for permission to see me. He is a sepoy on my staff and a well-behaved respectable youth. On coming into my presence he threw himself at once at my feet and clung to them weeping piteously. "I am ruined, I am undone," he said, "I have fallen a victim to my Karma." "What has happened to you, Ganpat?" I enquired. "I have been deceived," he said; "I have become a convert and have married a Christian girl; they are telling me to get my name changed; I have been starving for about a week for I cannot eat their food." With difficulty I made him leave my feet and get up. The intensity of his grief brought tears to my eyes. "Weep not so, Ganpat," I said; "why did you not consult me before? The ardour and impetuosity of youth have brought you to this plight. Now try to make the best of the situation. Do not change your dress and do not change your name. Change of religion has not changed your flesh and blood. You have not ceased to be the son of your old parents now stricken with grief owing to your action. Throw yourself at their feet and ask for their forgiveness. Do not cease to help them for they have no other son. Have your food prepared in the way to which you are accustomed and try to find satisfaction now in your changed condition." With these words I left him with a sad heart."

Our friend continues: "Ganpat was one of the guards at a distillery in my charge. There was some building work going on in the distillery and some coolies were at work. Among these coolies was a Christian girl to whom Ganpat was attracted. He was unmarried and the infatuation became too strong for him. The relatives of the girl having promised to give her in marriage to him he became at once a convert to the Catholic Church here and married the girl the very next day after his conversion, about a fortnight ago. Now that the infatuation has abated he has to realise the gravity of the step that he has taken. By its unreasoning exclusiveness Hinduism is not only losing its members in this manner but is responsible for the misery to which its apostates, in many cases its own creations, are reduced. Is this worthy of a great religion that professes to teach universal love and worthy of the so-called reformers who insist on opposing a measure intended to secure liberty of marriage? As education spreads and young men and women remain unmarried and get opportunities of meeting each other, such instances are bound to multiply in the near future. Will the opponents of Mr. Basu's bill calmly consider the changing condition of

Hindu society and give up their perverse and got-up opposition to giving the Hindus liberty of marriage outside their religions? The other great religions in India have given this liberty to their followers and they are gaining by Hinduism withholding this liberty from its adherents. Let us be wise and not try to make capital out of their opposition. Let us consider the present and future interest of Hinduism alone, unblinded by prejudice and narrow, sectarian jealousy."

We have been favoured with a copy of a memorial presented to each member of the Cabinet by the Representative Board of British Anti-Opium Societies, but which had not been published when the mail left England. We regret that we can not find space for the full text of the memorial, but the following excerpt from it indicates the object of the memorialists: "To allow the opium trade to run its course for another four and a-half years is vitally to obstruct the new Government of China in one of its principal moral reforms; it would be to ignore our own expressed determination, in conjunction with the leading nations of the world, to enter upon what, in the preamble of The Hague Convention, is designated "a humanitarian effort," and to forego the inestimable advantage which would be secured to this country by satisfactory relations with China. Great Britain cannot afford to adopt such a policy. It is not fair either to China or to ourselves. We submit therefore to His Majesty's Government, with great respect, but with great earnestness, the following appeal, *viz.*, That Great Britain shall release China forthwith from all further obligation to admit Indian opium, and shall bring the export from India to China, and the production of opium in India for China to an immediate close."

We learn that His Highness Maharaja Ripudaman Singh Sahib Bahadur, Ruler of Nabha State, announced in the Darbar, held on the 24th January 1912, that the sum of Rs. 1,50,000 to be devoted to some memorial to commemorate the revered memory of his illustrious father, His late Highness Maharaja Hira Singh Sahib Bahadur, who breathed his last on the 25th December 1911 after a glorious reign of more than 40 years, much lamented by his own subjects and his countrymen. The form of the memorial was not declared then. It has been decided now by His Highness in view of the needs of the times that the best memorial would be something which might be far reaching in its results and the claims of educational requirements have been considered greater than anything else. The sum will be invested in the State Bank, and the interest on the investment will be awarded as scholarships to the sons of Nabha State subjects, without distinction of any caste or creed, to enable them to finish their education in Europe or some other foreign country.

The Bankipnr correspondent of the *Bengalee* states that there is a growing feeling that the presidentship of the next National Congress should be offered to Mr. Gandhi of South African fame. We should be very glad if he is elected not so much because of personal considerations as because nothing that we can do to show that we regard the question of the treatment of Indians in the British Colonies is of the first importance to our national wellbeing, should be left undone at the present juncture. The election of Mr. Gandhi to the presidentship of the Congress, will be certainly a conspicuous way of evincing our sense of the gravity of the problem, and it would be well if for the moment all other claimants to the honour would stand aside in favour of Mr. Gandhi.

We reprinted last week from *Indian Opinion* the pathetic case of an Indian woman indentured labourer, whose grief from the loss of her child which was burnt to death, made her reluctant to work in the farm where the accident happened. The Protector of Immigrants requested the employer to give her work somewhere else but the man refused and insisted on her working in the same locality. The woman however was not to be coerced and a prosecution was launched against her and she was sentenced to a term of imprisonment. We trust that the case would attract the attention of the Member for Commerce in the Government of India who spoke so highly in appreciation of the system of indentured labour not long ago from his place in the Imperial Legislative Council. The fact that a case of this kind could happen under the system is of itself sufficient to condemn it in the eyes of all humane men.

We regret the decision of the Senate of the Bombay University at Wednesday's meeting to refer the proposition for the revision of the rules of procedure to a Committee. The objections to the adoption of the resolution at the present juncture could not have been more forcibly pointed out when Mr. Prior, the Director of Public Instruction, supported the motion to dissolve the Senate meeting on the first day of the debate on it, and by Mr. Allen in his speech on Wednesday. It was a surprise to many of the members present to see Mr. Prior voting for the proposition after having distinctly stated on the previous meeting that he could not accept it. The majority which Sir Pherozeshah's proposition obtained was due to Mr. Prior's sudden and, to our mind, inexplicable change of front. Doubtless Sir Pherozeshah Mehta's speech in replying to the debate was pitched in a considerably lower key, than was his opening address which Dr. Mann who supported his proposition was compelled to repudiate. Sir Pherozeshah too was full of appreciative epithets for the Vice-Chancellor to whose ability and impartiality in conducting the recent protracted debates Dr. Allen paid a warm tribute. So far as the Vice-Chancellor is concerned, the tribute paid by successive speakers to the manner in which he has carried out the duties of his high office, have supplied an effective answer to the aspersions contained in Sir Pherozeshah's opening speech. The Committee's report will be awaited with interest. If we may judge from the speeches of the few official members who went over at the last moment and gave a majority for the motion, a time-limit on speeches and a rule of closure are not unlikely to figure among the recommendations of the Committee while it is highly problematic whether the regulations attacked by Sir Pherozeshah will be materially altered.

There is one other point connected with the debate to which we should not have cared to refer had not the *Indu Prakash* allowed itself to base an one-sided comment upon it. We refer to Sir Pherozeshah's

one-sight on Sir Ramkrishna Bhandarkar for stating the fact that the last occasion when the regulations were sought to be amended was when there happened to be another Indian Vice-Chancellor, Sir Ramkrishna himself, at the head of the University. He, too, happened to incur the displeasure of Mr. Pherozeshah as he then was, and Sir Ramkrishna undoubtedly led his hearers to draw the moral that an Indian was more exposed to Sir Pherozeshah's displeasure than other men in the same position. This may not be absolutely correct—Sir Ramkrishna threw out the observation more in a view of humour—but there is no doubt that Sir Pherozeshah expects, and not without reason, an Indian to show greater deference to him than an European. No Indian can help being deferential to Sir Pherozeshah with his splendid record of service in the public interests, but where Sir Pherozeshah shows that he is not without the defects of his qualities, is when he demands, so to speak, that the Indian, whatever may be his duties and responsibilities should sink his personality and act more or less like a puppet in Sir Pherozeshah's hands. Sir Pherozeshah, no one can for a moment deny, has fought valiantly for the recognition of the claims of Indians to high positions, but he has not been able to recognise that high positions bring other obligations than that of echoing his own views.

It is interesting to note how under the present system of departmentalism, even sympathy is being departmentalised. Some years ago the India Office thought that it was not doing enough for the Indian students in England in the way of sympathetic advice and to remedy the defect, it appointed a friend, philosopher and guide for Indians in England at a salary £700 a year. As usual this officer found it necessary to have other officials under him and two more gentlemen were appointed on handsome salaries to convey the sympathy of the India Office to our young men in the heart of the Empire. It has now been found necessary to create a fourth appointment for the purpose of supervising, we suppose, the other three, the salary attached to the post being £1,000 a year. Thus the India Office Department of Sympathy is showing healthy signs of development. The curious part of it is, we are supposed to be engaged retrenching expenditure at present!

At an Extraordinary General Meeting of the Consumptives' Homes Society held on the 15th instant at the Seva Sadan the following Resolution was passed and it was communicated to Mrs. Malbari. "The Members of the Consumptives' Homes Society deeply regret the sudden and untimely death of Mr. B. M. Malbari—the father and founder of the Society. His death is an irreparable loss not only to his family but to the poor and the unfortunate in India, for in him they have lost a most sympathetic friend, brother and benefactor. It is our fervent prayer that God may give strength to his family to bear this heavy bereavement. May his soul rest in peace." A similar resolution was passed at a special meeting of the Seva Sadan Society, with Lady Chandavarkar in the chair.

It was an interesting address which Mr. J. S. Kudalkar, Principal Assistant to the Director of State Libraries in Baroda, delivered, to the Library Club last month. The idea of a library as something more than a book store and of the librarian as a person concerned solely with the mechanical disposition of the volumes in the store, is an obsolete one in these days, and Baroda in undertaking to introduce the American system of free libraries in charge of competent librarians has set a useful example to the rest of the country. Mr. Kudalkar referred to the functions of a modern library as being, with the church and the school, the triangular base of intellectual and moral progress.

CONTENTS.

Editorial Notes.
The Hon. Mr. Hill on Democracy.
Three Readings of a Palm.

Brahma Samaj and Madras
Brahmans.
Maharaj the Mahar.
Little Tales of Fellow
Travellers.

THE INDIAN SOCIAL REFORMER.

BOMBAY, JULY 21st, 1912.

THE HON. MR. HILL ON DEMOCRACY.

We welcome the example set by the Hon. Mr. Claude Hill in delivering an address on a subject of living interest to the students of not only Indian but also of European politics at the Deccan College the other day. We welcome it because it shows that the new member in charge of the Educational Department of the Government of Bombay, does not share the view that topics of general politics are not fit subjects to be discussed before college students, and also because it is only when high officials evince some sign of being intellectually alive that they can expect educated men to regard them with more than conventional respect. Mr. Hill did an excellent service to the community of Indian students when he impressed on them the profound truth of Lord Morley's statement of democracy as "a certain general condition of society, having historic origins, springing from circumstances and the nature of things; not only involving the political doctrine of popular sovereignty, but representing a cognate group of corresponding tendencies over the whole field of moral, social, and even of spiritual life within the democratic community." We do not know why Mr. Hill thought it necessary to characterise a definition so just, so true, and so entirely apt, as 'portentous.' We can only hope that he had some better reason for doing so than the fashion among a section of his countrymen, in this country to write flippantly of Lord Morley. However, that may be, there is nothing to which the attention of young India has to be more urgently called than the implications of democracy in the sphere of morality, religion and in the relations of social life. Democracy has really shaken the strength and altered the attitude of the Churches, has affected the old subjection of women, has exalted labour, has penetrated in a thousand ways into the whole region of rights, duties, human relations and social opportunity. There are many educated Indians who would fain have democratic ideas affecting only politics while in social and religious matters they would like to tread the path of caste and sectarian exclusiveness. Mr. Claude Hill's reminder, that this is not the true democratic idea, is therefore extremely opportune. We have to realise the full purport of democracy if we are not to be landed in a morass of our own creation. So far as the lecture aimed at conveying this much needed warning to educated India it has our hearty sympathy. Some critics will no doubt suggest that Mr. Hill was simply adopting an insidious way of dissuading students from entertaining political aspirations. But all thoughtful men who hold considered and consistent

views in the subject will be glad that Mr. Hill spoke as he did at the Deccan College.

Where, however, we differ from the speaker is as regards his attempt to make out that Asiatic countries or at any rate India can never rise to a whole and true conception of the democratic idea. We do not attach much importance to generalisations ourselves, and when Mr. Hill asks us not to generalise from the example of Japan we may quite legitimately request him to observe the same precaution in regard to India at any particular stage of her history. All his elaborate argument intended to suggest that Indian conditions are materially different from those of Japan and even of Persia and China are more or less in the nature of special pleading. Indeed, we must confess to utter astonishment at the daring manner in which Mr. Hill generalised on the nature and tendencies of the several great religions of the world. Almost everyone of his statements in this connection strikes us as being ill-supported by actual facts. But assuming that he is right as to everything that he said of India, still would it be right to assume that the India of today or, the England of today for that matter, is going to be the India and England of all time? In these days when the message of Bergson is revolutionising men's thoughts, it is surprising to see able administrators complacently argue on the exploded hypothesis of static social states. When Lord Crewe solemnly proclaims that India will never be fit to exercise the powers of a self-governing colony, when Mr. Hill tells us that the idea of popular sovereignty is and must be foreign to Indian religious ideas, we are tempted to enquire why these gentlemen forget the role Creative Evolution in transforming human history? Whether popular government as it is understood in Europe, is the best form of government that India can hope to possess, is a question on which there is room for a good deal of legitimate difference of opinion. But to base any political prophecy on the assumption that things will remain where they are for ever is a futile task. Of one thing only can we be sure. If England as well as India regulate their relations to each other in a spirit not of selfish advantage but of disinterested fellowship, we can confidently look forward to the future, whatever complexion events may take, to bring no untoward happenings in its train.

In response to our appeal in the last issue for blankets and saris for inmates of the Pandharpur Foundling Home and Orphanage we have received from Mr. Nanalal Prabhuram Reshamwalla of "Bhaskar Bhuvan," Gamdevi, Bombay, a cheque for Rs. 75 which has been forwarded to the proper quarter.

Mr. V. S. Srinivas Sastrear, B. A., L. T. (of the Servants of India Society), will, under the auspices of the Social Service League, deliver a public lecture on "Social Service" under the presidency of Sir Narayanrao G. Chandavarkar, K. T., at the Prarthana Samaj Hall, Girgaon, at 6-30 (s. t.) p. m. on Tuesday 23rd inst.

THREE READINGS OF A PALM.

THE SECOND READING: MOVEMENT IN THE DRY BONES.

CHAPTER I.

(Continued from page 545.)

"To ensure uniform observance," she repeated slowly and deliberately, "a mere trick Brahmanical—not religious." And her lips tightened in the thought.

"You need not look so offended. You are a Brahman's daughter yourself," he said.

"So I happen to be—but this fact will make no difference in my duty towards my fellow creatures. I should never think of aping the opposite sex and so losing my individuality and natural powers."

"Where is your fertile brain running away to?"

"Brother—My brains run faster than the times." She stopped, passed her right hand over her smooth forehead, and returned to her subject. "You say keeping of long hair, or aping women for that is what it amounts to, is a mere custom—and has nothing to do with religion."

"Just so, it has nothing to do with faith."

"Then it has a lot to do with vanity, and affords an excuse for laziness in order to attend to it. Time which ought to be better employed is wasted in imitating feminine ways, a function that ill fits in with the dignity of the so-called executive head of the family." "But you like to see men—" he said in mock gravity for he could not bear to see them occupied in this fashion himself—"cleaning, flicking out water and drying their hair generally, it looks so homely."

"If men could only see themselves through our eyes, they would know how ridiculous they look in that occupation," she returned with a scornful curl of her lips.

"But truly, Az, do you not think it is becoming?" he persisted in his bantering way. His sister looked at him fixedly to read whether he was in earnest or merely parrying words with her:

"I am trying to put some sense into your head and you are making fun of it—" she said pulling his ear till he bent his head on to her knees.

"I am sorry, all right, I will listen carefully, go on—"

"I cannot imagine," chimed in Mrs. Ozah with her sweet gentle voice, "how this custom came into vogue!"

"Mother life," answered Azie Bai, "I think some *sanah* (wag) or would be friend, who could not bear to see others improve, must have flattered our simple gullible forefathers into keeping long hair, hoping in time to lose much of their readiness and manly appearance which we admire in man. On the principle I suppose of giving a dog a bad name and it will stick to him." (The last sentence was given in English.)

"What an inappropriate simile—" roared her brother at getting a chance to have a laugh at her expense.

"I know it is not quite adaptable—" she said joining in the laugh against herself and pulling his hair and mauling his face for he still lay on the floor close to her—"but what I mean is that some one who did not like that others should advance, improve and look manly must have suggested it, since it could not be enforced openly like the Chinese pig-tail."

"Do you not feel ashamed," joined Mysa Bai tickling his ribs with her toes from her perch on a harp shaped *takht* (stool) beside her mother, "of your kind which is said to be so much superior to our so-called foibles."

"Shame—they have no shame—" laughed Azie Bai, mauling and rolling him over and over—"all that they can do is to assert grandly: *It's all the outside executives, whilst you are the home executives—*"

A general melee between the brother and sisters followed—and at length panting for breath he found himself on his knees. Then craning his neck to get a glimpse through the open doors of the gentlemen in the verandah said:

"Well to be candid, I am not only ashamed of this but many *Nazook* ways of our kind. I am glad we in our Province are not given to this habit of encroaching on your natural prerogatives."

"If my Rama wore long hair or ear ornaments which I know he could never dream of doing, he would lose half of my esteem for him as a man."

"Now, said the indulgent mother, if you have finished worrying each other come and do what I called you for."

"Anything to try on, mother life?" asked Azie.

"Yes, this—" handing her a dainty looking bodice.

"Shall I try it on the youngest first?"

"Yes, answered Mrs. Ozah, preoccupied and not knowing what her happy daughter had actually said. Instantly there was an uproar and the three were convulsed with laughter, whilst their mother looked up with a smile wondering what had gone wrong.

"Oh, mother life, you do not know what you have said."

"What I have said—" repeated their mother, laughing through sheer sympathy—"I do not think I said anything. Have I—?"

"No mother," explained her beautiful widowed daughter, hot with exertion. "This mad cap (nodding at Azie, who was crying with laughing) said it for you and you innocently stepped into her trap. She asked whether she might try the bodice on the youngest—meaning Bul." The mother now joined her children in their general laugh: "You are a set of *bhanmatti* monkeys."

"Oh, give us some nuts then," shouted Azie and Bul simultaneously.

This burst of noisy merriment drew the attention of their elders on the balcony:

"What I wonder these youngsters are up to—" remarked Mr. Ozah turning round to look towards the apartments from whence the laughter issued.

"Let us go and see," said Punthi with a peaceful smile, rising and making for the direction. Mr. Ozah followed. Going forward they halted in the archway of the room occupied by them and beheld a tableau never to be forgotten. A complete re-united family. The beautiful mother with a contented smiling face fitting on clothes to the chiselled body of her daughter, Azie, who was brimming over with life and happiness, whilst her lovely elder daughter equally as placid and happy as herself assisted, and the handsome brother lay sprawling at their feet, with scissors in hand, cutting up scraps lying about the floor. They were so intent that they did not notice the two approach, who stood mute for a few seconds lost in admiration.

"Well, you might give two strangers a welcome at least if you have nothing to offer in the way of new clothes to try on."

All turned—the boy jumped up and inserted himself between his father and his uncle, encircling the first round the waist with his left arm, passed his right into his uncle's left hand. The mother smiled a welcome—and the girls began to talk at once.

"What a relief it must be," said Punthi jocosely, "when one gets through this serious part of life."

"What clothes!" reflected Azie Bai with a saucy toss of her head. "You call these (lifting the end of her dainty shawl with her forefinger and thumb) the serious part of our lives. Oh, uncle, Pa knows us better than that."

Then looking at her mother and elder sister alternately, whose looks gave her confidence, she concluded: "Education of which many are needlessly afraid does not make Aryan women of Hindustan butterflies, uncle, whose thoughts are centred on clothes, jewels and personal gratification."

Then turning to her mother: "Is not this so, mother life?"

"Yes," assured her mother who always endeavoured to impress upon her children that the use of education lay not in the learning of dates of the events in the world, and for fashion but, in the formation of character which these opportunities should inspire in after life.

"I am glad you have these thoughts ready to your mind and that your acquaintance with the outer world has not changed them. Always think of them bearing in mind your responsibility in life as a woman who governs the world through her vicegerents, brothers, husband and sons."

The two gentlemen were delighted at these beautiful thoughts, especially as they emanated from the youngest girl of the family.

"But you like clothes and jewels?" said her father, tempting to draw her out more.

"Yes, in their proper place. Dada; but they are not the serious part of our lives."

"Is not this true, sister," appealing to her for approval as well.

"Of course, that which tarnishes and decays and has to be left behind after a short use cannot be the serious part of our tentative existence," her sister answered.

"But surely many do," said her father still tempting.

The girls now looked at their mother to answer their father. And the good Mrs. Ozah anxious always to be a guide to her daughters agreed with them for the thoughts expressed by them were her own: "Yes, of course the five fingers are not alike, some are more thoughtless than others, but taking us as a whole we are not given over to personal gratifications, whatever our faults may be because of the unfortunate system of caste, like our sisters of other lands. We have a goal—and our lives and religion are real, they mingle with our daily lives and must in the end help us to reach that goal."

"That is perfectly true," agreed Punthi.

"Our religion is real and we do not introduce conjectural ideas into it to suit some materialistic tendency of our own. Our religion comes first and everything else second. But surely, Luxie, you do not deny that women of other lands have a goal as well."

"Not the same goal as Hind Aryan women have," answered Mrs. Ozah. "And I feel quite sure from what I have seen (with all veneration for those who have taken religious vows, and isolated units who ever form an exception) that no Western woman would give up her pleasures and fancies for the sake of religion, but would rather delegate it to a second place in order to provide pleasure and amusement. And here I feel their education must be at fault and not their nature."

"Not the same goal!" Mr. Ozah repeated with contracted brows, "You think they have a different ideal to what our women have?"

"Most certainly, their religion does not reach them. Religion is a matter of fashion with them, and they are no longer natural women content with a woman's natural powers, pleasures and sphere of influence. It was only at the last *Katha* that our Purohit told us that in the near future our women will have to fight a hard battle to keep out the insinuations of manly women, who are neither one nor the other. And one must confess they are not fulfilling their work in nature. For by aping men in competing for labour, nature never intended for them, they are losing their natural mission in life, and which must in the end tend to the loss of the goal if they have one."

She stopped to take breath while her children hung on her lips with hungry eyes and loving confidence—Mysa Bai drew closer to her mother. Mrs. Ozah continued:

"The artificial goal set up by manly women and in which they are encouraged by irresponsible men, on pleasure bent, is so utterly opposed to nature that one cannot help saying save us from such civilization. This class of shallow minds imagines that it can alter the course of nature, and so defy the immutable laws of the incomprehensible Creator. A woman of this description who takes up the rough and tumble work of a man must of necessity deprive a man of a living and incidentally of a family which he would as a matter of course provide. And by thus aping man, for she can never go the full length of a man, do what she will, she barter away her most valuable commodities in the world: her refining and controlling influences by which she is destined to rule the world. For when all is said and done, and however cultured and strong a woman may be, yet only as a real woman does she shine and is strong in the presence of man. This is an immutable law of which every woman knows, feels and is conscious of." A slight pause and Mrs. Ozah concluded: "A home and kindred institutions where the sympathetic nature of woman shines are without doubt her spheres of influence, and from which if she chooses to exercise her talents aright, she can, and the right sort do influence the world."

"I see your Pundit is a practical man—"said Punthi taken by surprise—"and wants to warn you against the influx of Western ideals."

"Not all Western ideals, Punthi," Mrs. Ozah corrected. "There are many which will be a distinct gain for us to adopt, or rather, I should say, revive. For they are re-introducing what our ancients practised with perfect freedom but which through force of circumstances had to be dropped and to be finally lost. We must discriminate and reject what militates against the exercise of our natural influence—for it will never do to unsex ourselves by taking as careers the rough paths intended for men in the economy of nature."

"I am afraid," rejoined Mr. Ozah who had been an interested and observant listener, "there is very little for our women to learn from the Western civilization. By restoring to them their freedom in education, and associating them in public life by allowing them to move and mingle in public assemblies as they used to do, before the advent of caste and Purdah, they will unconsciously exercise their noble and elevating influence for good."

"There is no doubt in this, Pushadibhai, and as to brotherhood of man and sacredness of life these were taught by our ancients long before the caste system was dreamed of" confirmed Punthi.

"Quite so," said Mr. Ozah. "What we really need is a right about turn to the conditions which existed before the unfortunate caste and purdah came into being."

(To be continued.)

BRAHMA SAMAJ AND MADRAS BRAHMANS.

Any careful student of up-to-date Brahmo literature including its profound theology and philosophy which are of course the highest that any religion can offer, who knows anything of the intellectual equipment of the people of India inhabiting the various Provinces, cannot fail to observe that the educated Hindus of Madras are not less acquainted with the sublimest ideals of the Brahma Samaj than those elsewhere, and that yet they are the most backward in the practical application of such ideals. The grandest ideal which the Brahma Samaj preaches is the Brotherhood of Man, and if it should have any practical manifestation in social life, many invidious distinctions based on mere accident of birth, crystallised into caste exclusiveness cannot continue to exist. In other words, persons belonging to different castes will not hesitate, nor think it a sin, to have interdining and intermarriage among themselves, when their hearts unite. When such is the natural law, how is it, it does not appear to work in the Madras Presidency so well as in others? Surely, there must be some obstacle which is counteracting the effects of true friendship which can recognise no difference between castes and can not hold that one person is higher than another, or that one is polluted by dining with the other. Though the same natural bounds of hearts' union exist among the people of different castes in Madras as they exist everywhere, yet we find that the Madrasis are very slow to rise above the traditional sentiment of regarding it a pollution for a Brahmin to dine with a non-Brahmin. It will be a great puzzle to the Brahmos of Bengal to see that, in spite of the spread of Brahmo ideals in the Madras Province for a long time, there could not be a Brahmo community in which Brahmins and non-Brahmins freely interdine and intermarry except in Mangalore. That puzzle will be solved to a great extent if we carefully analyse the situation. Naturally, intermarriages will be possible only when interdining is possible. So, when the question of interdining is solved, there will not be much difficulty in solving the question of intermarriage, at least so far as the intending parties are concerned.

It is well known that the Brahmins of India fall under two broad divisions called the 'Pancha Goudas' and 'Pancha Dravidas.' The Pancha Goudas comprise the (1) Saraswatas, (2) Kanyakubjas, (3) Goudas or Bengalis, (4) Utkalas or Oriyas, and (5) Maithilis or Beharis. The Pancha Dravidas include the (1) Telugus, (2) Tamils, (3) Kanarase, (4) Maharattas, and (5) Guzaratis. It will thus be seen that the Brahmins in Madras belong mostly to the 'Pancha Dravida' group, while the 'Saraswata' Brahmins of Mangalore and the 'Gouda' Brahmins of Bengal are of the 'Pancha Gouda' group. The difference between these two groups is vital in one important respect. The former have, from time immemorial, adopted strict vegetarianism and are very scrupulous in avoiding meat, nay, they heartily abhor it; whereas the latter group of Brahmins still follow the ancient Aryan habit of taking fish and sometimes flesh too for their food. In Bengal and Mangalore where Pancha Gouda Brahmins have their home, there is not much difference in diet between Brahmins and non-Brahmins: There is, of course, the traditional Hindu idea that it is a sin entailing social excommunication for even a Pancha Gouda Brahmin to dine with a non-Brahmin. But a man who is moved by the ideal of Universal Brotherhood to treat Brahmins and non-Brahmins alike, will not be deterred by this theory of sin or such fear of social excommunication. Among Pancha Dravida Brahmins themselves, some members of the Sri Vaishnava sect, though they are absolutely prohibited by the traditional idea from dining with Smarthas, yet, there being no difference in diet between the two sects, feel no compunction to mix freely with

Smarthas and have interdining and intermarriages, in spite of social ostracism in some places. But the form of diet to which the non-Brahmins as a class are generally accustomed is so repugnant to the sentiments of the Pancha Dravida Brahmin that he can never constrain himself to adopt or tolerate it, although he may otherwise be quite willing to sink all differences of caste. Any social intercourse between Brahmins and non-Brahmins in Southern India can therefore only be occasional and circumscribed. Thus we find that in the Madras Province, in spite of the traditional prohibition, many educated Brahmins of liberal ideas have risen above treating to dine with a non-Brahmin as a pollution, and organised 'Cosmopolitan' dinners, where friends belonging to different castes dine together without caring for what is called "Drishtidooha." But these dinners, besides being rare, have got a peculiar characteristic of their own. Only pure vegetarian food is served in such dinners, although some of the company may be habitual meat-eaters. Even the liberal minded among the Pancha Dravida Brahmins have not been able to go beyond such occasional dinners, because their non-Brahmin friends have not altogether given up meat. Of course, some of the non-Brahmins of Madras have totally abjured flesh, even as some of the Pancha Gouda Brahmins of Bengal, especially of those belonging to the Brahma Samaj, have totally given up fish. But it is very rare that whole families of non-Brahmins or Gouda Brahmins have given up flesh, so that there might be frequent, nay, constant, social communion among all classes by means of intermarriages. It may be argued, as no less a personage than Pandit Sitanath Tattwabhusan himself argued with the writer of this article on one occasion, that there is no reason why intermarriage should be impossible between a Brahmin and a non-Brahmin when that particular non-Brahmin is a strict vegetarian, although the other members of the latter's family have not altogether given up flesh. This argument is based on an inadequate understanding of the situation. If marriage is considered as a simple transaction between two individuals without reference to the families or communities to which they belong, such union is of course possible. But we cannot shut our eyes to the fact that marriage brings in its train interrelations between families; and the married individuals cannot, unless they are prepared to live lonely cheerless lives, cut themselves off from the families in which they have been born. So a person who chooses a mate for himself will hesitate to take one with whose family he cannot live in commensality. Thus, although he may be quite willing to have a particular individual for his wife, he has still to consider if he can marry into her family. And here it must be remembered that the Pancha Dravida Brahmin does not merely avoid meat as unsuitable to his taste, but abhors it as a diet either for himself or for those with whom he associates on terms of personal relationship, and will feel ashamed to claim anybody as his kin who is not a strict vegetarian.

If the effect of the ideals of the Brahma Samaj is to be judged, so far as the outer actions of its adherents are concerned, solely by the extent to which the abolition of meaningless caste distinctions is carried on by means of interdining and intermarriages among different castes, surely it can be safely asserted that there has been little or no effect, as will be seen from the non-formation of a self-sufficient Brahmo community on a large scale in the Telugu parts of the Madras Presidency where the ideals have been in the air for nearly half a century, or in any other part except in Mangalore where the difference of diet between Brahmins (Pancha Goudas) and non-Brahmins being very little, the two classes could very easily mix with each other, even if they had to face social ostracism and persecution at the hands of their kith and kin. It cannot,

however, be denied that the educated among the Pancha Dravida Brahmins are influenced not a little by the high ideals of the Brahma Samaj, consciously or unconsciously, and the effect will probably be the future formation of two castes of the Brahma community in Southern India, one that of strict vegetarians, and the other that of meat-eaters.

As, under the above circumstances which cannot be gainsaid, it may not be possible for the Pancha Dravida Brahmins of Madras who are strict vegetarians and who are not prepared to take up flesh-eating, to have regular social communion by means of intermarriages on a large scale with non-Brahmins who are flesh eaters, or even with the Bengali Brahmins who have toleration but not abhorrence for fish or flesh-eating, though some of them themselves have given up the same; the above short analysis of the situation may be of vital interest and deserve the serious consideration of the Brahmins of Bengal and elsewhere who, being the leaders of the Movement, are naturally and rightly anxious for the rise and progress of a Brahma community in Madras.

A MADRAS.

MALHARI THE MAHAR.

Sir Narayan Chandavarkar writes in the *Times of India*:—

One of the most touching episodes in the biographies of the statesmen who took part in forming and founding the British Empire in India is that connected with the life and career of each of the two brothers, Henry Lawrence and John Lawrence. They were among the heroes of British India in the mutiny period. They were devoted to each other; but each had his angle of view different from that of the other on public questions. Henry befriended the cause of the aristocracy in India. To keep up the prestige of the ruling classes and nobles was his main ideal of Government. John who afterwards became Viceroy of India, and was a zealous Christian, was for the elevation of the masses; and to him is ascribed the saying that even the meanest and most illiterate coolie in India can think and talk of the immortality of the soul in a manner which would have put to shame the average Athenian of the time of Socrates and Plato.

We meet daily with proofs of that saying as we mix with men of the lower classes in Hindu society and hold converse with them. Of many of that kind which I could narrate, here is one which is opposite to my purpose as revealing the obscured heart of Hinduism.

I happened one morning to visit an enlightened and pious Hindu lady whose name is well-known throughout India. As she was speaking to me in chaste and classical Marathi, which makes her conversation graceful, an old, almost blind man, scantily clad and dirty, came up, led by a woman, and addressing the lady said: "Bai Sahab" (meaning, Madam), "Malhari greets you and begs for alms. A few days more and he will be off to Pandharpur for his annual pilgrimage." "Very well," replied the lady, "Malhari, come to me just the day before you start for Pandharpur and I will pay you your railway fare." "What Bai Sahab!" cried Malhari (that was his name) "talk you of railway? Not for me. Here is a pair of legs which my Vithya" (meaning the God Vithoba of Pandharpur), "has given me, and so long as these last, not for me your railway. I shall trudge on to Pandharpur with the help of these legs of mine." "Do it so," answered the lady, "when you start, I will give you something. Come then." The man left and soon after, happening to meet him, I entered into conversation with him.

He was a Mahar, of the caste of Chokha Mela, the Mahar saint, whom Hinduism holds in deep reverence. This Malhari spoke to me of human life as a prison; he sang hymns

comparing man to a parrot confined in a cage with his soul, encased in his body ready to flit after death to its home, where dwells God, and become absorbed in Him, if while on earth the man has led a righteous life, and despised *samsara* (the world). Having listened to Malhari for half an hour, as he was sermonising and singing, I questioned him. "Now, Malhari, you talk of a righteous life. May I ask what your life has been? You go about a-begging; you live on charity; what has brought you to this pass? You say this *samsara* (world) is nothing and we must despise it. And yet you have a wife."

To Malhari my question was a poser. The woman with him was his wife; and to a Hindu, be he high or low, his wife is his *samsara*, his symbol of his world and worldliness. "Sir," said he, "you have hit the weakest point in me, and I do not know how to answer. You are my master and I, an ignorant Mahar, must tremble to argue with you." "But tell me your story, Malhari. Be frank and I will not judge you." "Very well, Sir," he replied, "hear the story of my life's burden. I was not born a beggar; my parents left, when they died, three sons including myself, and some lands as our patrimony. The lands are situated in a village near Khadkala. All three of us brothers married and lived together by cultivating the lands. In course of time my eye-sight began to fail me and I could not work. Nor could my wife work, for she had to help me. We had no children, my brothers had. Quarrels began and they ill-treated me and my wife. Tired of life, I felt I ought to give up the world and become an ascetic. But an ascetic with a wife? How could that be? So I went to Dehu, the birthplace of the saint, Tukaram, to consult some holy man there. I met one and begged him to be my *Guru* (preceptor), and give me a *mantra* (a sacred chant for constant utterance)." He said to me Malhari, you are illiterate; what *mantra* can I give to a man who can neither read nor write? Do this—give up your lands and your brothers; give up the world; chant the name of Hari (God); visit Pandharpur at least once a year and live on alms. What about my wife? I asked the *Guru*. Let her follow you, he advised. That was enough for me. Since then I have left lands, home and brothers, and have been half ascetic, half house-holder, wandering about, living on charity, and yet keeping a sort of home, dull and dreary and that because of my Bhagu." Here Malhari's wife interposed. "Look here, Sir," she said, "how haughty he is! He calls me Bhagu, as if I was of no value, and he complains because I am a drag on him and because with me by his side he cannot be a full-fledged ascetic." Malhari retorted: "That is woman's pride! I call her by her pet name, Bhagu, but she wants me to use her full name, Bhagirathi, when I speak about her to others. How hard are women to please! And yet my Vithya (the Deity at Pandharpur) "knows how Malhari loves his wife and lives for her in this world of misery!"

"If that is so," I said to Malhari, "here is a proposal I make. You say you have a share in your ancestral lands and that your brothers have been enjoying them without giving you anything for your share of the profits. Ask them for your share if they refuse, sue for partition and I will help you with money. File a suit and recover your share." That offer was by no means tempting to Malhari. The blood on his face rose; he exclaimed, "Sir, Malhari is not to be tempted in that way. Go back to my lands, and fall again into the snare of the world! And that after I have once abandoned it and given myself up to my Vithya? (the God at Pandharpur). "No, no, to accept your offer would be perdition for Malhari, who has given up *samsara*" (the world and family). "Now, Malhari," said I, "you wrong yourself there again. Who will say that you have given up the world

and worldliness when you have a wife, and you go about a begging for her and yourself?" He answered: "Sir, I am a Mahar; the lowest of the low, with only this much to comfort me that at the leading of the palanquin of the saint Chokha Mela to Pandharpur, I am given a prominent place. What do I know; what can I understand? Because I have a wife and beg, you say I am yet of the world and as worldly as any of you. Be it so! I am only following my Guru. He directed me and here I am. Call me what you like, whether a worldly man or an ascetic. Enough for me to live for my God Vithya and my wife Bhagu. She is my Parvati (i. e. goddess.) I cannot give up either—they are my salvation. What needs a Mahar more, or any man who cares for his soul?"

I met Malhari this year again, more feeble than last year, but spiritually as alert, with all his erudeness of creed. As I was busy reading one morning, his voice greeted me: "Hari Vithale!" he began, invoking the name of his Deity Vithoba. "Malhari is come alive not dead, though he tried his best to die at Pandharpur last Kartiki. That thief Vithya" (meaning the God Vithoba) "has sent me back alive, though I wanted to die." "Malhari," said I, "how irreverent you are when you speak thus of your god! You call him a thief?" He was unabashed and replied. "And why not, when he won't have me out of this life and robs me of my right to die and get rid of this world of sorrows." So saying Malhari prayed and sang his hymns for me and parted with these words before proceeding to Pandharpur:

"Sahab, Malhari may not live to see you again. If he dies there is his Bhagu" (wife), "his *samsara*. She is to Malhari the goddess Parvati," and clasping her and crying he said to me and begged: "If Malhari dies, take care of his Bhagu, who has made his life."

LITTLE TALES OF FELLOW TRAVELLERS.

THE PUBLIC, CHICAGO.

"He is a jail-bird, that fellow Mike Daley. Served time for theft. I only heard of it to-night. I'll fire him in the morning."

The speaker was the foreman of a construction crew, and the listener was the superintendent. A big company was building a reservoir, which involved roads, mills and all sorts of things.

"Now, Swift, I know just how you feel about it. Suppose you say nothing more, but send him to me. And how did you pick this up? From one of the new men?"

"Yes."

"Well, send the 'ex' to me in the morning, and send the fellow who told you in the afternoon. I want to try an experiment."

The foreman looked frankly disgusted. "I think it's a lot better to let him go quietly, and at once. Perhaps the owner knows and would let us. But it's all around by now, I haven't a doubt. That 'con' can't live it down."

"You seem to think that I shall keep him on," said the superintendent, laughing. "Perhaps it will not be the best thing. But really, Swift, what I want to do is to take time enough to find out what is the wisest course, considering the man himself. You know that he is a good workman."

"Yes, Mr. Rowland, none better."

Early the next morning Daley came to the office. He was a big, black-bearded fellow, neither young nor old. He had a slouch, and eyes that looked up their own secrets.

The Superintendent studied him intently, but invisibly; he liked the man at once.

"Daley," he said, "your foreman says we have no better workman on the job."

Surprise glimmered a little in his eyes, and was banked at once, he had expected a very different salute.

"Now, Daley, I like you myself, and I believe that you have had a hard sort of a fight since you were a boy."

"Yis, sor, Oi hov," the man replied, fully on guard.

"So have I," said the superintendent. "I had to leave school and take care of my mother and sisters. I did all sorts of things. I was awfully tempted to go wrong, but somehow I didn't, though lots of better fellows that I grew up with got off the track. Some of them worked back again, and some did not try quite hard enough."

"Thin," said Daley, with a little twist in his voice, "Ye think a man that runs crooked can get on the track again?"

"I do, of course I do," the superintendent replied.

"There's none knows it, sor," said Daley, "but I served me time for theft. Foive year it was. An' me wife died, Oi hov a bhoi in school, an' he is that innocent about it all. Nivir ou'd I tell him. Now, it is loikely ye'll fire me. Noine toimes this laast two year that has happen'd. I kepe on at it becase of the bhoi."

The superintendent did everything his own way; he was ever a law unto himself. He rose, drew a chair close, sat down by Daley, put a hand out on his.

"It's all right, my friend. You ought to be a happy man because when you did wrong, society found you out, and made you pay the price. You have paid it fully. No one has any right to stick outside expense charges on you, Mike."

Daley looked at the superintendent. Something new and more wonderful than words could describe came up out of the depths of his eyes, and gazed at Rowland. Its name was Hope.

"My friend," said the superintendent, "I mean it all. Go to that self, and borrow any books you want. Come in and talk them over with me. You have ability; now study hard, and climb up." He shook hands with Daley and sent him back to his work with the request:

"Please tell Mr. Swift to come in at noon."

Mike Daley went out, in a sort of trembling rebirth, and entered the world of men.

"Twice he called me his friend, twice" he whispered under his breath.

Swift came in at noon, and the superintendent took him into the inner office, looked at him thoughtfully, questioned within himself where to begin.

"I want to tell you about something which happened a great many years ago, Swift, back in Hartford. There was a boy there who became dissipated, fell under the influence of a bad woman, and,—and, Swift, he finally stole quite a lot of money. Then his older brother, who was your own father came along, and paid the money, hushed it all up, put the youngster at hard work out West, and made a splendid man of him."

"All that is gospel truth," said Swift, "but how in heaven's name did you know about it?"

"The man he stole the money from did not keep his promise not to tell. It became known to a number of people."

"That scoundrel ought to have been thrashed," cried Swift, in rage.

"Certainly," said the superintendent, going on to draw the deadly parallel with the case of poor Daley, and finally sending him out a firm ally in the cause.

Before Swift left, the man who had told on Daley came in. The superintendent neglected him a while, watched and studied him, then suddenly turned loose:

"Malby, he said, 'how long did you serve time?'"

"Six—no, Sir. Never!"

"Where was it?" said the superintendent, overriding the denial. The man told him, yielding to the inevitable.

"That's where you heard of my friend Mike Daley, then?"

"Yes."

"Well, don't you feel just a little mean about all this? Mike is a better man than you are."

Malby began a series of valuable protestations and explanations. "It was an accident; it won't happen again."

The superintendent turned to Swift: "Send this man to the other end of the reservoir. If he talks any more about any of his fellow workers on this job, fire him quick. If he behaves, give him just the same sort of a square deal that the rest are having."

"Come on, Malby," said Swift.

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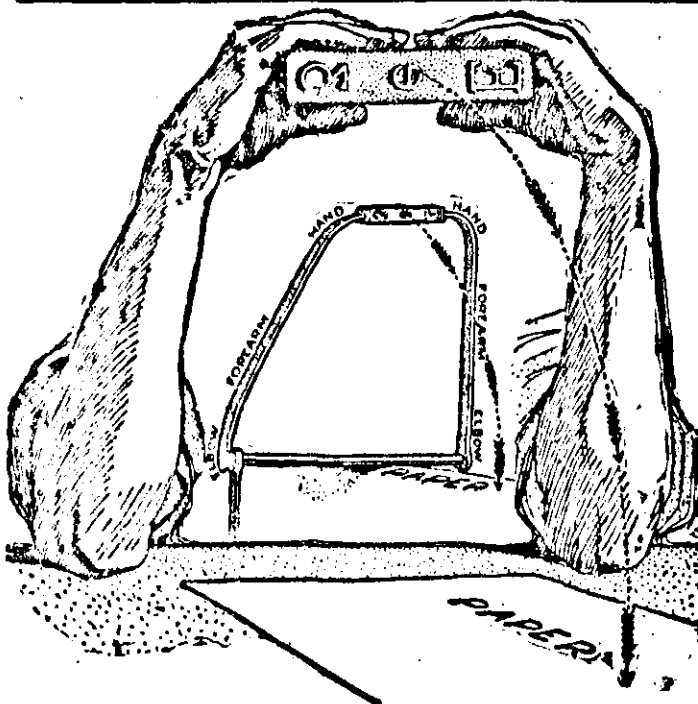
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PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII.

BOMBAY—SUNDAY, JULY 28, 1912.

No. 48.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

In response to an influentially signed requisition from the citizens of Bombay, the Sheriff, Mr. Narotam Morarji Gokuldas, has convened a public meeting in the Town Hall on Wednesday the 31st inst. for the purpose of making further representations to the Government of India on the subject of the grievances of His Majesty's Indian subjects resident in British Colonies, more especially in South Africa, Canada, and British East Africa. A memorial will be adopted at the meeting setting forth the principal grievances for which Colonial Indians require speedy redress. These are, briefly the attempts that are being made in South Africa to reduce Indians to the level of the aboriginal inhabitants of the Colony, the oppressive manner in which wives of Indians lawfully resident in Canada have been denied entrance into the Dominion, and the disabilities to which even in a Crown Colony like East Africa, British Indians are subjected. As we have repeatedly urged on recent occasions, the question of the fair treatment of Indians in British Colonies, is not only one affecting the interests and the family life of the Indians in the Colonies but it is one which involves the status of Indians in every other country in Europe and the world at large in the near future. Even Imperial England will not remain exempt much longer from the influence of the Colonial sentiment of prejudice against the coloured races if the present attitude of the Colonies is allowed to continue unchecked. We trust that the meeting on Wednesday will be well attended and that the citizens of Bombay will set an example of patriotic initiative which will stir the whole country to its depths.

The resolution of the Punjab Government on the reformation of criminals which we print in another column, will be read with much interest. The Resolution makes it clear that the scheme is not meant only to the Colony established by the Salvation Army, and that the same concessions will be granted to any other well-supported proposal to work on the same lines. The important feature of the scheme is that convicts who are intended for the Colony are remitted a portion of their sentence on condition that the unexpired portion is to be spent in the Colony. It seems to us that it would save the convict from undesirable contact with habituals if he is sent as soon as he is convicted to the Settlement instead of being obliged to spend the greater part of the term in jail. It will be admitted that the period spent in jail, is no part of the influence max. for reformation.

The announcement that the Hindu and Mahomedan Universities will be authorised to affiliate only institutions situated in Benares and Aligarh, has

gone a great way towards minimising the objections entertained by a considerable section of the public to the establishment of sectarian Universities. We are therefore surprised to read in the speech delivered by the Maharaja of Durbhanga at Lucknow, a copy of which has been sent to us, the following sentence: "We are met today to interest you in the promotion of a well-equipped Hindu University for the whole of India."

We printed a letter in the last issue in which a correspondent suggested that the failure of the Brahmos in Madras to form a community, was due to the repugnance of the Brahmans of that part of the country to animal food, and to the consequent difficulty in the way of their associating in free intercourse with meat-eating castes. Another correspondent, who writes in this issue, points out that Madras is not the only province where the Brahmos have not developed a communal life, and that the issue of vegetarian or animal food plays a far less important part in such development than the first correspondent suggested. We are inclined to adopt this view for this reason, among others, that Brahmans of Madras and elsewhere who are not Brahmos and never professed any sympathy for Brahmoism, have overcome their repugnance to meat-eating and eaters sufficiently to feel quite happy not only in the company of the latter at meals, but in partaking of flesh food themselves. At the same time, we rather think that Brahmos should be careful not to adopt an attitude on the question which is the very opposite of that adopted by St. Paul, in a country, too, where vegetarianism was far less associated with a religious life than India. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." And this, though Paul himself believed that all things are pure and that meat destroys not the work of God. In the interests of their religion as well as of their health, Brahmos will do well to practise vegetarian habits as far as possible.

Mrs. Sarojini Naidu who sends us the new poem published in this issue, writes as follows of the late Mr. Malabari: "Mr. Malabari's death is a great grief to all his friends. I shall never forget his kindness to me, and how the first time I saw him he held my hands and said, "Little Sister, you have great power in your hands. Be strong and brave always." Golden words that every Indian woman should bind about the tablets of her heart, because it seems to me that, today more than ever, India needs that her daughters should be strong and brave always."

The *Asbury Park Morning Press* of the 25th June contains an interesting account of the golden wedding anniversary of the Rev. Dr. and Mrs. T.J. Scott who were for 42 years Christian Missionaries in

and Mrs. Scott sailed for their station in India on Sept. 2, 1862, and their 42 years spent there, engaged in all kinds of missionary work, in education, writing books in English and also in the vernacular. For 25 years Dr. Scott was president of Bareilly Theological Seminary. For his interest in educational work, Dr. Scott was gazetted a Fellow of the University of Allahabad, India. For the last 8 years they have lived in America, much of that time in Ocean Grove, where they have been identified with the religious work of the community, and have won many warm friends. Dr. and Mrs. Scott were the happy recipients of congratulations from many friends.

We have received from the Margaret (Mrs. Ramsay) MacDonald Committee a report of the progress of the scheme for a Sculpture Memorial described in their circular of December, 1911. The Committee asked the London County Council for leave to erect a memorial seat in Lincoln's Inn Fields, and consent was given on condition that the Council approved the design of the memorial, and the inscription to be placed on it. The Committee then asked Mr. Richard R. Goulden to submit a sketch model for a seat, and accepted his design, of which a photograph is enclosed. In this the sculptor symbolizes the character and aims of the subject of his work in an image of the pathway of life. Children come through the difficulties and brambles of life to a central figure who stretches out to help them; she shelters and comforts them, and then sends them out strong and happy through a pathway strewn with flowers. The seat is planned to look complete when filled, and those who sit there will unconsciously form part of the design, and will link up the story that it tells. The central figure will have the face of Margaret Macdonald.

A correspondent writes to the *Standard*.—"People are becoming alive to the fact that nautch girls who are called at marriage ceremonies are a blot on the community. The well-to-do people who indulge in the pastime of nautch will do an immense amount of good if they contribute to the progress of education in which their countrymen are so backward. Payment to nautch girls is a custom inherited from their forefathers and may be right to some extent but as the benefits of education are self-apparent it will be worth the while of the patrons of nautch to disseminate knowledge among the poor classes. On the one hand they will be exterminating the wide-spread evil from the community and on the other hand they will be sowing the seeds of education which will bring out good results by which especially the poor classes will greatly benefit."

The Shri Jiva Daya Gnan Prasarak Fund Bombay, offers four prizes to the aggregate value of Rs. five hundred for the best essays by Medical graduates on "The Evils of Animal Diet." The examiners will be Mr. Sidney H. Beard, Sir William Cooper, Dr. Robert Bell and Mr. Percy Beard. The text-books from which questions will be set are "The Living Temple" by Dr. J. H. Kellogg, "Diet and Food" by Dr. Alexander Haig, and "The Cancer Scourge" by Dr. Robert Bell. All these books as well as further details as to the prize competition can be had from the Manager of the above Fund, 309, Shroff Bazaar, Bombay.

At the Prarthana Mandir, Bombay, Prof. N. G. Welinkar, M. A., LL. B. will conduct the Weekly Divine Service on Sunday the 28th inst. at 5-30 p.m. when he will make special reference to the death of the Rev. Charles Voysey, the founder of the Theistic Church in London.

MIND-HEALING.

The mail of the week before last brought us a dainty little book from the United States of America entitled "Science and Health, with key to the Scriptures" by Mary Baker Eddy, President of Metaphysical College and Pastor Emeritus of the First Church of Christ, Scientist, Boston, Mass. Mr. Richard Smith, Practitioner and Teacher of Christian Science Mind-Healing who kindly sends us the book, states in his letter that he and his friends desire to share with the people of India the blessings that are coming to them through the discovery of Christian Science. Christian Science Mind-Healing is based on the faith that Christ taught not merely a scheme of religion but a science of life as well. The miraculous cures which he effected, the raising of Lazarus from the grave where he had lain four days, are facts which are literally true to the Christian Scientist. Browning tried to get over the fact that such miracles did not occur nowadays by saying that in the infancy of mankind they were the only kind of proof which would have carried conviction, that in the present developed state of man's intellect other proofs were possible and that, therefore, this particular kind of evidence was not needed and was not provided. If we may judge from the success of Christian Science propaganda, it is doubtful if the poet was right in holding that mankind in modern times are convinced more by arguments than by miracles. On the contrary, the modern faith in experimental demonstration, would suggest that religion would gain a great deal of power in its struggles with the Physical Sciences if it could give ocular proof of its power to cure bodies as well as to save souls. The Christian Scientists believe that what Christ did in the way of healing diseases can be done by any one of us if we but grasp the central truth of his teaching as they understand it. We too can raise people from death, we too can cure diseases without drugs, if we live a life in harmony with the Mind of the Universe.

INVOCATION.

Red gold to a merchant,
And power to a king,
To eagle and heron
The pride of their wing,
Her grace to the panther,
Her voice to the dove,
For me, O my Master,
The rapture of love.

To the hand of a diver
The gems of the tide,
To the eyes of the bridegroom
The face of his bride;
To the heart of a dreamer
The dreams of his youth,
For me, O my Master,
The grandeur of Truth

To priest and to prophet
The joy of their creeds,
To statesman and hero
The splendour of deeds;
And rest to the weary,
And hope to the strong,
For me, O my Master,
The glory of song.

SAROJINI NAIDU.

CONTENTS.

Editorial Notes.
Ethics of Hinduism.
Three Readings of a Palm.
Brahma Samaj and Madras
Brahmans.

The Position of Indians in
the Empire.
The Gujarat College.
Reformation of Criminals.

THE INDIAN SOCIAL REFORMER.

BOMBAY, JULY 28th, 1912.

ETHICS OF HINDUISM.

I.

There are earnest outsiders to whom the juxtaposition of ethics and Hinduism would seem to recall that of snakes and Ireland. Our enquiry today is with a view to finding out how far such an impression is justified or justifiable. Let us begin by defining the terms of the subject under consideration. Hinduism, it is well known, has baffled the attempts of many able scholars and observers at definition. The late Sir Herbert Risley brought some of these together in his report of the Indian Census of 1901. First there is the description of Sir Denzil Ibbetson of Hinduism as "a hereditary sacerdotalism with Brahmins for its Levites, the vitality of which is preserved by the social institution of caste, and which may include all shades and diversities of religion native to India, as distinct from the foreign importations of Christianity and Islam, and from the later outgrowths of Buddhism, more doubtfully of Sikhism and still more doubtfully of Jainism." Then there is the description by a Hindu writer, Babu Gurn Prasad Sen, of Hinduism as being "what the Hindus or the major portion of them in a Hindu community do." This, of course, is hardly a definition. A third description is that of Mr. Baines as "the large residuum that is not Sikh, or Jain, or Buddhist, or professedly Animistic or included in one of the foreign religions such as Islam, Mazdaism, Christianity or Hebraism." We all know Sir Alfred Lyall's account of Hindu religion as "a tangled jungle of disorderly superstitions." Sir Herbert Risley himself preferred to speak of it as "Animism more or less transformed by philosophy" or still more shortly "magic tempered by metaphysics." If, quitting the region of beliefs, we venture on the ground of conduct, we are struck by the same variety of phenomena defying classification. Customs of the most contradictory kind, practices involving outrageous cruelty and quixotic humanity are to be seen within the wide fold of Hinduism. It is unnecessary to give any examples. Before leaving this part of the subject, a word of warning may be added. The tendency to make out that anything which does not fit in with the categories to which our education or our upbringing has accustomed us, is hardly a scientific, much less is it a philosophic, habit of mind. What is most attractive in Bergson's writings is his insistence on the extreme inadequacy of intellectual categories to comprise anything which is not dead matter. Let us quote a sentence or two from his *Creative Evolution*: "The intellect so skilled in dealing with the inert, is awkward when it touches the living. Whether it wants to treat the

life of the body or the life of the mind, it proceeds with the rigour, the stiffness, the brutality of an instrument not designed for such use." M. Bergson cites the history of hygiene and of pedagogy as teaching us much in this matter. We think the history of the attempts of some eminent scholars and writers to define Hinduism, teaches us even more. The intellect, says Bergson, is characterized by a natural inability to comprehend life. Hinduism as a process comprehending, or we should rather say, attempting to comprehend life, should not be dismissed as a tangled chaos simply because it does not offer a convenient enough hold for our intellects, trained in one particular groove, to grasp and master it.

We now turn to our other term, namely, ethics. The ethical sentiment, according to the psychologist, consists in disinterested sympathy, where the feeling of pleasure and pain is determined by the recognition of an existence other than that of the individual himself. "Instead of seeming the centre of existence, the individual now feels himself one among many. He now judges his volitions and actions not only by the pleasure or pain they afford him, but also by the advance or retrogression they bring to the object of sympathy." There is no society of human beings, however primitive, in which the ethical feeling defined as above, is not strongly developed. Otherwise society can not exist even of the least civilised type. Indeed, long before the evolutionary chain culminates in man, the ethical process which, as Huxley said, is the cosmic process reversed, has come into play. This opposition of the ethical to the biological sentiment, when it was first stated by Huxley in his lecture on Ethics and Evolution, was hailed as a great discovery, but it has been for centuries the commonplace of all the more important of the world's religions. The ethical valuation in fact has been the religious valuation for ages. The antithesis between the biological man and the spiritual or moral man, could not have been more emphatically stated than in the saying of Christ that whoso seeketh his life shall lose it or than in the verse of the Bhagavadgita which speaks of the ideals of the spiritually-minded differing from those of the worldly-minded as night from day. As regards the moral values of Hinduism, it can be easily shown that they do not differ materially from those of Christianity as understood by such a saint as, for instance, Thomas A' Kempis. Some two years ago this writer was reading the Gita and the Imitation of Christ together, and it was astonishing how not only the main trend of ideas but even the turns of expression were remarkably similar. But the principal and, as it seems to us, the vital distinction comes not in the ethical values but in the ethical methods of the two great systems.

Broadly speaking the Christian Church has followed the plan of its illustrious Master in insisting on a certain fixed standard of conduct. To take one instance only, monogamy is the only recognised marriage in the Christian Church. We do not know of there is any other social institution which is banned

by the Christian Churches to the same extent. Caste is, of course, discountenanced by Christianity but we do not think that it is absolutely impossible for an Indian Christian to observe caste and yet be recognised as a Christian. Worship of idols is another instance of the same kind. But, as we said, the ethical method of Christianity is broadly speaking distinctly mandatory. Hinduism, as we all know, does not lay down any standard of ethical conduct which must be exacted from all those who call themselves Hindus. It proceeds by a different method altogether. In that fascinating book, Bagehot's *Physics and Politics*, we have a picture of the process by which the ancient law-givers imposed one type of culture and civilisation on primitive societies. They did not do so directly. What they did was to exclude all ideals which might have competed with the one they sought to cultivate in their communities. Hence the forbidding of sea voyages which would bring the voyager under influences other than those of his caste or clan. To the same feeling is to be traced the old saying that he who knows two languages is a rascal. Hinduism set before the community as the highest types of life, the life of the Brahmin householder, and left the faculty of imitation in man to work the transformation of the whole mass to approximate gradually to that type. That this kind of transformation has gone on in the past and is going on today around us, is painfully brought home to us by the fact that castes which had long been immune from some of the degenerate customs of the Brahmin caste such as infant and too early marriages and enforced widowhood, have taken to them within the last thirty years, as a mark of respectability. When we think of the spread of Brahminism in this vast continent, and its degeneration and downfall in the process of Hinduising the millions of aboriginal India, we are reminded of Professor Bryce's remark about the ancient Roman Empire. Indeed, we sometimes think that the British empire today is built on the self-same plan as that on which the ancient Indians raised the edifice of Hinduism in this land. One standard and one rule of administration cannot be laid down for every component part of the empire, Nor at the same time can the protection of a great civilizing power be denied to races and nations which have not come up to the same standards of social and political life as itself. Every imperial ideal, contemplates the incorporation of less developed nations with a view to their ultimate evolution to the paramount type, and Hinduism was imperial in its aim. The analogy may seem far-fetched but to our mind, the evolution of human society in the several departments of progress, seems so utterly to follow the same laws that there does not seem to be any violence involved in seeking light from them all in tracing the process of man's moral growth.

Commissioner Booth-Tucker (Head of the Salvation Army in India) will deliver a public lecture, under the auspices of the Social Service League, on "The History of the Salvation Army and the present scope of its work and its methods" on Monday the 29th inst. at 6-30 P. M. (S. T.) at the Wilson College Hall, Chowpati. Prof. N. G. Welinkar, M. A., L. L. B., will preside.

THREE READINGS OF A PALM.

THE SECOND READING: MOVEMENT IN THE DRY BONES.

CHAPTER I.

(Concluded from page 557.)

"Yes," said Mrs. Ozah, "we do not need to be taught human brotherhood and universal tolerance. This is in us, in our very bones. But what we need is simply the removal by our own independent Purohits and noble minded leaders, of the restrictive for the admission of all Hindoos to our temple of caste. This done, we shall automatically fall into our old ways in recognising the equality of mankind. If people were told that a bath and clean clothes were the only requisites to ensure them this privilege, I am quite sure they will gladly grasp the opportunity. But the real difficulty will be to find practical leaders. Men who will scorn the rabble, the mere talker, rise superior to their surroundings and march, as it were, to the mouth of the cannon." As she concluded this, she looked at her son. He instantly left his place by the side of his father and uncle, and came and knelt before his mother placing his hands in her lap and looking up into her goddess-like inspiring face. She imprisoned his face between her hands and looked straight into his eyes for a moment. The mother and son seemed to have understood each other: "Will my son be a man and a leader? I hope so—nay—I feel sure he will." Her words sank deep into his heart, he said nothing, kissed his mother's hand, and then half turning on his left side, looked out of the window.

"Mother life," said Mysa Bai breaking the momentary silence which seemed to have conveyed so much, and placing her right hand by way of emphasis on her mother's knee and looking up into her face, "did not our Purohit tell us that universal brotherhood is taught by all the great religions of the world except Hindooism?"

"Yes, my child," her mother answered stroking his head, "by Buddhism, Christianity and Mahatmaism. But Hindooism was not an exception. Caste came in!"

"Are not all these great religions of Eastern origin, mother?" queried her daughter Azie Bai.

"Yes," assented her father, "only in the case of the world one of our Eastern religions, Christianity, had got adrift and passed on to the Western world and was accepted by them."

"I thought Christianity was an European religion," returned Azie Bai with a wee frown on her polished forehead.

"Europeans had no religion of any note. Christianity was carried to them," answered Mrs. Ozah.

"Yes," chimed in Master Bulwar for the first time, "they had a sort of barbarous religion, very unphilosophical and their priests were known as Druids. Consequently as it had no foundation soon crumbled away at the approach of Christianity."

"But is it not wonderful how Nassara or Christianity as it is commonly known has improved the people?" said Punthi addressing Mr. Ozah.

"The secret of Christianity lies in the recognition of human brotherhood and equality of mankind," commented Mr. Ozah. "But let success find them as it did the Aryans, our ancestors, and you will find artificial distinctions rampant among them which will even surpass the rigours of our caste. When that time comes, then know that the climax is reached. Same as our subjection and downfall began with the intensification of our caste system, which as a matter of course alienated brother from

And the same will happen when Western Christians begin to arrogate to themselves a position inconsistent with their religion."

"Suppose we may then assume that our deliverance is not far off, for there are signs of this already which probably will intensify as prosperity increases," said Punthi.

"If it at all, no failure on their part will affect us. We shall never be any thing till we as a whole disempower them by recognizing all mankind as our brothers, and are also prepared to accord to all the opportunities in all matters."

Pushadibhai, these are symptoms which indicate that way already."

"Yes, our people are beginning to realize this. I have also noticed that the pride and self-sufficiency of Christians will yet overcome them, if they continue at the present rate. Their priests who ought to check this tendency actually encourage them in and they have even gone so far as to alter the meanings of their Bible sayings in order to suit their present success, and are deluding each other in the belief that they are something above the human beings of other climes, same as we have been fooled by the world about our Brahmanical birth." "Papa," exclaimed Master Bulwar excitedly, "they have a book of prayers in which Christianity teaches that all men are made of 'one blood' and our professor told us was all wrong. He said the English were quite different from other people and that this prayer was composed by people ignorant of anthropology and geology and would soon be expunged out of their book of prayers."

The two elder men exchanged significant glances. Presently Mr. Ozah said: "The founders of the various religious systems are Easterns and no amount of scientific and unbelief by self-satisfied people can destroy the fundamental teachings of the Christian religion. As for the so-called science of Anthropology, the whole system is based on a conjectural foundation. Its theories can come into being by volcanic and other terrestrial disturbances in a few places and habitations are thrown up or depressed to enormous heights or depths. Consequently these sciences can never be relied on as to their accuracy. They are the playthings of the imagination and cannot form the basis for the overthrow of the old revelations. In olden times, human beings were purer and led purer lives and so as a privilege brought in closer contact with God and His revelations. Our safest guides are the fulfilment of the prophecies and not conjectural theories of modern science. Our day are, but may be cast aside tomorrow, of which the atomic theory which held sway for generations is now set aside as worthless. This fact, our day," he continued after a moment's reflection, "should cause Easterns to pause. For this forsaking of their faith by reason of worldly success will ultimately be the cause of infusing breath into the dry bones of ages, provided we meet the change by true repentance and restoration of the fellow beings the right hand of humanity with Christian teaching."

CHAPTER II.

Evening Mr. Ozah returned home after a day's sojourn in the city in a mood which made his wife greet him with some anxiety: "You are not well this evening," she remarked watching him with solicitude.

"I am all right, nothing is the matter with me, I only feel worried and anxious about some rumours I heard in the bazaar," he said taking her face between his palms and looking into her eyes.

"Rumours—what sort of rumours!" The whispered low, holding his wrists for he still stood imprisoning her face.

"Regarding Punthi, as usual."

"Punthi!" she repeated with trembling lips.

"What are they saying?"

"Nothing in particular, the usual gossip," he assured her. And feeling her figure tremble, encircled her waist with his left hand and led her to a low *Mondha*, upholstered in some soft green stuff. There she sat for a moment covering her face with her hands, and presently asked: "Where is Punthi now?"

"In my *baitrack* (office). I have not said anything to him about it yet."

"God of mercy and justice!" she sighed almost to herself. Then rising she said: "I will go and get you some milk and a *pan*."

"I should prefer some tea later on instead, if you do not mind. *Pan* can wait till after *vialoo* (dinner)."

While she went to make the tea, he joined Punthi in his office.

"Anything fresh in the city, Pushadibhai?" enquired Punthi as Mr. Ozah took his seat at his desk.

"Nothing—" he said carelessly—"only a rumour about you."

"Rumour about me?" Punthi repeated with a placid smile. For they were no strangers to such happenings.

"Yes, they have caught you at last. And strange to say many swear to your identity. Some, however, are not quite so positive—whilst an Englishman impatiently remarked to a friend of ours: "It is a pity people will not let such episodes die out quietly. It is the best for both sides. For after all we have to make our homes together. And these matters had much better be forgotten."

"That Englishman cannot belong to the ordinary stock out here," Punthi remarked thoughtfully.

"It is men of this stamp who will keep the re-awakening of Asia on the right side. For their aggression is no more righteous than my endeavours to check that aggression. It is only a matter of acting according to our understanding and nothing more. For in principle both are the same. And a degree of method or an unpremeditated action called for at a supreme moment to check some other evil does not justify the other side to assume an attitude of barbaric vengeance."

"Quite true, but no arguments on our part will make any one see that we are human beings also, and gifted with the same feelings of right and wrong as themselves."

"Well, it is here," returned Punthi, "where I feel the feebleness of their religion, Christianity seems to say that the European is first and always in the right; the rest of mankind second and always in the wrong!"

"Who is always in the wrong—" repeated Mrs. Ozah who had heard the last sentence as she came in bearing a *thali* (silver) in her hand with two silver cups of tea, some dried fruit, sliced *sopari* and *cardamums*. Punthi rose and took the *thali* from her hands. And her husband jumping up from his chair placed a bolster for her in front of Punthi, himself taking a seat beside it on the soft carpeted floor.

"We were talking about the ethics of European Christians," answered Mr. Ozah. "And how strange it is that everything they do is right, never mind how bad or wicked it may be, and everything which non-Europeans do, is either wrong or rebellious, particularly if it militates with their designs."

"Yes, Bul was telling me that there is some such nonsense in college too and that they are always drawing invidious distinctions," affirmed Mrs. Ozah. "It is beyond me to understand how an action when done by themselves can be right, whilst the same when done by another becomes wrong or rebellious. These characteristics just fit in with what I said some time ago about the difference in our respective goals to which you took exception. Do not all these prove that our religious goal is a real one, whereas theirs seems to shift according to circumstances: Political prestige first, and God and religion second—or wherever it can fit in. And yet it is said that the Queen is a God-fearing woman!"

"That is just as you say," said Punthi, "the Queen is certainly God-fearing, and what is more she is the favoured one with the Gods—that is why the star of England is on the ascendant. And it is fortunate for us—for Hindustan—that it is so. For notwithstanding my personal wrongs I am glad our plans failed. I was of course piqued and hasty at the time—but since then I have learnt to see things in a different light. Without doubt the hand of God is in it—great stakes are involved—and we have yet much to re-learn."

"It is a pity," said Mrs. Ozah, "that people do not follow in the foot-steps of their religious Queen then! It is said some potentate once asked Queen Victoria as to the cause of England's great success. And in reply she held up the Christian Shastras, called the Holy Bible and said this is the secret of our success."

"That success I am afraid," said Punthi, "will soon be in jeopardy for they are falling away from the religion of their forefathers who believed in Christianity and acted up to it, and as their faith was in accord with that of their Queen they helped her to found an Empire."

"Yes," he continued after some reflection, "the danger is in the generations which will follow, they will not realize the purposes of God—on the contrary will feel unduly elated at the affluence and power around them and so denying the hand of God will attribute it to their own prowess. This unfortunate tendency will be helped forward by the ease with which they will be assisted by each other into places of power and emoluments. They will uphold not the teaching of their Holy Bible as Her Majesty the Queen does but what they will then term, Prestige, embodied in colour and place of birth. But I hope before that time comes (unless of course as I said before all these thoughts are falsified and they really endeavour to meet us half-way by trying to blend England and Hind-Arya into one) our people will have learnt all that modern nations can teach them."

"The welding upon which you harp so much, Punthi, is not likely to be realized if one may judge from what is going on around us. Their Padries, which one did not expect, are not like their brethren of the last generation and are already putting forth their subtle ways to keep Europeans and Asiatics apart."

"Their Purohits!" said Mrs. Ozah in consternation, for to her mind Christian Purohits ought to be the last to insinuate separation as their religion taught the equality of mankind. "If this is possible then they cannot have the regard for their faith we imagine they have. My contention is again verified!"

"It is all becoming a matter of livelihood. Few believe in what they teach and preach and their number will yet be reduced as time goes on. In fact they have already begun, from what Bul says, to pay greater attention to scientific theories in which assumption plays a prominent part than what is taught by their faith—as revealed," said Mr. Ozah.

(To be continued.)

" BRAHMO SAMAJ AND MADRAS BRAHMANS."

THE EDITOR, *The Indian Social Reformer.*

SIR,

In your issue of the 21st there appears a very interesting communication from the pen of "A Madras". He then attempts to examine the causes of the mutual exclusiveness of the Non-Brahmans and Brahmans of Madras. After some show of analysis, he comes to the very common-place conclusion that "It is all due to the differences in diet. To my mind, the causes are far more fundamental and essentially deeper. But before discussing the question, allow me to examine some of the statements of "A Madras," on which he bases his important premises.

"A Madras" says:—"It will be a great puzzle to the Brahmans of Bengal to see that in spite of the spread of Brahmo ideals in the Madras Province for a long time, there could not be a Brahmo community in which Brahmans and non-Brahmans freely interdine and intermarry except in Mangalore." Later on he says "In Bengal and Mangalore where Panoh Goud Brahmans have their home, there is not much difference in diet between Non-Brahmans and Brahmans." From these two statements, a casual reader would infer two things—(1) The Mangalore Saraswat Brahmans are all non-vegetarian and hence are drawn nearer to the Non-Brahmans than Brahmans of other parts, (2) That in Mangalore interdining and intermarriage between the Saraswat Brahmans and the Non-Brahmans is exceedingly common. Now I happen to be born a Saraswat Brahmin and I am a Theist and Mangalorian to boot and I greatly appreciate the compliments paid to my native town by "A Madras's" statements, but it is evident that your correspondent either does not know Mangalore at all or at best knows little of it. The real facts about Mangalore are these. The Saraswat Brahmo families there (if I may use such an expression) number only three or four, and as the present writer is personally acquainted with all of them, he is in a position to tell "A Madras" that every member of these three or four families is a strict vegetarian. So that "A Madras" may rest assured that in their case at any rate their liberal views are not the result of carnivorous proclivities. The Saraswats of Mangalore are divided into nearly eight sub-sections. Of these "A Madras" will please note the Brahmans come from a markedly vegetarian sub-section which is also numerically the smallest. The other sub-sections which form the large majority of the Saraswats of Mangalore are decidedly piscatorial in their dietary and at the same time in matters of interdining and intermarriage as orthodox as the most orthodox Brahmans of the East Coast. So the example of Mangalore does not, I fear, help "A Madras" very much. Brahmoism is not at all so widespread among the Saraswats of Mangalore as "A Madras" seems to think, and the solitary instance of intermarriage which happened the other day in Mangalore is remarkable for its being the first of its kind there. Incidentally I may mention for "A Madras's" information that the whole of Mr. Rangrao's family is strictly vegetarian.

To narrow the problem to differences in dietary as "A Madras" seeks to do is to totally miss the mark. In the first instance the very premise from which "A Madras" starts that "the educated Hindus of Madras are not less acquainted with the sublimest ideals of the Brahmo Samaj than they elsewhere" is wrong. On the other hand, it seems to me that those who give even an intellectual acquiescence to the ideals of the Brahmo Samaj are much smaller in number in Madras than elsewhere. Anybody who knows Madras need not be

told what a fetish Madrasis make of the shastras—and most shastras are entirely antisocialistic in tone and on no account enjoin on the lower classes any thing but perpetual servitude to the higher classes. The ideal of the Purushasukta has gone too deep into the bones of the Madras Hindu to be easily displaced by the higher Brahma ideal.

"A Madrasi" seems to conclude that the question of intermarriage among the different castes of Madras has an insurmountable obstacle in the differences in diet. If so, why should not intermarriages between Naidoo Brahmos and Madalias Brahmos be events of everyday occurrence?

Both are non-vegeterians and are of equal social rank. A similar question can be asked in Bombay. There are the Shenvis and Parbhuss for instance, both of whom are decidedly non-vegetarian. Why don't they interdine or intermarry freely? To go nearer Madras, I have not heard of intermarriages between vegetarian Vellalas and Smarth Brahmins, or between non-vegetarian Nairs and Liyyas (who form a considerable portion of the congregation of the Southern India Brahma Samaj). If intermarriage is not possible among analogous castes of equal social rank and addicted to the very same dietary, how should it be possible among castes of such different social level as the Brahmins and Non-Brahmins? "A Madrasi" by narrowing the issue to the question of dietary confounds it altogether. It is not a question of dietary. No, it is far deeper than that. And it is not in Madras alone that caste-prejudice and all that goes under it, is rampant. I have the authority of Pandit Sitanath Tattwabhushan's "Philosophy of Brahmaism" to state, that even in Bengal, the home of Brahmaism, intermarriage among different castes of Brahmos (if I may use such an expression) is not very common or at least not so common as it is generally supposed to be.

Except among the small Brahma community, Social Reform as tested by the number of intermarriages that have taken place, has not made much progress in Bengal. Indeed in many respects such as that of child-marriage and enforced widowhood, Bengal is worse than Madras, for these atrocious customs extend even to the non-Brahman classes there. Even in Bombay, where in other items of Social Reform, much progress is visible, intermarriages are events to be recorded. But I am digressing. The problem is common to all the provinces. No single province need be selected for blame, nor indeed any caste or sect. The root of the evil is the Hindu Social system itself. If the thought has gone deep down into our minds that the caste system is the cause of all our troubles, we will not allow trifling questions like that of diet to disturb us much. Let such a conviction become general, and then the monumental error of ages known as caste will surely tumble down. But that consummation will only come when the Light of the Brahma Samaj shines clear in the bosoms of us all. Then will Brahmaism have fulfilled its mission, and India regained her place as the spiritual leader of the world—in which devout hope, I am sure 'A Madrasi' will heartily concur with me.

Yours Sincerely,
B. M. A. BAO.

Poona City, 23-7-12.

THE POSITION OF INDIANS IN THE EMPIRE.

THE EDITOR, *The Indian Social Reformer*.

SIR,

Allow me to thank you cordially for the penetrating article on "the Position of Indians in the Empire" in your last issue. Ever since I have been in India I have been endeavour-

ing to make plain the fact that the principles underlying what is transpiring in South Africa and other parts of the Empire vitally affect the future of India as a partner therein and the status of Indians as equal subjects of the Crown. It is because Indians as a whole have not properly realised the meaning of those principles that the Imperial Government have been far less careful of Indian interests than they should have been, and until they do realise the importance of the issues involved, the influence of the Colonial Office will always outweigh that of the India Office in the Cabinet.

I have always pointed out that what the South African Indians have sought to do is to fix a standard of equal legislation in the Empire, and to prevent the evils of racialism from spreading elsewhere therein or extending to foreign territories to which Indians have emigrated.

If Indians were not a stay-at-home people, probably, as you say, they would have had a more active interest in the welfare of their energetic brethren who have struck out fresh paths for themselves outside India. While I am not in the least anxious to see India emulating my own country in colonisation with its attendant travesty of imperialism. I do intensely regret that she should, as did Britain half a century ago, hold her Colonists in such little regard as she evidently does. Surely Indians must realise that the injuries done to their brethren in South Africa, because of their race and colour, are injuries done for the same reasons to themselves, and they should rightly resent the creation of such distinctions in an Empire of whose population three out of every four persons are non-white in colour and Eastern in origin. Racial pride need not connote racial antipathy, and when Indians manifest more of it, I am certain that they will be better respected at home and abroad.

Yours, &c.,

Bombay, July 10th, 1912.

H. S. L. POLAK.

THE GUJARAT COLLEGE.

The following resolution of the Government of Bombay on Tuesday brings to a satisfactory close a long-pending educational question of vital interest to the people of Gujarat. On the 1st October 1910, the Gujarat College Board passed a resolution to the effect that, after mature consideration, the Board had come to the conclusion that Government should be invited to assume the management of the Gujarat College. On receipt of this resolution Government caused the legal aspect of the question to be examined with a view to determining what steps were necessary in order to admit of effect being given to the resolution of the Board. It was ascertained that, without an amendment of the Societies Registration Act, XXI of 1860, the Society for the promotion of higher education in Gujarat, of which the Board is the governing body, could not hand over its assets, on dissolution, to Government. The legislation necessary for the amendment of the Act has since been undertaken by Government and the amending Bill, which was finally passed by the Bombay Legislative Council at their meeting held on the 15th March 1912, has received the assent of the Governor General and has become law as Act II of 1912.

2. The Society on the 15th instant passed resolutions dissolving itself forthwith under section 13 of the Act, 1860, and authorizing the College Board to take all the necessary steps to hand over the Gujarat College and other assets of the Society to Government to be utilized for the purpose for which the Society was established, *viz.*, the maintenance and management of the College, Government undertaking to pay and fulfil all its liabilities and obligations. The Board has left it to Government to take over the College on any date which Government may determine.

3. The Governor in Council is accordingly pleased to assume the control of the Gujarat College and to direct that it shall be managed as a Government educational institution under the control of the Director of Public Instruction with effect from the 16th instant. Further orders as to the vesting of the funds, the salaries of the staff, etc., will be issued hereafter.

REFORMATION OF CRIMINALS.

The following are proceedings of His Honour the Lieutenant-Governor of the Panjab in the Home (Jails) Department, No. 294, dated 16th July, 1912:—

RESOLUTION.—Modern civilised governments have recognised that in prison management it is a duty, owed no less to the individual criminal than to the law-abiding public, to adopt all reasonable means to secure the reformation of the prisoner. Such attempts naturally come under two separate categories—measures taken during the time that the prisoner is undergoing his sentence and efforts made after release. The former can properly be undertaken by Government and indeed, from the circumstances, practically must be entirely so undertaken. The duty has already been accepted in the Panjab in connection with the class of prisoners technically known as juvenile adults among whom efforts at reclamation naturally promise the most encouraging results. All such convicts in the Province are now collected in the Lahore District Jail which is now administered on the Borstal system.

2. Efforts at reclamation of a prisoner after his release from jail, on the other hand, cannot properly be carried out by Government agency as the attentions of any agent of Government in such a case are likely to be misunderstood. Reliance must accordingly be had on private enterprise. Such work, however, though enlightened opinion must strongly approve of the principle, is not of a nature likely to command much practical sympathy. In these circumstances an offer to experiment on these lines made by the Salvation Army, whose experience in the treatment of Criminal Tribes in India and in Prison Gate and elsewhere promises hopeful results, has been gladly accepted by Government. In the negotiations with the Salvation Army it was recognised that it was not very profitable to wait until the prisoner had served his sentence before initiating the proposed efforts, as in the present state of the law no control can be exercised over the movements of prisoners who have completed their term of sentence, and the Local Government has decided to avail itself of the provisions of section 401, Criminal Procedure Code, as most likely to achieve practical results. It is not however the intention of Government that measures of this nature should be restricted solely to the agency of the Salvation Army and any proposals on similar lines put forward by any association of the requisite standing, which is in a position to establish a suitable settlement, will be sympathetically considered.

3. The general conditions which have been settled between the Local Government and Commissioner Booth Tucker on behalf of the Salvation Army may be briefly stated. Officers of the Salvation Army of the rank of Lieutenant and upwards will be freely permitted to visit the Borstal Central Jail and to converse with the prisoners and to explain to them the conditions and advantages of residence in the Settlement which has been started close to the Jail. They will be consulted by the Superintendent of the Jail in his choice of the prisoners whom it is proposed to send to the Settlement, and the Superintendent of the Jail will satisfy himself that there is sufficient room available in the Settlement. The Superintendent of the Jail will take the steps necessary to obtain the orders of the Local Government for the prisoner's release and will act in accord-

ance with the rules separately noticed in this behalf under the provisions of section 401, Criminal Procedure Code. When the orders of the Local Government have been received for the release of a prisoner the Superintendent of the Jail will send him to the Settlement. The Settlement Manager will provide him with food, clothing, bedding and other necessaries, and will, from the time he enters the Settlement, accept full responsibility for him. The officers of the Settlement will obtain work for him either within or without the Settlement. He will, however, not be permitted to leave the Settlement except on a pass granted by the Settlement Manager, and will in no case be given leave to remain absent at night. For his work, provided he works diligently and well, to the satisfaction of the Settlement Manager, he will receive payment at a rate of not less than 4 annas a day. The Settlement Manager may deduct from his earnings the cost of his food, clothing and other necessaries. As a rule no inmate of the Settlement will be required to work more than 8 hours a day. Any extra wages earned by an inmate will be placed to credit and will not be funded. The Settlement Officers will make adequate and suitable arrangements for the medical treatment and care of any inmate who may fall sick. All inmates shall be granted reasonable opportunities of interviewing or otherwise communicating with their friends and relatives, but the Settlement Manager may in his discretion restrict or withhold this privilege as he deems necessary in the interests of the Settlement.

The Settlement Officers will, so far as may be practicable and advisable, grant permission for the wives and children of married men to come and live with them within the Settlement.

The Settlement Manager shall lay down rules for the preservation of order and discipline and all inmates shall be bound to conform to these rules. The Inspector-General of Prisons, the District Magistrate of Lahore and the Superintendent of the Lahore Borstal Jail shall have free access to the Settlement at all times, and every facility shall be afforded them to see and question any inmate.

If any inmate of the Settlement should prefer to return to the Borstal Jail to complete his sentence, he may apply accordingly to the Settlement Manager, and it shall be the duty of the Manager to return him without delay to the Jail.

In no case shall any attempt be made to retain any inmate against his will in the Settlement after the expiry of his sentence.

The Settlement Manager will forward all petitions presented by any inmate of the Settlement. He will also maintain such registers and furnish such returns and information as the Local Government may direct. He will report to the District Magistrate, Lahore, without delay, whenever any inmate is absent without leave.

Rules under section 401 (b) Criminal Procedure Code.

In exercise of the powers conferred by section 401 (b) of the Code of Criminal Procedure, 1898, the Lieutenant-Governor of the Panjab is pleased to make the following rules for the remission and suspension of sentences of prisoners transferred from the Borstal Central Jail to the Danapur Settlement:—

(1) The Local Government will in its discretion grant remissions of sentence under the provisions of section 401, Criminal Procedure Code, to good conduct prisoners of the Lahore Borstal Central Jail who shall be recommended by the Superintendent of the Jail and who shall be willing to reside in the Danapur Settlement, Lahore, and abide by the conditions set out in Form A appended to these rules. Such remissions shall be according to the following scale:—

Those sentenced to 4 months	...	2 months.
Above 4 and below 12	"	3 "
Above 1 and below 2	"	4 "
Above 2 years	...	6 "

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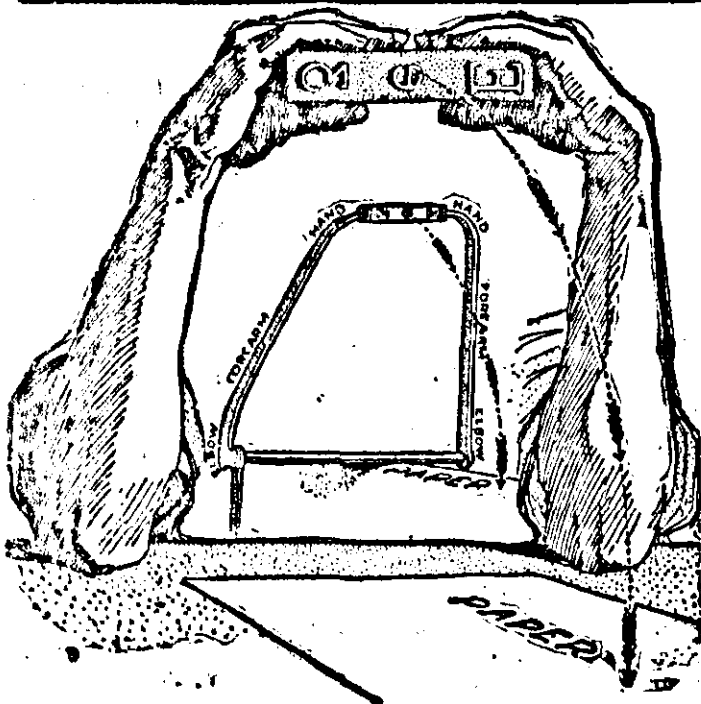
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Vol. XXII.

BOMBAY—SUNDAY, AUGUST 4, 1912.

No. 49.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—And I will be heard."

WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

The death of the Japanese Emperor, Mutso Hito, which took place on the 29th July, will be mourned throughout the civilised world, and more especially in Asia, as the disappearance of a memorable landmark in the field of humanity's progress. There is scarcely a parallel in history, ancient and modern, to a reign in which so much of revolutionary change was compressed in such a short space of a nation's life. His late Imperial Majesty was scarcely 60 years old at the time of his death. He ascended the throne in 1867, the 122nd in a long line of ancestry. It was during his reign that an Asiatic race first proved, after the lapse of many centuries, that it can hold its own against a great European Power, and thus put fresh heart into the myriads of the mother of continents as of civilisation and religion. The passing away of such a remarkable Potentate is naturally felt deeply throughout the world.

The news of the death of Mr. A. O. Hume which took place last week has been received with feelings of the deepest regret among the educated classes of India. It is nearly twenty years since he was last in this country. His parting speech in 1894 was a scathing rebuke to those who while talking big about politics lagged pitifully behind in matters of social reform. Some weeks before that speech was delivered, Mr. Hume was interviewed by the Madras Hindu Social Reform Association, and his replies to some of the questions put to him are of as much interest today as they were then. On the point of the relative places of social and political reform, Mr. Hume said that as regards himself he thought he was really more interested in the social than in the political reform movement. But his knowledge of history and his own experience had led him to the conviction that political reform practically had to take the leading place to begin with. The time would come when they had reached a certain pitch in political reform, when they would take up social reform. "Up to about the midway political reform leads; then social reform and moral reform begins." Mr. Hume speaking of the present system of marriage remarked—and opponents of Mr. Basu's Bill would do well to digest that remark from one of the truest friends of India—"I don't believe in a nation ever being thoroughly great until that principle is accepted by the country—freedom of choice amongst the rising generations as to the unions

that they contract. The present system," he went on, "even where the consummation does not take place is monstrous. The husband is an educated man and the wife is illiterate. He does not know anything—what she is physically and mentally—and they are yoked together." These remarks he amplified later in his Bombay speech to which we referred at the outset. Mr. Hume was no respecter of persons and he used to employ very strong language whenever he thought somebody had failed in his duty. In this respect he was the very antithesis of Sir William Wedderburn who took over his task when he began to feel the infirmities of age growing upon him. His death, though he has been for many years a recluse, deprives the Indian progressives of the patriarch who laid the foundations of their recent notable gains in the realm of administrative recognition.

The Under-Secretary of State for India, the Hon. Mr. Montagu, introduced the Indian Budget in the House of Commons in a speech of more than ordinary importance. He announced the personnel of the Royal Commission which is to enquire into the constitution and methods of recruitment of the Public Services in this country. The members are: Lord Islington, Chairman; Lord Ronaldsbay, Sir Alexander Hammick, Sir Theodore Morison, Sir Valentine Chirol, Mr. F. G. Sly, Mr. M. B. Chaubal, Mr. Gokhale, Mr. Madge, Mr. Justice Abdur Rahim, Mr. Ramsay Macdonald, and Mr. Laurens Fisher. We think that the Commission would have been stronger if there had been a few more Indian names. The Hon. Mr. N. Subba Rao, whose resolution in the Viceroy's Legislative Council was a proximate cause of the appointment of the Commission, might have well been given a place on it. We are glad to see Sir Valentine Chirol's name on the Commission. He holds very strong views on the absurdity of dividing the Public Service into inferior and superior pens on the arbitrary basis of the place of recruitment. Mr. Abdur Rahim is a level-headed exponent of Moslem opinion and we have no doubt that he will justify his appointment on the Commission. Mr. Ramsay Macdonald may be expected to bring an open mind to bear on the problems which will engage the attention of the Commission.

Mr. Montagu made an important statement regarding the educational policy of Government. We have already expressed our opinion on the creation of special appointments for the purpose of managing Indian students. Sympathy which is precious when freely offered becomes stale and insipid when doled out departmentally by means of a paid agency. Even Englishmen and women whom these

officers are intended to conciliate on behalf of Indians, are apt to look askance at a championship which is associated with a lucrative job. We should look for more certain results from a voluntary organisation undertaking a work of this kind than from an official one. We are bound to say that some of our best students are hardly satisfied with the working of Mr. Arnold's office. They feel that he overdoes the part assigned to him. Mr. Montagu held out the prospect of officials being appointed in every University, enrolling Indian students in England, to look after them. After all, what the Indian wants is only fairplay, and it does not seem to us a hopeful sign that a number of appointments have to be created to secure him this elementary right.

Mr Montagu announced that the grant for education announced at the Delhi Darbar was but a prelude to a much more extensive programme. That programme was to increase the number of primary schools by 75 per. cent. and to double the school-going population. New schools would be placed in villages at present without schools, and it was also intended to improve existing schools. The completion of the programme would necessarily take some time. It was desired to make the teaching more practical and more attractive. Teachers must, at least, pass the upper primary school standard, and their pay to begin with would be twelve rupees a month. Teachers would be graded and pensionable. Referring to higher education, Mr. Montagu said it was proposed to extend model schools where required to co-operate with private or aided schools. Only graduates would be eligible for employment as teachers, with a graded series of salaries, ranging from forty to four hundred rupees per mensem. The curriculum would be equal to the modern side of the English public school, with manual training and science teaching. There would be an increased grant for properly managed schools, and it was hoped to provide suitable hostel accommodation. Referring to the universities, Mr. Montagu said that the dangers of catastrophic change might be mitigated by the residential system, which was most successful in moulding character, and by the presence of English masters and professors who would know how much could be done by example. Speaking of the sanctioning of the technological institute at Cawnpore, he said that technical education was going to be advanced throughout India. The Government might be proud of their record, and if their educational ideals were realised, they would have laid the foundation of a national system of education, by a network of really valuable schools, colleges and universities, so that Indian students would be able to qualify themselves in India for the highest position in every walk of life.

The Sheriff's meeting held on Wednesday evening in the Town Hall to make further representations to the Government of India regarding the unsatisfactory position of Indians in South Africa and other British Colonies was a success. The Hall was fairly crowded and the speeches made on the occasion, notably that of the Chairman, Sir Jamsetjee Jeejeebhoy, were marked by great moderation of statement combined with force and earnestness of appeal. Mr. Ratan Tata sent a rousing letter of sympathy backed by a third munificent donation of Rs. 25,000 to the movement in South Africa, which is being so ably piloted by Mr. Gandhi. Mr. Dadhabhoy Naoroji sent a short message urging patience and perseverance in the struggle for justice. The Shrievalty of Mr. Narottam Morarjee Gokuldas has been conspicuous for the number of public meetings convened under his auspices for important public objects, but none of them was more significant or successful than the meeting held on Wednesday.

We print in this issue the first third of the report of the Poona Branch of the Seva Sadan Society. In the next and subsequent issues we shall find space for the rest of this interesting document. Later on, we propose to review at some length the many-sided activities of the parent Society in Bombay which is passing through what may be called a crisis, owing to the lamented death of Mr Malabari who, in co-operation with Mr. Dayaram Gidumal, founded the Institution. It is the duty of the public of Bombay to rally round the Institution and help Mr. Dayaram, who is struggling bravely single-handed with his self-imposed mission, with funds as well as with service. The cause of the Sadan is the use of Indian womanhood. Many persons who would be glad to help, seem to be quite unaware of what the Sadan is doing in more ways than one to help forward our sisters. We propose to do all we can to supply this information in the course of the next few weeks. Meanwhile, we commend the Report of the Poona Branch which, under the guidance of Mrs. Ramabai Kanade, has literally worked wonders. No one can rise from a perusal of the varied activities chronicled in this unusually full and fascinating report without feeling that the womanhood of Poona and of Maharashtra generally, is rising to the height of its opportunities in the spacious times in which our lots are cast.

We have much pleasure in calling attention to the appeal which Mrs. R. Emanuel is circulating among English and Indian ladies for the formation of a Society for giving medical aid to the women of this Presidency. Mrs. Emanuel, whose husband is the well-known member of the Civil Service in this Presidency, has been carrying on some work by herself, and her idea seems to be to develop it into a larger movement. We hope there will be a liberal response to her appeal. All she asks for from members of her Society is an annual subscription of Rs. 3-12 or Rs. 7-8. We commend the appeal to the careful perusal of our readers.

✓ A valued friend writes from Mangalore:—Dr. R. S. Karnad, Chief Medical Officer, Baroda, who died the other day issueless, has by his will, left a legacy of Rs. 5,700 for the education and general betterment of the Depressed Classes in Mangalore. The Hon'ble Rao Bahadur N. Subba Rao has been appointed Executor of the will. This noble act of the good Doctor who remembered on his sick bed the children of our miserables as his own, deserves the best consideration of all well-to-do people, especially those who have been blest with wealth but without children.

Professor V. G. Kale of the Fergusson College, has published, through Messrs. Natesan and Co. of Madras, a volume of essays entitled "Indian Industrial and Economic Problems". Although for the most part reprints of essays and articles contributed to newspapers or read at the Industrial Conference, it is easy to perceive a connected thread of ideas running through these pages. The essays deserve more than passing notice as the contribution of a thoughtful and well-read student of economics to the problem of the country's industrial future. Mr. Kale writes with ease and force, which makes his book pleasant reading. We hope to be able to notice some of the essays at some length in an early issue.

Mr. V. R. Shinde, B. A. (of the Depressed Classes Mission), will deliver a public lecture, under the auspices of the Social Service League, on "The First Principles of Social Service" in Marathi on Monday, 5th inst. at 6-30 p.m. (S. T.) at the Prarthna Samaj Hall, Girgaon. Rev. Dr. Mackichan, M.A., D.D., will preside.

CONTENTS.

Editorial Notes.
Ethics of Hinduism.
Inoculation against Plague.

Three Readings of a Palm.
Medical Aid to the Women
of India.
Seva Sadan, Poona Branch.

THE INDIAN SOCIAL REFORMER.

BOMBAY, AUGUST 4th, 1912.

THE ETHICS OF HINDUISM.

II.

We must hark back for a moment to Bergson's philosophy as providing a clue to the right understanding of the ethical plan of Hinduism. What, after all, do we mean by ethics and morality? Whatever may be the truth of the representation of existence as a whole as a movement and not as a static condition, the principle as applied to the moral life is eternally true and, not only that, but it was proclaimed as the truth by poet and prophet years before Bergson. We may say centuries before him. Mrs. Rhys Davids whom every one must recognise as an authority on Buddhism and a lady of ripe culture, in a recent book of hers has called attention to the striking coincidences in their points of view of Buddhism and the philosophy of Bergson. And she has shown from the Pali canon how the impermanence of the self of any given moment and the connection between that self and any past or future self through transmitted energy, or evolution, was repeatedly insisted on as the basic principle of Buddhist philosophy. But much of this philosophy was in no wise exclusively Buddhist. Buddhism took the Hindu philosophy and developed it in certain directions to suit its needs. The flowing tide of life was a common idea, and even the metaphor of a flame which Professor James uses is not unknown in Hindu philosophic writings. To come to our immediate object of enquiry, the ethics of Hinduism, Hinduism conceives the ethical as other parts of life as a movement not as a pause. Every man is moral not according to what he does but according to what he strives to do. To none of us is it to be counted for righteousness that we do not kill or steal or break any other of the ten commandments. But let us remember that at one time they had to be laid down by almost divine authority as the sign and symbol of a godly life. The poet Browning who was the forerunner among modern poets of the dynamic view of the moral life, has repeatedly laid stress on aspiration as the perpetual mark of the moral life. A thing achieved is morally of no value. The ethical value of a religion or a society, to our mind, consists in the stimulus which it supplies to its members to shoulder the burdens of life without grumbling and without boastfulness. Who that has seen the silent gentle lives of our Hindu masses, despite their poverty and their illiteracy, can for a moment doubt that the mother heart to which they have clung for centuries has as yet some nourishment left for her children?

The ethics of Hinduism is pedestalled on the family life and the law of karma. When we think of the family in Hinduism we must not think of it as con-

sisting only of the living members but of those who are gone and those who are to come hereafter.

It is a beautiful belief,
That ever round our heads
Are hovering on angel wings
The spirits of the dead.

This is the actual feeling in the Hindu family. The individual is but a moment in the process by which the ancestral impulse of ages back is reaching out towards its destiny in unborn generations of posterity. In the Bhagvat Gita there is a little dialogue between the leader of the army of the celestials and his divine charioteer which brings out the force of the family sentiment in India. When the armies are about to join battle, Arjun is suddenly stricken with remorse, throws away his weapons and tells his driver that he does not want to fight. Victory over the enemy he does not care for. And why? He does not dwell on the bloodshed and the carnage, the cries of the wounded and the dying, and the other obvious horrors of war. No. He argues that when his enemies are slain in battle there will be none to propitiate the spirits of their ancestors, that the women of their families would be without their natural protectors, and that as a consequence there would ensue a confusion of pedigrees. It is this sense of the overwhelming importance of the family and the relative insignificance of himself which makes the meek Hindu. The other foundation of Hindu ethics is the belief in the law of Karma or, simply, retribution. Much learning and research have been expended on the origin of this belief but so far not with much effect. To us it seems to be the first lesson which an agricultural people would learn from their avocation. You can not reap grapes from thistles. What you sow so shall you reap. This is pure agricultural philosophy and it must have suggested itself to a people more dull-witted than the Hindus are ever likely to have been. There is no need to expatiate on this law of Karma. It is perhaps the one belief which is deeply rooted in the instinct of every Hindu. In itself it is not specially favourable to fatalism though it must be admitted that the Hindu mind has conceived it chiefly in that aspect. A people with more animal spirits would probably have drawn their most potent inspiration from it. However that may be, it may be claimed for the law of Karma, that it has

Nor circumscribed alone
Our growing virtues but our crimes confined,
Forbade to wade through slaughter to a throne
And shut the gates of mercy on mankind.

Theoretical explanations of the implications of ideas are apt to be falsified in practice. This is the case with the conclusion that the law of Karma dispenses with the need of God's mercy. This is not how a Hindu feels. God's mercy is necessary to help us to avoid sinful acts not to save us from the consequences of our acts. It was not a Hindu but a Christian poetess who wrote:

There is not a crime
But takes its proper change out still in crime
When once rung upon the counter of the world,
Let sinners look to it.

INOCULATION AGAINST PLAGUE.

The report of the Bombay Bacteriological Laboratory for last year is full of information which should interest the lay public as well as the scientific world. The output of anti-plague vaccine during the year was a record one in the history of the Laboratory, the number of doses sent out being only a little less than double that of the previous year. The large increase in the demand for the vaccine tried the resources of the institution, and was partly responsible for the complaints received about the severity of the reaction after inoculation in a number of cases. These were the subject of investigation at the Laboratory and several experiments were made with the object of fixing a standard vaccine which, while providing the maximum immunity, would, at the same time, give the minimum pain and swelling. People will fight shy of the prophylactic if its administration is attended with much inconvenience and involves interruption of their avocations for a week or ten days. Happily however the Laboratory authorities have hit upon a device which seems to effect the end in view. As the result of their experiments, they have arrived at the conclusion that the best effects in inoculation is obtained with vaccines brewed for periods of about two months but matured by being stored for some months, not longer, however, than eighteen months. The Laboratory was quite unprepared for the enormous increase in the demand for the vaccine last year, and was therefore obliged to issue fresh stock. Inoculations with the fresh vaccine were the cause of the complaints received regarding the severity of the symptoms of reaction after inoculation. It may be hoped that the possibility of such complaints will be obviated by the precautions suggested by the experiments.

Another hopeful sign in this connection is the feasibility indicated by the investigations of Dr. S. Rowland of separating the toxic element from the immunising element in the anti-plague vaccine. If this can be done on a large enough scale, inoculation will greatly gain in popularity. A third point on which the Laboratory authorities are able to give a satisfactory assurance to the public, as the result of elaborate experiments, is as regards the existence of the so-called "negative phase" soon after inoculation. In plain language, this means that for a few days after inoculation the patient is more susceptible to plague than the non-inoculated person. That is to say, immunity takes some time to establish itself, and meanwhile the patient is in a worse case than if he had not been inoculated. The question was tested by experiments with rats, and Major Glen Liston, the Director of the Laboratory, is satisfied that there is no negative phase even two hours after inoculation. Inoculation produces some immunity almost immediately, so that there is no risk in administering the vaccine to persons living in plague-infected houses.

The Laboratory carried on some interesting experiments on rats, the object being to test the theory that the rat population of plague-infected places are gradually developing a natural immunity against the

disease. It is now clear that by a process of selection and survival of the fittest, the localities that have suffered most from plague are gradually evolving a race of rats impervious to the plague poison. The following details of the results of some of the experiments are of interest. A dose of plague virus which killed 97 out of every 100 Madras rats infected, killed only 20 out of every 100 Bombay rats. "Repeating the experiment with large number of rats, we find, continues the report, that plague free towns yield rats which give a 90 to 100 per cent mortality from plague and that plague-stricken places yield rats highly immune to the disease and giving a mortality of only 20 to 40 per cent. Moreover the immunity of the rats in each of these places is in proportion to the number and severity of the epidemics from which each town has suffered." The greatest immunity is exhibited by Cawnpore rats, Poona and Bombay coming next. This discovery, we need hardly say, leads to the conclusion that in process of time plague will disappear by the force of its own operation. The report gives details of enquiries into the origin of the guinea worm disease, and it is shown that the disease can be avoided by the simple method of passing all drinking water through a piece of fine muslin. Major Liston writes very hopefully of the employment of Professor Ehrlich's Salvarsan in the treatment of syphilis. He is inclined to attribute failure to the neglect of certain precautions which he mentions. The report reproduces several interesting communications from officers in other parts of the country regarding the effects of inoculation against plague.

The rules and regulations of the Indian Research Fund Association, which was formed last year and has been aided with Imperial grants amounting to ten lakhs, are issued to the press. The objects of the Association are the prosecution and assistance of research, the propagation of knowledge, and experimental measures generally in connection with the causation, mode of spread and prevention of communicable diseases. The president of the Association will be the member of the Government of India in charge of the educational portfolio, and the Governing Body will consist entirely of officials. Donors of Rs. 5,000 and upwards will be classed as permanent members and subscribers of Rs. 100 annually, as temporary members during the currency of their subscription. A Scientific Advisory Board not less than three members of which will be members of the Governing Body, will examine all proposals in connection with the scientific objects of the Association, which are to be carried out with the aid of working Committees. It is laid down that no scheme shall be financed by the Association unless it is carried out with the sanction of the Governing Body. This strikes us as being an objectionable rule because it obliges any person who undertakes Research work, to provide the Governing Body beforehand with a scheme of what he proposes to do. Apart from the possibility of professional jealousy which, we are advised, is not wholly unknown in the Medical profession, it seems to us that the Research worker may not be in a position to make such a statement beforehand to the Governing Body of the Association. In fact if he were able to do so, there can be very little need of research in the particular subject concerned. What the Association is entitled to require is that the worker has adequate qualifications for the work of research. Beyond this, he should be entirely free to follow his enquiries wherever they may lead. You can not carry on original research under leading strings.

THREE READINGS OF A PALM.

THE SECOND READING : MOVEMENT IN THE DRY
BONES.

CHAPTER II.

(Concluded from page 570.)

"You know—" remarked Punthi rubbing his forehead and then stroking his beard—"I feel that it is time we began suggesting to the growing minds that they must make all efforts to check this alienating tendency which they have covertly begun. Or in the immature conception of the times, there will be a good deal of trouble for both sides, and which thoughtful minds, both European and Asiatic, will heartily deplore. The ordinary laity will feel elated at the artificial superiority presented to them by some of the learned of their faith, so much so, that, in time, they will begin to believe that they are really heaven born and that no one outside Europe is worthy to live except as a helot. When that time comes, for come it will, if their guides continue to act thus, then our young men must not lose their heads and retaliate. It will do no good, for our salvation lies in acquiring all we can learn before that inevitable time comes to pass."

"But Punthi," asked Mr. Ozah, "will their pride which by that time will have been well inculcated allow them to learn or discern the times?"

"Yes, they (I mean the responsible among them) know well that England separated from Hind-Arya will become a nonentity in the world."

"But how wrong of them," sighed Mrs. Ozah to whom all religious teachers are on a higher plane than ordinary mortals, "to mislead the people and thus injure their own religion, and perhaps embarrass their Government also."

"There is no need to worry about their love of religion. The regard which Queen Victoria and some of the good souls of our day pay to the teachings of their Shastras will die with them. For the growing tendency is to slight religion in the face of success—God is becoming a secondary matter, as they see that place of birth and colour of their skin are passports among themselves. So adherence to God is of no consequence."

"It seems to me," she concluded after a pause and as she rose to the call of her daughter, Mysa Bai, "that either their religion must be a very poor one, since it has no hold of them, or that the gods are forsaking them in order to carry out their works of destruction."

"But—" remarked Punthi some time after Mrs. Ozah had left—"notwithstanding the over balancing of many minds and which might be only a temporary aberration, the gentlemen and thinkers among them are certainly noble and generous and what would I not give to undo that in which I acquiesced through force of circumstances? But never mind, my re-birth as predicted in the second reading of my palm by the old Rathore will atone for my past hastiness. For the venerable Rathore said my next *janam* (birth—existence) will be spent in trying to weld them and us into bonds which shall be more lasting than the colour combination which tarnishes with every breath of wind. It is a pity they are beginning to think that they can control matters through the medium of colour and place of birth—factors which cannot stand in all circumstances. For it is against human nature that a combination of aliens, thousands of miles from their native land, can prosper for any length of time without identifying their interests with those of the soil who outnumber them numerically, are equal to them (if not superior) intellectually, and with a history which challenges the world in antiquity and chivalry—notwithstanding the systematic belittling ways of

little minds." And after a pause concluded. "I feel impatient of my useless life now. I wish I could depart so as to return the sooner with a purpose before me."

"Everything in its proper place and time, Punthi-bhai. Keep to your final idea that all should spend their short tentative existence together in mutual assistance to each other. Your mistakes, which you freely admit, shall be our guide. In fact, you have already begun the life of your re-birth in as much as you have put us on the right path. Do not desire to leave us. The time will come soon enough when no one shall say it nay. May it still be a long way off!"

"I am glad, Pushadibhai, to know that my ideas meet with your approval and that you think the second prediction of my chance friend are already beginning to bear fruit. In that case it would of course be ungrateful on my part to even wish to give up *prana*."

"To my way of thinking it would be a sin to wish it, for you have yet duties to perform, and rest assured that as long as God has something for you to do, not a hair of your head will be touched."

"I feel quite convinced, Pushadi brother, that since the end and object of my struggle was not for self-gratification but for a principle I shall never be touched. Also I feel confident there is some other purpose at work, which we, as we are, are evidently unable to fulfil. My overthrow which ought to have made me still more bitter has on the contrary changed my ideas entirely, so much so that I do not seem to recognize myself."

"Punthi Bhai, it is refreshing to hear you say this. I have felt all along that there is a Divine hand at work in all this. Your failure which is only a 'set back' now rests with our foes of yesterday but co-workers of today, whether they will fulfil the higher purposes of God intended to be carried through them, since the Dutch, the Portuguese and the French were found wanting, or they will misunderstand this unequal success given through the "Three hundred of Gideon" and turn it to their own advantage and glorification."

"And, Pushadi Bhai, what do you think is the Divine purpose?"

"Nothing but the restoration of human rights to our fellow men, the deprivation of which is our great individual and national sin. It is the cause of all our degradation."

A silence fell over them—and presently Punthi spoke.

"Have you thought what this means brother! It means the overthrow of Hindooism. For Hindooism thrives by recognizing Malichism, Exclusiveness and Ceremonialism."

"I know," said Mr. Ozah with some vehemence, "But this cannot go on—people will not, and must not be expected to accord to us a position—a sanctity—we have no right to. Our religion or that portion of it which keeps us exclusive must perish."

"But Hindooism is nothing else but ceremonialism," replied Punthi, "take that away and Hindooism is gone."

"A religion which can degrade humanity to the depths that ours has done deserves to go, and if we are to be anything more in the future it must go—it must perish!" said Mr. Ozah with intense feeling.

"What would you suggest in its place?" queried Punthi, who felt there was not much chance of the so called caste Hindoos and others uniting in a true bond of human brotherhood. He felt certain also that the despised are not likely to give their lives in the future for the upkeep of the exclusiveness who have had their day, thanks to Christianity.

"Yes, thanks to the Christian teaching," commented Mr. Ozah, "for it has brought to our mind our great faults which are the cause of our degradation. Now with regard to your asking what I would suggest it is difficult to think even much less to suggest. Religions are not built up to order. There will no doubt spring up eclectic creeds to meet some of our advanced ideas. Some may even become good imitations of other faiths. But the question is will they endure? I do not think they will. A commanding personality may spring up here and there to keep alive what has been started by the sheer force of a single master mind. And these minds being of our own day cannot command the deification necessary to establish a faith in the nineteenth century."

"You mean then," said Punthi, "that as there is no hope of any help from benighted Hindooism to uplift their human brethren to absolute brotherhood their self-styled holy exclusiveness must remain exclusive and as a consequence must also gradually sink to lower levels in proportion as those around them advance."

"There is no doubt that we shall stew in our own juice and shall be merely tolerated by the larger world in the ratio to our usefulness to them, same as the unfortunates, whom we have reduced, are today!"

At this stage a knock announced a visitor and on receiving permission to enter Mr. Rama Nand Wardi and Master Bulwar walked in.

"Well my boy, brought them home all safe." said Punthi addressing Bulwar.

"The train came in just as I got on to the platform. If I had been ten minutes later I should have missed them."

"But that can never be Bul—we can never miss each other—" Said Mr. Wardi. He was about to follow up his drawing remark when a sweet treble voice soared above the metallic knock at the door: "Can I come in? Ma said I could go and worry you if I liked, for a while."

"Yes, by all means, if you have been good up to this," called Punthi, while Bul rushed up to open the door for his sister.

"Oh, what a gathering—" she said stopping short on returning and clasping her hands under her chin. "I did not know you were all here."

Then advancing she went straight up to her uncle who drew her on to his knees on the floor—a few words of welcome—and then disengaging herself turned and fell into the arms of her father, whom she almost choked with her caresses. Getting free he remarked "I hope you are not overtired—for tired you must be," holding her pretty face between his palms. "But I do not feel tired a bit, and we had such a nice day. Mana Bai was very angry at Myo and Bul disappointing her."

"How many went to the picnic itself?"

"Twenty-seven, including Bhooes and Kaharnis (servants)."

"And all returned safe without any mishaps."

"Yes, but if Bul had been with us something would surely have happened," she answered with a mischievous glance in his direction.

"This is your last term at Benares," remarked Mr. Ozah addressing his son-in-law, when Azie had made herself comfortable by his side.

"Yes," he answered, "It begins on the 25th of this month."

"Then we have twelve clear days before us," commented Azie Bai.

"Rama," called Maysa Bai, "your bath is ready. Come Azie Sister, Ma wants you to get through your ablutions soon too, so that we can have vialoo at once."

"Why this hurry," she asked rising to go, "is any one coming?"

"I think some Bavas are coming tonight," her sister answered.

"Oh, I am so glad. I love bhajans (sacred songs). And it will be a nice ending to our lovely excursion."

Bavas are itinerant singers and reciters of sacred songs and history. They travel from village to village and are always welcomed both in private families and public assemblies. And are entertained by individuals, whole Mohallas and sometimes the whole village, if it is a small one.

Dinner being over, the family wended its way to their *angan* (courtyard), where the Bavas had already made themselves comfortable and were tuning their simple *Khanjari*s (little hand drums used to keep *tala*—time) and violins. Presently the performance began. A few passers-by attracted by the singing looked in, most of whom were persuaded to join the assembly. A pleasant couple of hours were spent and after partaking of some refreshments all retired.

MEDICAL AID TO THE WOMEN OF INDIA.

We have been requested to publish the following appeal which Mrs. Emanuel is circulating among her friends in England. Mrs. Emanuel, we may add, is the wife of Mr. Emanuel a member of the Indian Civil Service, in this Presidency.

Madam,

You may have seen and perhaps been somewhat interested in the endeavours which have recently been made, both in England (through the "Times," by articles and letters) and in India (through the chief newspapers), to bring medical aid to Indian women, help in time of sickness, hygienic surroundings, sanitary habits, and all and everything pertaining to health, and therefore to the welfare and well-being of the country.

The women of India are at present terribly neglected, and the sufferings endured by them and the children are awful, as I know from personal experience.

The Midwife of India is the very worst one can possibly conceive, and the only wonder is that many more than the present large number do not die under her tender mercies. She thinks nothing of taking any old brass domestic instrument to hand (such as the long stick used by the women to put antimony on their eyes), and with this will poke about inside a woman, trying to improve (I) on the work of nature. She carries disease from lying-in women to the expectant mother; she is never clean in her habits, and I doubt much if she knows the meaning of a proper bath. And these are the women our poor Indian sisters have to call in at the most critical period of a woman's life! Imagine, you who are mothers, what this means! In ninety-nine cases out of a hundred where the woman survives all but the simple confinement, it is to live a life of constant pain and discomfort, with either annual miscarriages or with such a damaged body that she can never have another child; and this to the Indian woman is much worse than death.

Again, if the woman or her child gets a small ailment or sore, she has no idea how to treat it, and in most parts of India there is no one to advise her. The little malady grows, and she or her child either becomes a chronic invalid or else miserably deformed, or dies; and all this because there is no one to help her.

The women of India, with the exception of the very small highly educated Europeanized section, would much rather die than visit a male doctor, and the whole number of female doctors in India is utterly inadequate to touch even the

enter fringe of a few big towns. In the smaller towns, the Zenana lady doctors are to be occasionally met with, but they are very few and far between, and in the villages there are none.

Imagine the state of England, if you can, with no hospital for women within hundreds of miles, no district nurses, no doctors, nobody to help in times of distress; then apply this thought to the average Indian woman, and you will see how needful it is that something should be done.

I am writing you this letter to ask you to help, and I will now explain, how.

About seven years ago I found people mistook me for a lady-doctor and came to me for medical aid; and very diffidently, with the help of books, etc., I began to daily doctor a few people. That year many hundreds came to me during a seven months' tour, and I was most successful—much beyond my expectations.

I was in England for many years after that, and I found myself much interested in medicine, and so read up and learned all I could from experience, lectures, and otherwise in a casual way.

In 1910 I came back to India, to quite a different part, but found my servants had spread tales of my former prowess all round, and so my cases began to come in. I had to wait to begin seriously until I could understand the new language, and then I started regular work, and in just over two months my attendance ran up to 1,400. (By "attendance," I mean number of patients treated daily.) I was then in England again for four and a half months, and during the time tried, through lectures and working with district midwives and sick nurses, to learn all I could, and came out in 1911 with rather more knowledge and a much greater wish to help my poor unfortunate Indian women.

I had had permission given me by our Local Government Board to spend what I needed on drugs, so I came out almost fully equipped for serious work.

My work started almost the day I reached my destination, and every day sees it increasing, until, all my time threatens to go in "doctoring." The success that has met my endeavours has been marvellous, and I can only feel that it is because I so earnestly desire to help these people that they respond and get well. Often it means daily work for one month, or much more, on one case; and as I am doctor, nurse, adviser, and friend in one, it entails lengthy hours. But what is still more serious, it means a big daily expenditure.

My average daily attendance is hundreds, but I can manage to treat about fifty a-day, and my book gives over 4,600 treated to date since the 4th November. You can imagine this means a big sum daily (especially so in India and in travelling, where heat causes early deterioration of all instruments), and I want help—financial, regular aid, on which I can rely, otherwise I shall have to curtail considerably my work, so as to bring my expenses down to what we can afford; and this will, I fear, mean very such less daily work, and consequently a great disappointment to hundreds of suffering folk.

Will you join me in aiding these unfortunates, and enable me to band ourselves together into a Society to help these poor women, calling ourselves "THE INDIAN WOMEN'S AID SOCIETY" Something of a scheme of travelling Dispensaries with lady-doctors and midwives touring in all village Districts in India is what is hoped for.

Will you send me 5/- (Rs. 8. 12) or 10/- (Rs. 7. 8) annually? and I will keep full accounts and send you a yearly statement of all expenses, and attendance, with any particulars I think interesting, including list of members, etc. Later, I much hope we shall get many of our members to work in all parts of India, and so enlarge our field of service and reach many sufferers. Volunteers for service in all branches of helping urgently needed.

I trust that you will give me encouragement, and that this year will see the beginning of a Society of English and Indian ladies bound together to help their less fortunate sisters.

If you will help, please send me a line saying how much you will subscribe annually how you will help with your permanent address, and believe me,

Yours sincerely,

15, Kensington Gardens }
Square, London, W. }

R. EMANUEL.

SEVA SADAN, POONA BRANCH.

THIRD ANNUAL REPORT.

(July 1911 to June 1912).

The following is the Third Annual Report on the working of the Poona Branch of the Seva Sadan Society. In writing this review, we have endeavoured to take stock of the humble achievements of our institutions in the past in spite of many difficulties in its way, and of the possibilities of its growth in the future; and indeed, it is a matter of deep thankfulness that we should have been enabled to send such a satisfactory report at the present stage of its development. The following is a full narrative of our present work.

PLAGUE INTERRUPTION.

Before beginning this narrative we beg to make a few general observations. Our work went on smoothly from July, till the beginning of October 1911 when the annual examination of our classes was going on. In the meantime, the City was affected by an outbreak of plague, which lasted for 6 months, from October 1911 to March 1912, considerably dislocating our work during that period. As the majority of our lady pupils, had either left the City or had removed to health-camps, we had no alternative but to close our classes and remove our Boarding to a hut at much cost. During the period, we tried to keep some of our educational and industrial work going on in a separate tent. The plague subsided by about the beginning of March 1912, when we resumed our activities in the city; and it took us more than a month before they could be brought to their normal condition. Our work now is in its full swing; and is going on with an increasing measure of vitality. The attendance to day is as large as ever, there being about 75 lady pupils on the rolls, and the number of ladies, actually present, in the several classes, on the 8th of July was 58.

BRANCHES OF THE WORK.

It will be seen from the above that, we could get only 6 months for most of our actual work during the past year. The plague, however, did not affect the work of our nurses, who are under training at the Sassoon Hospital, Poona, and of the Boarding that is maintained for them and for others, who attend the Female Training College and the Seva Sadan classes. The following are some of the directions in which our work is carried on:—

- (1) Literary classes.
- (2) Lecture series.
- (3) Industrial classes.
- (4) Nurses under training.
- (5) Boarding and Harmonium class.
- (6) Courses of lectures on the elements of Hygiene and Sanitation.
- (7) Philanthropic activity.
- (8) Prize-distribution and social functions.
- (9) Propagandist work.
- (10) Library.

THE ADMISSIONS.

The following figures about the admissions into the various classes will be found interesting. We had, until now, in all, 240 admissions. If there were no plagues for six months their number during the year under review would have naturally been double the number of ladies that sought admission during the first year, viz; July 1909 to June 1910. Out of the 240 over 40 per cent are widows of ages ranging between 15 and 45; about 38 per cent are suvasinis, i. e., married women whose husbands are living, with their ages ranging between 14 to 25 nearly; about 22 p. c. are unmarried but grown-up girls, whose parents would not send

them to any other institution; their ages ranging between 12 and 15. About 40 p. c. of the total number are in very poor circumstances, nearly 35 p. c. come from families of modest means, while the remaining 25 p. c. are well-to-do. Most of them are spurred by the motive of acquisition of knowledge, though some of them are eager to acquire by this little education a decent means of livelihood. Moreover, there is a fairly good number of those who are prepared to work in a philanthropic direction, provided they are trained for it. A classification of this number on the basis of caste is also instructive. During the first year, we had out of 88 ladies 7 Prabhus, 1 Maratha, 1 Gujrathi and the rest were Deccani Brahmins. Out of the 82 of the second year, there were 7 Prabhus, again 4 Marathas, i. e., 2 Marathas, 1 Tailor, 1 Carpenter, 1 Goldsmith and 1 Pardeshi; and in the third year during which the classes were closed for 6 months out of 70 new admissions, we had 5 Prabhus, 5 Marathas, and the rest Deccani Brahmins. Thus according to caste, the percentage of this number of total admissions works as follows:— 86 per cent Deccani Brahmins, 9 per cent Prabhus, and 5 p. c. Marathas, i. e., those who come from classes very backward in education. It goes without saying, therefore, that most of these ladies would not have joined any other institutions in the town for their education; and this is one of the special features of the service rendered by the Seva Sadan classes.

ATTENDANCE.

In this connection it must be observed with great satisfaction that the prejudices of our ladies against education in an advanced age or in the peculiarly distressed condition of their life are gradually dying out. There are in these classes, 10 ladies who are quite old fashioned widows half of this number being in the literary classes and the other half in the sewing and hosiery departments. We might say that a further indication of the success of our work is to be found in the fact that an old Maratha woman aged about 45 is reading in one of these classes nearly year and half. She is very painstaking and regular in her attendance. When she was herself convinced that there was nothing wrong in the education that was given here, she brought with her own daughter-in-law, about 25 years old to learn; and now both of them are seen reading in the same class. The work of these lady students is generally marked by earnestness, zeal, and regular attendance. As a rule they like to stick to their work and continue to do it. Unless there be some special circumstances they do not leave the classes. Considering thus, the difficulties with which the position of our women is peculiarly surrounded in our society, and the burden of domestic duties which they all have to bear and considering also the little value that is set upon woman's education, the growth of their number is very encouraging. In one word, we can say that, the idea of giving opportunities to women to acquire knowledge is daily becoming more popular and women too seem quite ready to take full advantage of this desirable change in public sentiment.

(1) LITERARY CLASSES.

There are, as before, seven literary classes, teaching from the Marathi alphabet to the English 3rd standard. The hours of instruction are from 3 to 5 p. m. The three R's and as many other subjects as could be conveniently crowded in this short period, are taught, an attempt being made to keep the studies on a level with those in regular schools, which meet for more than 5 hours a day. The classes are held for 5 days in a week, every Saturday being set apart for instruction in sewing. There are seven regular teachers engaged in teaching these classes; three of them are qualified trained mistresses, getting respectively Rs. 25, 20, and 10 per month. Three

other teachers are not qualified but have been trained by us. Besides these, there are now four honorary teachers, one of them being a Parsee lady by name Miss Diabai K. Nayagam-walla, who teaches English. We lost one of this band recently by cholera which is at present raging in the town in an epidemic form. The Seva Sadan has also engaged the services of an old gentleman, by name Mr. Kaminathpant Lale, who is a retired educationist from one of the Native States in Central India. He teaches English to the highest class and supervises the studies in the other classes. As regards their studies, after searching tests it has been found, that there is no reason to be dissatisfied with the progress made. In last October, out of the 58 ladies on the rolls of these literary classes, 51 appeared for the annual examination, that was conducted by two ladies Mrs. Ranade and Mrs. Kanitkar and two members of the Servants of India Society Messrs. Devadhar and Joshi. The test was fairly stiff and it was found that nearly 80 per cent of them passed well in all the subjects taught. As the results were very satisfactory, all of these ladies except one or two were promoted to the higher classes. On this portion of the work Seva Sadan had to spend during the year a sum of Rs. 595 in paying teachers' salaries, which came to Rs. 497-4-0, the conveyance charges of some of the honorary teachers that amounted to Rs. 65; and Rs. 32 was spent on books and stationery for poor girls. We get no return for this work in the shape of fees, and we can never expect to get any income for this branch for our work; for we do not intend to charge any fees for the tuition given. Towards this branch of our work therefore, we solicit substantial public support.

(2) SERIES OF WEEKLY LECTURES.

During the year under report our weekly lectures also had to be closed for nearly 8 months on account of plague. From the commencement of our work in February 1909 to the end of June 1910 we had more than 40 lectures. From July 1910 to June 1911 we had 45 lectures; and during the year under report we could arrange only 18 lectures. The subjects discoursed on covered a wide range on useful and practical topics. This series of lectures has become very popular among women. The best of the available men and women of light and leading both in the city and camp, and representing the educational and other institution in the town, are requisitioned to deliver a lecture or two on the subject of his or her special study likely to interest women. Professors and teachers at the Agricultural, Fergusson Colleges, and the Male Training College, members of the local Medical profession, members of the Theosophical Society from the Camp, including Mr. D. N. Khandallawala, members of the Servants of India Society, and teachers from other educational institutions in the town are among the lecturers. When the subject of Milk supply was attracting greater notice on the part of the public owing to the rapid increase in the infant mortality in the town, the Seva Sadan organized a lecture on the subject of "Cattle keeping" by Rao Sahab Professor G. K. Kelkar of the Agricultural College. This was followed by another lecture on the subject of "Good and bad milk and their properties" by Mr. Kanitkar, Demonstrator in the same College; and then it was followed by a third lecture by Dr. V. B. Gokhale, M. B. C. S. (Edinburgh), on "The action of good and bad milk on the blood of children." In this way the Seva Sadan tries to educate women with regard to the problems, that affect them most. Mr. Shankarrao Sathé, M. A., Vice-Principal of the Male Training College spoke to the ladies twice on the subject, "The education of children by mothers in their homes." Similarly Mr. Hari Narayan Apte, the premier novelist of Maharashtra and leading Municipal Councillor, was requested to discourse to the ladies in the manner in which women can help the municipalities in carrying out their objects. Mr. Narainha Chintaman Kelkar, Editor of the Kesari, gave a

... on the subject of one of our oldest religious institutions "The Srimat Jagadguru Shankaracharya." Mr. Khandalavalli, retired Special Judge, spoke on the essence of "Zoras-trantani" and Mr. Devshar spoke on the "inner meaning of some of the religious institutions of the Hindus." Professor Bhate, Prof. Bhanu, Prof. Naik, and Prof. Limaye and Prof. Kolhatkar spoke on various subjects. Prof. P. K. Telang came down from Bombay especially to give a discourse on "Theosophy and the life of Mrs. Besant." Among lady lecturers we had Mrs. Ranade, Mrs. Kashibai Kanitkar and Mrs. Parvati Bai Athavle. The attendance at these lectures usually was large about 90 on an average. Sometimes we had a much larger audience. These lectures have become a centre of great attraction and have been considered by the ladies very helpful to them. It is a permanent fixture for every Saturday, there being no need for giving a regular notice, which is given only when there is no lecture. We have recently made a beginning of getting of some of these lectures printed—two such having been issued in a pamphlet form for wider circulation. One of them is by Lady Mackenzie "On the meaning of motherhood," and the other by Mr. Apte on "Women and Municipalities." We hope to extend our efforts in this direction if we are able to secure a liberal support from the public.

(To be continued.)

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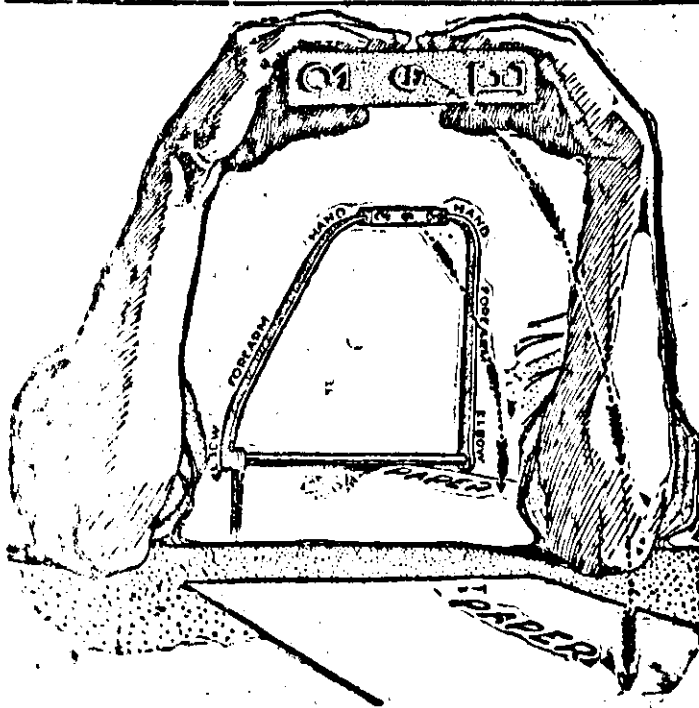
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needless to expatiate upon the magical qualities of this our invaluable medicine. We would not like to blow the French horn as is the fashion of the day, but suffice it to say that the use of this medicine is recommended to those who have any faith in the efficacy of Ayurvedic and Unani medicines. We recommend it also to those persons who desire to tone up the nervous system, to strengthen the body, refresh the memory, and to guard against debility. It is enough to say that such is not that which a perfumer admires it is that which diffuses fragrance of its own accord. Price per tin containing 40 pills, Rupees one only. Postage extra. No PASSER necessary.

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THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII.

BOMBAY—SUNDAY, AUGUST 11, 1912.

No. 50.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

Our allusion to the correspondences between the Bible and the "Imitation of Christ" in the first article on the ethics of Hinduism, has brought to light the fact that the latter book is a favourite with many Indian. Mr. P. Narayana Iyer of Madura sends us a Tamil translation which he has made of the "Imitation of Christ." He has greatly enhanced the value of the translation by passages from the Hindu scriptures which bear wonderfully striking resemblance to the original. We should be very glad, indeed, if the translation obtained a wide circulation among the non-English reading public of Southern India, for there is no book which can convey to the Indian mind so just a view of the ethical and spiritual contents of the teaching of Christ. The translator's intention is also to enable Indian Christians to understand the real purport of Hindu ethics. The translation is simple, chaste and crisp. We should be also glad if the example of Mr. Narayana Iyer is copied in other parts of India. "The Imitation of Christ" is one of the greatest books of the world. "We may seem at times," truly says the Rev. George Tyrrell, "to comprehend and exhaust the helpfulness of the book; but let us go and live more, and then come back to it with our gathered experience, and lo! new depths and reaches of meaning that were invisible to our untutored gaze. And it is this quality of inexhaustibility that marks him off from the surface seer, the popular prophet of a day or an occasion, and puts him beside a Shakespeare or a Dante, who sounded depths that none of us are likely to fathom in a lifetime." A valued Bengali friend informs us that the Katha Upanishad and the "Imitation of Christ" are his daily spiritual fare. There are numerous cheap editions of the "Imitation" available nowadays so that no one need feel that it is beyond his reach.

It is a very happy sign of the times that Indian visitors to England are no longer chiefly confined to immature youths, with characters yet-unformed, who go there to prosecute their studies. The frequent visits of men of established reputation and acknowledged character to Great Britain, is calculated not only to give the English public a juster view of the culture and civilisation of India but, what is more important still, it is bound to exert a wholesome influence on our young men in that country. In this view we have read with great pleasure the proceedings at the dinner to which the great Bengali poet, Mr. Rabindra Nath Tagore, was entertained in London. Mr. Tagore comes of a highly talented family whose services to the cause of Indian progress and culture are without parallel

in modern times. The Poet's father, Maharshi Devendra Nath Tagore, was one of the founders of the Brahma Samaj, and is one of the greatest figures in the history of liberal religion in India. Mr. W. B. Yeats, the Irish poet, who presided at the function, spoke in the warmest terms of Mr. Tagore's poems. "In all his poems, there is one single theme, the love of God." Mr. Yeats continued: "When I tried to find anything Western which I might compare with the work of Mr. Tagore I thought of 'The Imitation of Christ' by Thomas a Kempis. It is like, yet between the work of the two men there is a whole world of difference. Thomas a Kempis was obsessed by the thought of sin; he wrote of it in terrible imagery. Mr. Tagore has as little thought of sin as a child playing with a top. In Thomas a Kempis there is no place for the love of visible nature: into his great austere nature such a love did not enter. But Mr. Tagore loves nature; his poems are full of the most beautiful touches showing his keen observation and deep love."

With reference to Mr. Montagu's remark in his speech on the Budget that he has had ample proof of the serious consequences of allowing Indian students to believe that the majority of the women they come in easy contact within the lonely lives they lead in lodging houses, are typical of English womanhood, a correspondent sends the following to the *Times of India*. "Some few weeks ago a young Indian undergraduate studying at Oxford with a view to the Bar was introduced to my wife in London at an At Home. After a short conversation the young gentleman invited her to Oxford to spend a day with him and asked for her address. To my mind this kind of thing is most objectionable and I am sure that had my wife been with an Englishman he would not have dared to do it. I think it is high time that young Indians who go home should learn to differentiate between a lady and a lodging-house keeper's daughter." In all probability, the offer of hospitality and the request for the address was the outcome of the feeling of over-whelming obligation which overtakes many of us when an Englishman or woman speaks a kindly word, and if the lady had laughed at the young man for a fool and told him then and there that he ought not to have asked her address or invited her to spend a day with him, she would have done him a real service and possibly to other Indian young men as well. The retailing of stories of this kind in the press does more harm than good, and for the same reason we question the wisdom of Mr. Montagu's well-meant exhortation to his countrymen and countrywomen. If Indian young men cannot behave themselves, let them be punished as English young men would be under similar circumstances. All that we ask, is that an Indian as an Indian should not be subject to indignities or

disabilities in any country which is under the sway of the King-Emperor or in which His Majesty's influence can diplomatically or otherwise be made felt. Nevertheless, if there is no other alternative, we would rather that to Indian young men in England were made to feel that they were on their trial than that they should be hampered and made much of on general grounds.

Indian Opinion of the 13th July prints an Immigration Department Circular, issued by the Acting Immigration Restriction Officer in Natal, on the subject of the admission of the wives of Indians lawfully resident in the Colony. That Officer is good enough to allow that the wives of such Indians are entitled to enter the Colony. But before this clear and simple right can be exercised, a number of things will have to be proved to the satisfaction of this exceedingly sceptical specimen of a bureaucrat. In the first place, the resident Indian should prove that he is lawfully resident in Natal. Next, he will have to satisfy the Officer that his wife is in fact his lawful wife and that he has no other wife. How a man can prove that he has no wife other than the one who seeks entrance, is not quite clear. Even the Immigration Officer who has laid down elaborate rules of proof of marriage, has not been able to suggest means of proving this negative proposition. As regards proof of marriage, the circular states: "Failing a properly certified marriage certificate, which would be accepted when accompanied by proper proof of identity, I shall not be satisfied to accept such evidence as that now put before me, but would suggest that a certificate of a Superior European Magistrate should be obtained either (1) That, in his personal knowledge, the woman whom he names, and whose left and right thumb marks are certified by him to have been impressed on the document in the officer's presence, is in fact the wife of the applicant, whose identity with the man referred to must be also established by unmistakable means, and that he is personally aware that the parties referred to were duly married on a date specified, or (2) (a) That he has personally held an inquiry upon oath as to the date of the marriage, the ages of the parties the issue of the marriage, and such other particulars as may be pertinent to such an inquiry; (b) That he forwards the original statements declared before him accompanied by means of identification of both the husband and the wife certified by the Magistrate; and (c) That, in view of the Magistrate, the facts declared to be true and correct, that he has caused police inquiry to be made, attaching a copy of the report, and that he is satisfied as to the relationship alleged, and such inquiry should embrace various independent parties. Upon the woman bringing documents in this form, a *prima facie* claim to land will be made out; and under ordinary circumstances I should not place restriction upon her landing."

Marriages are not as a rule registered in this country, so that except in the case of Christians no marriage certificate will be available. The next suggested method of proof, namely, that of a superior European Magistrate to the effect that he is personally aware that the wife is the duly married wife of the applicant, is not likely to be useful. The third mode, therefore, is the one which will be most resorted to, and our readers can see for themselves that it is a most vexatious and tedious affair. We are loath to raise alarmist cries even in face of serious difficulties, but we must say that *Indian Opinion* is fully justified in regarding this circular as an insult to the womanhood of India. We are really at a loss to imagine how an Englishman and a Christian can bring himself, even under cover of an official position, to issue a circular which casts so many aspersions on the marriages of immigrant Indians. We earnestly

trust that the Government of India will enter an emphatic protest against this iniquitous circular, and that the Imperial Government likewise will promptly intervene to have it annulled. There is a movement on foot to hold a Sheriff's meeting in Calcutta on behalf of the Indians in the Colonies, and we may suggest that this circular should be made the subject of a special representation.

We have received the second number of the *Shruti Boddh*, a monthly magazine published in Bombay with the object of making the Vedas easily accessible to all classes of readers. The text is given as well as translations in four languages, namely, English, Marathi, Gujarathi and Hindi. The English translation which we have glanced through, is simple and clear, without any of those uncouth compound concoctions which make some English translations of Sanskrit works unreadable. We are especially glad that the conductors have made it quite clear in their 'Foreword' that they do not expect and do not care to find allusions to aeroplanes and motor cars in the Vedas. Each number consists of 64 octavo pages, half text and half translation. The annual subscription is Rs. 4.

We have received a copy of "The Crown Sanskrit-English Dictionary" compiled by Mr. Vasudeo Govind Apte, B.A. The following opinion of it from Sir Ramkrishna Bhandarkar is sufficient to indicate the merits of this Dictionary. "Mr. Apte's Dictionary meets a long-felt desideratum. The explanations given are correct. The Dictionary will prove very useful to ordinary students of Sanskrit." The book is handy and well got-up. The price is only Rs. 1-8. We are sure that many who cannot afford to buy the costly and bulky Sanskrit Lexicons, will welcome this useful and accurate compilation. The book can be had from Manager, Anand, Poona City.

The Hon. Mr. Madge's Female Trade Suppression Bill proposes that any person reasonably suspected of making money over the degradation of an imported woman may be arrested without warrant and if after hearing his defence the Magistrate convicts him, he should be deported; and on repetition of the offence or even for reappearing in India he may be imprisoned with hard labour.

THE CALL TO EVENING PRAYER.

Allah ho Akbar! Allah ho Akbar!
From mosque and minars the muezzins are calling.
Pour forth your praises. O Chosen of Islam,
Swiftly the shadows of Sunset are falling.
Allah ho Akbar! Allah ho Akbar!

Ave Maria! Ave Maria!
Devoutly the priests at the altars are singing...
O Ye, who worship the Son of the Virgin,
Make your orisons, the Vespers are ringing.
Ave Maria! Ave Maria!

Ahura Mazda! Ahura Mazda!
How the sonorous Avesta is flowing!....
Ye who to light and the Flame make obeisance,
Bend low where the quenchless blue torches are glowing.

Ahura Mazda! Ahura Mazda!

Narayyanal Narayyanal!
Hark to the ageless, divine invocation!
Lift up your hands O Ye children of Bramha,
Lift up your voice in rapt adoration:
Narayyanal Narayyanal!

Hyderabad, Deccan.

SAROJINI NAIDU.

CONTENTS.

Editorial Notes.
Heredity or Environment.
Three Readings of a Palm.
Basis of Hinduism.

Hindu Widows' Home
Association, Poona.
Seva Sadan, Poona Branch.
The Bengal Depressed
Classes Mission.

THE INDIAN SOCIAL REFORMER.

BOMBAY, AUGUST 11th, 1912.

HEREDITY OR ENVIRONMENT?

It is interesting and not a little perplexing to observe the oscillation of opinion among social workers in the West as to the relative importance of heredity and environment as the principal factor in human progress. The oracles give forth strangely discordant tones. One set of workers lay nearly all the stress on environment. The other, attaches the greatest importance to heredity. At present the environmentalists wield most influence in the State. But the Hereditists are slowly advancing in influence and, in parts of the United States at any rate, have been able already to embody some of their theories in legislation. A recent writer has put in apt words the system of State aid which surrounds the people in England from the cradle to the grave. "For the mother and baby the health department is to provide, sending inspectors, health visitors, and maternity nurses, relieving with milk and other necessities as the case demands. For the child of school-age the education authority steps in, with a new set of doctors, visitors, inspectors and nurses. This time they undertake the feeding and the clothing, the medical relief, or the convalescent treatment. Up to five years old the child's health is the care of the health authorities, but immediately it is of school-age it is to be transferred to the school doctor with his staff. The relief, too, is now to be provided by the education authority, and the child is to be fed at school, while its home surroundings are the care of the School Board officer. After school-age, apparently, the health of the child and the relief to be provided revert to the health authority until old age, when once more the control is transferred, and this time to the pension committee." Till recently reforms like these having for their object the improvement of social conditions through the agency of the State, were opposed chiefly by individualists who were afraid of the decay of personal responsibility and by the classes who had to pay the rates. But now the Eugenists, the school which regards heredity as the main spring of social life, have joined their ranks and are demonstrating quite scientifically, of course, that improving the environment does not improve the race. One of these, Miss Elderton, in her book entitled "Relative strength of Nature and Nurture," observes: "Practically all social legislation has been based on the assumption that better environment meant race progress, whereas the link between the two is probably that a genuine race progress will result in better environment. The views of philanthropists and of those who insist that the race can be substantially bettered by changed environment appeal to our sympathy, but these reformers have yet to prove their creed."

In this connection some of the results obtained by Professor Karl Pearson and his colleagues are of interest. The Professor investigated the influence of bad home conditions on the physical conditions of the child, from statistics collected in the Edinburgh, Glasgow and Manchester Schools. No one, if asked, would hesitate for a moment to answer the question in the affirmative. But Professor Karl Pearson's investigations lead him to the conclusion that the influence of bad home conditions is practically 'nil' on the physical health of the child. On the contrary, he found that overcrowding, bad economic condition of the home, bad moral condition of the parent, were associated with better eyesight in the child. The children who lived in one-roomed houses were found to be decidedly less tubercular than the children who lived in two, three or even four roomed houses. The other questions investigated were, the influence of the employment of mothers on the physique of their children, the influence of the occupation of the fathers on the physique of their children, and the influence of drink in the parents on the height, weight, general health, and intelligence of the children. The conclusions indicated in all these investigations were startlingly contrary to the common beliefs. "Drunken parents on the whole seem to have the healthiest children, but the balance is slight, and it is difficult to decide whether, taken as a whole, the connexion is between temperance and bad health, or intemperance and good health, except in the case of epileptic and phthisical children, and there we find that sober parents have more than double the number of children thus afflicted of drunken parents". The Professor explains that it cannot be imagined that it is the temperance of the parent which causes feeble-mindedness or epilepsy or phthisis in the child. He thinks that those who have not the desire nor possibly the capacity for alcohol are a less vigorous stock than those who have! While the one school asserts that environment is nine-tenths of life, the other maintains that "environment is not a large but a small factor." The conclusions of this school are summed up by Miss Elderton, Professor Pearson's able collaborator, to be that "improvement in social conditions will not compensate for a bad hereditary influence; the problem of physical and mental degeneration cannot be solved by preventing mothers from working, by closing public houses, or by erecting model dwellings, or even by a better distribution of wealth." We quote these words and these conclusions not because we take them to be the absolute truth but as a warning against attaching excessive importance to so-called scientific experts. The Pandits of Science, when they outstep the limits of the world of matter, are quite as capable as the Pandits of our Shastras of finding support for contradictory doctrines in their laboratories. The expert is a good servant but a bad master.

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APPLY TO—Manager,

THREE READINGS OF A PALM.

THE SECOND READING : MOVEMENT IN THE DRY BONES.

(By O. S. S. O.)
CHAPTER III.

"Well, I am glad my student days are over," Mr. Rama Nand remarked, as he rushed up the stairs of their little cottage at Benares at the head of which his wife came, on hearing his steps to welcome him. She greeted him as usual with loving smiles. And presently asked where her brother was.

"Bul is still at his studies, poor little man. He has a few years to put in yet before he will be able to say his student days are over."

"Yes, I know, and we shall still have to come here term after term." There was a tinge of anxiety in her tone, so he looked at her earnestly.

"You need not come, if you do not care for Benares. We shall be able to manage together."

"Oh, I did not mean that. I am tired of coming here with you and Bul. Only I feel I should like to be at home now as much as possible. For Ma says, and we have all noticed it, that uncle Punthi is aging very fast!"

"You have noticed it too," said her husband holding her pretty child-like soft face between his palms.

"I suppose you think seriousness and we are two separate beings. Is not this what you thought?" She said playfully looking deep into his eyes, and then closing her own.

He did not reply for he felt she understood him, and gently encircling her waist asked her to have *vialoo* ready by the time Bul comes home, so as to finish dinner early and go out for a walk.

Presently Bul came in full of excitement:

"Rama, let us have *vialoo* early. A Sanyasi has arrived and is going to lecture on 'Prajapati' at the Munder—at our Munder."

"Yes," Bul answered in reply to his query, "at half past seven. There is to be no discussion at the time, but he is willing to receive people and talk over the subject matter of his discourse after twenty-four hours."

"I think your Sister wishes to go out this evening. But of course you may go and tell us all about it on your return."

"I want to go and hear the Sanyasi, but I should like to go with you as well."

"Well," laughed his brother-in-law, "you cannot do both."

"No, I suppose not," he answered smiling at himself. "All right I shall go with Bene, and if I do not like the lecture I shall come away and find you out on the ghat."

"There must be no likes and dislikes—" called his sister (who had gone to get their dinner ready) from an adjoining room—"if you go, then stay to the end. You must not disturb others by leaving before it is finished." "Oh," was silently caricatured by Master Bulwar, whilst her husband laughed outright.

"You need not laugh," she said, "but Bul must not go till he has made up his mind to stay till the end."

"Do not be angry, Az, I did not mean exactly what I said. When there, of course, I could not be so rude as to come away or disturb others," he replied penitently.

"Bul," shouted his College mate, Benepershad, "are you coming? Is Rama coming too? Shall I call for you on my way?"

"Yes, Bene," he answered, "call on your way. I shall be ready, even if Rama does not come."

"Right," and Master Benepershad disappeared out of sight in the fast waning twilight.

An hour later the three stood looking over their narrow verandah watching the rising moon, coming up in all its Eastern glory. And as it rose higher the hesitating shades of trees receded giving place to clear silver light. They stood enjoying the subtle silence of the early night, no one spoke till the boisterous call of Master Benepershad came spoiling the ecstasy of the moment.

"Quite ready," returned Master Bulwar.

"I am going then," he said addressing his sister who was standing next to him. "Very well," she assented laying her hand on his shoulder. Master Benepershad had by this come up the stairs and on seeing him she said: "I hope the lecture will be interesting, Bene. Bul seems to be full of it."

"The Sanyasi is a well known thinker," Master Benepershad replied, "He is not what may be called a scholar crammed with the thoughts of others and is content in quoting them. He thinks for himself and when convinced he believes in putting his findings into practice."

"That is better than to have the ideas of others repeated to one and which probably one may have already read," remarked Mrs. Azie Wardi. "But—" she continued after a slight pause—"if he can infuse enthusiasm and action in place of eternal talk he will certainly have done a great service."

"Quite true, let us see what happens. But we shall not always be talking and thinking. *Râm Râm*," concluded Master Benepershad and the two rushed down stairs.

Lecture being over, the two mingled freely with their companions, many of whom were there.

"It is a discourse that takes one's breath away," remarked one of them.

Another followed: "The spiritual conception and the mercy and love of God in permitting Prajapati to assume human nature and to be sacrificed for the benefit of humanity are most stupendous."

"Yes," joined Master Bulwar, "few of us would care to give up our lives for the benefit of others. We know nothing for certainty of ourselves, except that death awaits us all. This alone is a certainty, and so if we did venture to offer our lives it would matter very little for we shall be going merely a little earlier. But in the case of Prajapati it is quite different: He leaves a blissful and eternal existence to benefit mortals under penalty of everlasting death or annihilation of his love if love there is!"

"But does not this bring us dangerously near to Christianity?" asked a fourth.

"Yes, by Brahm, it does—" exclaimed a young bigoted orthodox with a prominent white trident mark on his broad forehead—"It cannot be of any significance. The resemblance between their deity and our Prajapati must be accidental."

"It may be accidental—" remarked the fourth again—"but why should not our Prajapati be identical with the Christian Christ. I should prefer that it were not so, but I am not going to let my predilections master my conscience and rational judgment. The beating of the old paths even against our saner judgments is the cause of our stagnation. There is no doubt that our Reshis did develop a sanctity all their own up to a certain period and then seem to have ceased. Consequently it is not impossible that with the deterioration of our Reshis, the Jewish Reshis may have developed the necessary continuation of saintliness and so secured the guardianship of the prophecy which came to pass in the fulness of time."

"Yes," said Master Bulwar, "our Reshis had these revelations before the Jewish nation came into being. But as they began to fail, due no doubt, to their prosperity and ease, God, who gives perfect freedom to individuals and nations to serve Him or not, may have prepared the Jews to carry on the tradition in turn through their prophets, and which ultimately resulted in the person of Christ."

"You mean," said the ardent young orthodox, "that the Prajapati of our Vedas as known to us, and then lost sight of in the succeeding ages, was subsequently revealed to Judaism in a dim sort of way?"

"Exactly so," said Master Bulwar, "it was first revealed to us as recorded in our Shastras which are the most ancient records known, both traditionally and written. The intention of the deity was then made known to the Jews as the only fit keepers of such a revelation, and the expectation of which was kept alive in the prophesies of the Jewish records."

"That will do," exclaimed the vexed orthodox, "we need not dwell on it any longer."

"There is nothing to get angry about. It is unreasonable to shirk a subject merely because it militates with accepted ideas of faith," said the intensely interested fourth. "We must investigate and find out for ourselves, and we must again see the Sanyasi." And wishing them good night left for his quarters.

The others also fell out gradually, till Masters Benepershad and Bulwar whose way lay in the same direction were left alone. Presently Master Bulwar's dwelling was reached and wishing each other a hearty farewell the two separated for the night.

A couple of weeks after this they began their happy preparations for return home. They did not waste time after the "term" was declared over, but hurried through every thing so as to get back home as soon as possible. At last the time to start arrived. Mrs. Warde was comfortably tucked in a palanquin and the bearers giving their usual words of caution lifted up their burden and glided forward. Mr. Warde and Bulwar having packed themselves with the luggage in a shigram followed the palki leisurely.

At the station all was bustle and excitement. Having deposited all their belongings outside the first and second class waiting rooms, Master Bulwar conducted his sister to the Ladies' Waiting room whilst Mr. Warde went to get the tickets. The centre table of the waiting room was occupied by an European lady who was feeding her two little girls with bread and milk. Mrs. Warde walked past them and took a seat on a long bench placed against the wall. Presently the elder girl aged about six having finished her bread and milk looked up at Mrs. Warde and audibly remarked: "Mother! (stroking her under the chin) Look, what a pretty Ayah!" Mrs. Azie Warde who knew enough English to understand this innocent comment, smiled and kept quiet. But the child's mother held up the forefinger of her disengaged left hand to enjoin silence, at the same time feeling sure that the remark was not understood: "This is a lady, not an Ayah, May."

"Lady," the child repeated looking at the stranger on whose lips a smile was playing and which the child returned. To her all women in Asiatic dress were either Ayahs or coolies, never having come in contact with the other half of the lives of the people.

For this unhappy position no one is to blame but caste and retaliation. The rigidity of Asiatic Society isolated the European who in turn formed a barrier by encircling his own in an exclusiveness equal to the conservative East. To this was added the pride of a dominant class, and the result, which no one dreamed of at the moment, was

wholesale keeping asunder of the two people so mysteriously brought together for a different purpose, towards which both the Hind-Aryan and the English have freely and silently contributed.

By and bye a gentleman, presumably the European lady's husband, came in, but seeing another lady occupant there, he apologized, and asked his party to come out as followed the train was in sight. They all got up and him. Mrs. Warde waited a few seconds and then went out also. Her husband and brother were standing near their luggage along with their two servants. On seeing her they wheeled round and joined her. A minute later the train rushed in and they took their seats.

(To be continued).

ETHICS OF HINDUISM I.

I.

THE EDITOR, *The Indian Social Reformer*.

SIR,

I am glad the subject has been taken up for editorial study. May I inform the Editor and the readers of the *Reformer* that the best exposition of the subject from a rational standpoint is given in the 3rd part of the advanced text-book of Hindu Religion and Ethics, Sanatana Dharma Series, Book Third.

Tanjore.

N. K. RAMASWAMI.

ETHICS OF HINDUISM.

II.

Dear Sir,

Your attempt to deal with "Ethics of Hinduism" has suggested to me these reflections, which I trust you will allow me to express through your column. You devote a full column to catch at something which will serve your purpose for a definition of Hinduism. Without entering into an examination of all the fanciful definitions you quote, I may be permitted to say that Hinduism is the religion of the Mind. "Our theism" said Emerson, "is the purification of the Human mind." Hinduism is the purification of the mind in such a way as to make it reflect *the light of God*. Just as the Indu (Moon) reflects the light of the Sun and dispels the darkness of night. Our Sense-life is a kin to darkness, for it always gropes in the dark. The outgoing mind follows in the wake of the senses: and hence is lost in the darkness of indiscriminate or confusion. This illusion of the mind can be got rid of only when "the modifications of the mind" (*chitta-vrittih*) are brought under control. This is possible only by turning the mind on itself and go to the source from which it arises. The Moon is the *Adhishatana Desata* (abiding Deity) of the mind. The means adopted for making the individual mind pure (*chitta sutthi*) and realise its oneness with the universal Mind are various and infinite as the variety of the states of progress of the Individual Mind which is also infinite in its progressive series.

2. The basic principles of Hinduism are at one with the eternal laws of the Mind. There are three things and three only which we have to deal with in understanding the plan and purpose of creation. They are *Pati, Paau and Proum* or the Lord God, the bound Soul or Mind, and the attractions of the sense world which bind the Mind or so limit it. The Lord is free, unbound, infinite; the World is subject to the Law of Number, is bound and finite. The bound Soul or Mind is the connecting link between the two and as such it is subject to the Law of Evolution and Involution which Bergson calls "creative Evolution." It has the power of creating its environment for Evolution is the Law of Life.

Man is both a centre and also a circumference. In concentration or Involution he becomes the centre of all that affects him and there is none related to him which is outside the radiation of his Self which is the centre. In the Evolution of Life he creates his own environment which is the "magic circle" which surrounds him and ministers to the enlargement of his soul to Infinity.

He first disencumbers himself of all environment until he realises "Anoranayan" — "that which is smaller than the smallest," as the *Sruti* says. This is the method of Involution or Nivrthimarga, which Sir Narayana Chandavarkar does not seem fully to appreciate in his denunciation of the "Sinister influence" of asceticism on "the heart of Hinduism." Ascetic life and Grahaeta life are not antagonistic in their aims. They aim at one and the same goal—viz., the realisation of the Kingdom of God. Renunciation is the essential thing and the spirit of renunciation is the chief merit and qualification of either life (that of householder or ascetic) as a means (*Sadhana*) for the realisation of the Kingdom of God. The realisation of "the Kingdom of God within" does not put an end to the spiritual growth of man. It is only the beginning of true religion, for the realisation of the Immanent God is only a first step towards the realisation of the transcendent God. For God is one and all pervading and he is the same *within* as He is *without*. To realise the oneness of the immanence and transcendence of the one true God is the *summum bonum* of Human Existence, as St. Anvayar says in one of her *Yōga Aphorisms* in Tamil.

To the man who has realised the immanent God, the eternal laws of the mind become an open book of Nature, and he regulates his conduct according to those laws uninfluenced by the false notions and conventions of the world.

The man of creed has the conventional laws of morality which his creed lays down for his guidance in daily life. But the basic principle of all these rules again is "*Jeevakaranaiyam*" which so nearly accords with the psychological definition of Ethics which you quote in your article under reference. It "consists in disinterested sympathy (using the word in its widest and fullest significance), where the feeling of pleasure and pain is determined by the recognition of an existence other than that of the individual himself" and yet not external to him as a "Self-existent Being" which is the pith and narrow of soul-life, as distinguished from flesh-life or bodily life. To realise the beauty and harmony of Hinduism or any other true religion (and there is but One Religion—the Religion of Truth) we must learn to take a whole view of things and not merely see in part dimly as through a dark glance.

Lalitalaya,

Madras.

C. V. SWAMINATH AIYAR,
K. S. S. A.

HINDU WIDOWS' HOME ASSOCIATION, POONA.

BIMONTHLY REPORT. May and June 1912.

The Home commenced its work after the summer vacation since 1st June 1912.

2. A small addition is made to the buildings of the Home. The teachers' quarters were found insufficient and so four more rooms are built at a cost of about Rs. 1,600. The difficulty of accommodating teachers will not be felt so much for some time to come. But additional quarters for inmates or an independent school house is a great necessity. This question is not so easy to solve.

3. During these two months 303 people visited the Home. 77 of them being ladies, 152 gentlemen and 74 advanced students. Of these 75 came from Poona, 44 from Berars, 38 from Central Provinces, 30 from the Deccan, 26 from Bombay, 24 from Gujrat and Kathiwar, 20 from Central India, 13 from Nizam's Dominions, 12 from S. M. States, 9 from Carnatic, 6 from Madras Presidency, 4 from the United Provinces and one each from Konkan and Bengal.

4. Principal donations during the month were Rs. 800 from Gwalior Durbar and Rs. 100 each from Sirdar Appajirao Shitole of Gwalior and Rs. 100 from Mr. G. G. Bhagvat of Nagpur.

5. The number of subscribers during the two months was 266 and their contributions amounted to Rs. 2,608.

D. K. KARVE,
VENUBAI NAMJOSHI,
Secretaries.

Hingne Budruk, Poona City,
15th July 1912.

SEVA SADAN POONA BRANCH. THIRD ANNUAL REPORT.

(July 1911 to June 1912).

(3) INDUSTRIAL CLASSES.

During the first year we had only a small sewing class. An embroidery class was added to this department in the 2nd year and in the third year under report we have a class of hosiery added to it. Though there is not as rapid an increase in the number of ladies in these classes as we should expect, still the attendance is fairly good. There are now working about 20 ladies in these three classes, all of whom are grown-up women. Those who are acquainted with the difficulties that attend women's work in this direction will feel satisfied at the progress this department of the Seva Sadan has made. The prejudices of middle class ladies against such work are gradually wearing out and with the steadily increasing taste for fine art among them we may expect to get a larger number. Each branch of this work is in charge of a trained lady, assisted by two or three paid pupil-teachers. These classes are also examined every year. In last October 12 ladies were examined in sewing and six were examined in silk and gold embroidery by one of our prominent helpers Mrs. Sitabai Dukle. There are now three sewing machines and two hosiery machines, besides all the necessary importance of work. Various kinds of useful and fashionable articles are made by some of the advanced pupils, and they are offered for sale, the proceeds from which during the year amounted to Rs. 309-13-0. Some of these articles were sent to the Indian Women's Exhibition in Africa and to the Old Bombay Exhibition, recently organized in connection with Their Imperial Majesties' visit to that city in December last. According to work done, wages are paid to poor pupils out of the income of this branch of the Seva Sadan work. The total expenses on this department amount to Rs. 777-5-9 during the past one year. The salaries of teachers aggregated to Rs. 406, and wages paid to poor women came up to Rs. 68-13-0; and the cost of the material, etc., amounted to Rs. 307-8-9. If we deduct from this calculation the salaries of the paid teachers and other incidental expenses we can say that this department has not been quite a burden. But, we can never expect to make it a self-supporting branch; because, a new taste has got to be created among ladies. This department was organized and is being managed by Mrs. Banutai Bhat and Mrs. Gaugabai Dev to whom the credit of its present success is largely due.

SEWING CLASS IN A WARD OF THE CITY.

A further step is taken in the direction of popularizing the knowledge of this useful branch, by organizing a sewing class in one of the different wards of the City. Such a beginning has been made by opening a class in Shaniwar Peth, in the house of one of our very prominent workers Mrs. Annapurna-bai Apte. It is held twice a week and is conducted by a competent lady teacher engaged on Rs. 25 a month. There are already more than a dozen ladies in that class some of whom come from backward classes. If this class proves successful it is intended to try this experiment in one or two more Peths, specially in backward localities.

Both these directions of our industrial activity need much larger pecuniary support to bring it within the reach of the very poor women who need this knowledge most in the domestic economy.

THE SEVA SADAN FANCY BAZAAR.

It will be seen from the following account of the Seva Sadan Fancy Bazaar that, the enthusiasm created by the institution in the direction of acquiring the useful knowledge of sewing, hosiery, silk and woollen work and gold embroidery

has somewhat made some permanent impression on the minds of the Poona ladies. The ladies of the Seva Sadan have decided to hold a Fancy Bazar of home-made articles in September next; and Her Excellency Lady Clarke, who takes much keen interest in our work, has kindly agreed to open the sale. These ladies have up till now collected a sum of Rs. 1,000 as loan and have made a large stock of articles ready. They are again going to collect a number of articles made by their friends out-side, especially in Bombay, where they intend to form a Committee of some of the prominent ladies; and they trust that this humble undertaking of theirs will be very liberally supported by such people as are friends of the aspirations of Indian women. The net income of this sale will be devoted to the Building Fund of the Seva Sadan, Poona. It is very interesting to note in this connection that a number of European, Parsi and Christian ladies in Camp have actively interested themselves by joining the Seva Sadan Fancy Bazar Sub-Committee of which Mrs. Sitabai Bhandarkar and Mrs. Sitabai Dagle are Secretaries.

(4) NURSES UNDER TRAINING.

In the beginning of January 1911 a very bold yet much needed experiment was made by the Poona Branch of the Seva Sadan in the direction of getting some young and high class Hindu ladies regularly and systematically trained as nurses and midwives for philanthropic work. It was our deep-seated conviction that, if the Seva Sadan were to fulfil its true mission of the service of the poor and the needy in several ways, but specially in the hour of their sickness, and perform the real work of social ministration, it could not do that without having a band of its own nurses and midwives created to carry it on as a labour of love. This is a form of service for which Indian women are no less fitted than their European sisters; though, it will be readily admitted by many that, it would take our ladies some time before they could be expected to attain that degree of excellence and devotion which usually characterize the work of their European sisters, who have been trained to do it in faith for generations past. In attempting, therefore, a beginning in this line the difficulties that lay in the path mainly related to:—

- (1) Easy facilities for such training;
- (2) Suitable ladies who would come forth to undergo this training with perseverance in a spirit of faith and a
- (3) Sufficient knowledge of English on the part of these ladies.

We set about this in right earnest. We consulted Lt. Col. J. B. Smith, M. B., I. M. S. the then Civil Surgeon in charge of the Sassoon Hospital, Poona, about our intentions and in carrying them out we originally proposed to the gentleman that an opportunity might be given to some of our ladies to visit the Hospital at some convenient hour once a week, generally with the object of distributing some sweets and fruits to some of the poor patients in the Hospital wards, and particularly with a view to speak to them words of comfort or read religious passages to cheer them. Our object in securing such permission was to afford a chance to such ladies as generally entertain some feeling of horror about hospitals and hospital treatment; our belief was that, with personal acquaintance with the good work done there, their prejudices would be removed and they would willingly consent to undergo the training of nursing and midwifery at the hospital. Col. Smith, who is now in England on a year's furlough, readily sanctioned us in our idea; because he had been feeling very keenly on the question of training indigenous nurses and midwives from among respectable families. It was, we believe his firm conviction also that, if the knowledge of such useful branches as nursing and midwifery, according to Western

ideas, were ever to be popular among the masses of the people and to be brought within their easy reach, Societies like the Seva Sadan could more easily accomplish that object. He then framed a scheme with the "cordial help of the sister in charge," and placed it before the Surgeon-General, who readily sanctioned it. This scheme, which the Committee of the Seva Sadan in Poona, gratefully accepted, was based upon two principal ideas; (1) the ladies to be trained must belong to respectable families. (2) as far as possible they should not use this special training as a means of livelihood. Thus, our first difficulty was obviated. The second difficulty also was easily removed; because, two young ladies came forth to be trained with the two-fold object defined above. As regards the third difficulty the hospital authorities made arrangements with the help of our friends Dr. P. V. Shikhare, L. M. & S., one of the Assistant Surgeons at the hospital, to give our nurses lessons in nursing in Marathi. It was further settled that the nurses were to be trained for one year and a batch of two such to be sent every three months and at the end of the year they were to be given a modified certificate for having received elementary training in nursing. This arrangement, being the most convenient under the circumstances, was accepted; and the first batch of two ladies began their work in January 1911. This scheme was framed only to benefit women, who were unable to qualify for the certificate of the Bombay Presidency Nursing Association. Since then, two more batches have been admitted in the hospital. Two of these ladies had to leave the course in middle owing to domestic difficulties; so one more was sent in their place. Thus, there are now five ladies from the Seva Sadan, who are undergoing the training at the Sassoon Hospital. It was an experiment about the success of which we had our own doubts. A letter was therefore, addressed to Col. Smith on the subject, and he wrote to Mr. Devdhar in his letter, dated the 28th October 1911, to the following effect:—

'Now as to the other Seva Sadan ladies, those now working in the wards. These in most cases have not come up to the expectation, we had formed of their intelligence, and aptitude for training. This, no doubt, is due in part to our having expected too much. This does not mean that the experiment has failed or should be discontinued. It merely means, we must reconsider our position a little and see what can be done to bring these ladies upto the standard we desire. To this end, the Sister-in-charge considers that we should give these ladies another year's training before we give them any certificate. You will remember that the usual course for nurses is three years. The form of certificate to be given has, therefore, to be discussed. I propose the following:—

SEVA SADAN SOCIETY.
(POONA BRANCH.)

This is to certify that.....
has received.....years'.....months' training in the wards of the Sassoon Hospital Poona, and has passed an examination therein.

.....
Sister-in-charge. Civil Surgeon in charge.

Regarding the training in maternity or midwifery Col. Smith told us of the difficulties in his way at the Hospital owing to the maternity ward there not being large one. The medium of instruction for this was English; and though we tried to teach English to our ladies they could not cope both with the work at the hospital and with the study of the English language; thus, it was not possible for our ladies owing to their ignorance of that language to follow the course of instruction given to the medical students and the nurses qualifying for the Bombay Presidency Nursing Association's

ificata. He has, therefore proposed the following course regarding this difficulty.

"The solution of this difficulty lies, I believe, in utilizing the maternity wards at the K. B. P. S. Dispensary for the teaching of the vernacular classes. There the instruction could be framed to suit the education and the requirements of women who do not aspire to the Certificates of the Bombay Presidency Nursing Association."

Col. Smith is very anxious about making some suitable arrangement for the training of our ladies in midwifery on his return to India, as will be seen from the following extract from his letter of 27th November 1911 to Dr. V. C. Gokhale, L. M. & S., one of our prominent helpers. He writes from board the steamer the 'Elysia' to the following effect:—

"As you know I am much interested in the work of the Seva Sadan especially in that part of it which is concerned with nursing. When I come out again to India and have both more time and more energy, I hope to take up the nursing question again and we must endeavour to find a way of making it more complete and more useful. I think that, by bringing Dr. Wadia's Hospital into the scheme, it may be possible for midwifery training.

I hope the ladies now working in the hospital, will do well and be of great use to their fellow-Indians.

We have dwelt at considerable length on this part of our narrative because it relates to a great responsibility which we have undertaken and in which we want the generous public to co-operate with us in two ways. First, a large number of ladies who are in a position to receive this most valuable and useful training must now be induced to come forth to take advantage of these facilities; and secondly, we should be helped with sufficient funds to carry on this urgently needed but so far neglected work. Though it is yet too early to pronounce any opinion on the success or failure of this experiment we can say one thing that our ladies have become alive to their duties in this direction, and there is every reason why we should try to develop this branch of our activity. The cost of this experiment has been considerable to the Institution. Many of these nurses come from respectable families that are not well off; and on that account the Seva Sadan had to incur an expenditure during the last year, amounting to Rs. 800 out of which a sum of Rs. 370 had to be spent on conveyance charges alone. During the plague season a separate hut, costing about Rs. 200 had to be purchased and a tanga worth Rs. 200 had to be bought to enable them to go to the hospital from the camps. If the public support will be full we shall be able to expand our work in this direction. The present nurses will be presented for an examination in December next and then they will have further to undergo a year's training in a maternity ward. All this means a very heavy financial burden on the meagre resources of the little Institution; and we depend upon the liberal-minded public to help us in making this experiment a really successful one.

THE BENGAL DEPRESSED CLASSES MISSION.

FOURTH ANNUAL REPORT.

The Bengal Depressed Classes Mission is now completing the fourth year of its existence, it having been established in September, 1908. In presenting this annual report we return thanks to the Almighty God, who is the source and support of all good works, for the little success it has attained. The work of the Mission, though yet insignificant in comparison with the needs of the situation, is steadily growing. Up to this time, we have confined ourselves mainly to the spreading

of education among the backward classes of Bengal, specially the Namasudras of Jessore and Khulna. Our plan is to afford facilities for elementary education to the children of as many villages as possible in the first place, and to give higher education to such among these who would show signs of special intelligence and aptitude. With this object in view the Mission helps to establish and maintain primary schools in such villages as are anxious for such opportunities. During the year under report there were 22 Lower and Upper Primary Schools with an aggregate of about 900 pupils under the supervision of the Mission. Some of them receive a regular monthly grant, while rewards in cash have been given to the teachers of others according to the result of an annual examination.

The Inspector of the Mission visited all the schools and examined the students. Prizes, consisting of books, pictures, writing materials, toys, clothing, &c., were given to such students as were recommended by the Inspector. The prize distribution ceremony was held at Hatiara, the head-quarters of the Mission in January last. The Secretary, accompanied by a few friends of the Mission from Calcutta, visited the place. Teachers of about twenty schools with over 200 pupils assembled there, some of whom came from distances of 30 or 40 miles. The Secretary, with the help of his companions, re-examined the pupils and was satisfied that the education imparted was efficient and deserved encouragement. The prize distribution ceremony was an unqualified success and evoked great enthusiasm in the neighbourhood. Over 500 people, including a considerable number of women, were assembled to witness the ceremony which commenced at 2 p. m. and lasted till 5 p. m. The pupils as well as the teachers were highly satisfied with the little presents. The demonstration apparently made a great impression on their minds. The committee have resolved to organise a similar prize competition for the ensuing year on a larger scale and it is expected that a much larger number of schools will participate in it.

It is under contemplation to establish an M. E. School at a central place, where the pupils, who have completed the course of elementary schools, may receive further education. The Committee advertised for a suitable Head Master, who would also be the Inspector of the Primary Schools. It is a matter for gratification that a gentleman, who himself belongs to the backward class, has offered his services at a considerable sacrifice. The gentleman, who has read up to the B. Sc. class of the Calcutta University and is now working as the second teacher in a High School, on a salary of Rs. 40, is willing to serve the Mission on Rs. 30 a month. The Committee have gladly accepted his services, and it is hoped that as soon as he joins the post, an M. E. School may be opened at a central place.

A student of one of our schools, who showed special aptitude for higher education, has been brought over to Calcutta and is now being educated at the expense of the Mission, with a view to be trained as a teacher of the Mission. He is now reading in the 4th class of a High School and by his application and industry has given satisfaction to his teachers.

On the recommendation of the teacher of another school, a student has been awarded a scholarship of Rs. 3 a month to enable him to continue his studies in the Narali High School. The Mission also gives occasional help to poor students of the depressed classes and to educational institutions for the amelioration of their condition not directly connected with it. But owing to lack of sufficient funds its work has to be confined within a limited sphere. If funds were available, the scope and usefulness of the Mission could be greatly enlarged. It is a matter for regret that the Mission, though now in exist-

ence for a pretty long time, has not yet received the support and encouragement which it deserves. The membership is open to all, and the minimum subscription has been purposely kept very low at Re. 1 a year. It is not too much to expect that Bengal would spend Rs. 5,000 a year for the uplift of her depressed classes.

We cannot conclude this brief report without conveying our sincere thanks to the various ladies and gentlemen who have kindly helped the Mission by donations and subscriptions, a list of which will be found in another page. We would also take this opportunity of thankfully acknowledging that Messrs. Burman & Co., Tailors, City Book Society, Bengal Pottery Co. Manananda Chatterjee, U. Roy, Jogendra Nath Bose, Sreemati Labanyaprabha Sarkar, and Sreemati Kumutini Mitra, Sadharan Brahma Samaj, Sunday School helped us with articles for prizes to our pupils. The Karona Samity, a charitable organisation conducted by some ladies also gave us Rs. 22 to buy articles for prizes.

The Mission has sustained a great loss by the death of Mr. A. C. Sen, who was one of its founders and took great interest and active part in its work as long as he was in good health. His daughter promised a donation of Rs. 20 to the Mission on the occasion of her father's Sraddha. The Mission has also lost a valuable friend by the death of Dr. P. R. Roy, who was a member of its Executive Committee.

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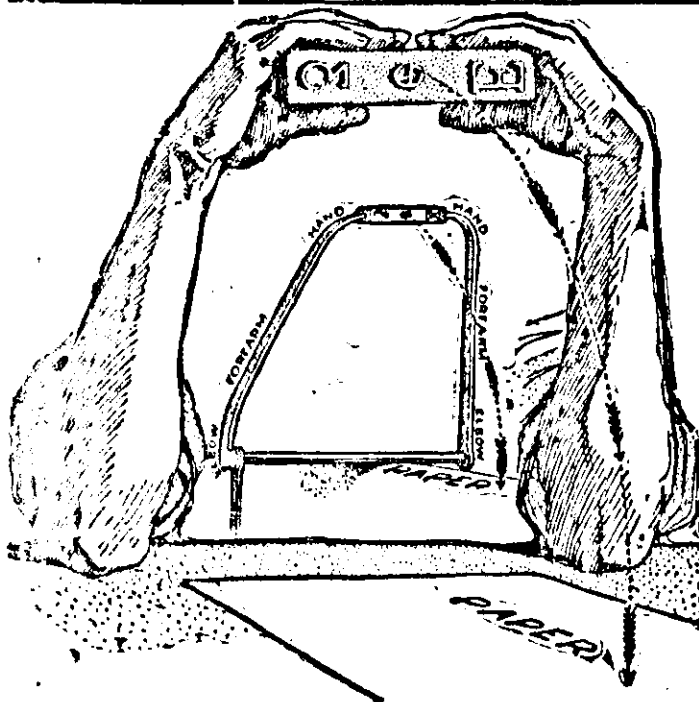
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PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXII.

BOMBAY—SUNDAY, AUGUST 18, 1912.

No. 51.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will no excuses, I will not retreat a single inch—And I will be heard."
WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

We have received the first number of the "African Times and the Orient Review," a monthly published by the Metropolitan publishers, at 2 and 3, Eldon Street, London, E. C. The review is edited by Mr. Duse Mahomed whose book, "In the land of the Pharaohs" is by far the ablest answer to Lord Cromer and Mr. Roosevelt that has proceeded from an Egyptian pen. It is devoted to the interests of the coloured races of the world "from the Pillars of Hercules to the Golden Horn, from the Nile to the Potomac, and from the Mississippi to the Amazon. East, West, North or South, wherever the Oriental or African may found a congregated habitation." The following paragraph from the "Foreword" explains the policy of the Review. "We, as natives and loyal subjects of the British Empire, hold too high an opinion of Anglo-Saxon chivalry to believe other than that African and Oriental wrongs have but to be made manifest in order that they may be righted. Laudable ambitions have but to be voiced to be appreciated, and that touch of nature which makes the whole world kin has only to be brought into operation to establish that bond of universal brotherhood between White, Yellow, Brown and Black under the protecting folds of the Grand Old Flag, which will make the name British Citizen immeasurably greater than the name of King." The annual subscription is 4 shillings.

We do not often see an annual report of an Indian philanthropic institution so full, so interesting and so well got-up as the quinquennial report of the Mahajan Home for destitute children otherwise known as the Hindu Orphanage at Surat. The institution was started during the great famine of 1900 by the late Mr. Hardevram Nanabhaf Haridas with a sum of £20 sent to him by Mr. Richard Smedley of Belpur for the relief of the famine-stricken. Since then several citizens of Surat, of all castes and creeds, have liberally subscribed to the Orphanage Funds, and Government are also assisting with a grant of one thousand rupees per annum. There are at present 91 orphans in the Home. Most of the orphans, we are told, come from the depressed classes and the photographs in the Report fully bear out the claim advanced by the conductors, that they prove in the favourable environment afforded by the institution as intelligent, well-behaved and honest as the children of the better classes. As an instance of the training given in the Orphanage School, the Secretaries mention the case of a past inmate of this institution, a 'kali paraj' by caste, who went to a native village and preached temperance to his folk with remarkable results. The instruction, literary and technical, given in the institution seems to be all that it should be. The Orphanage celebrated several marriages in the period under report, the elder girls among the

inmates being married to suitable young men chosen from among the male orphans. The married persons are enabled to maintain themselves by work provided by the institution. It is expected that they will be ultimately settled on land for which negotiations are proceeding.

The Social Service League of Bombay has struck out a new way of serving the interests of the masses. Following the example of the Baroda State Library, it has instituted a scheme of sending round a box containing about fifty volumes to the several 'chawls' where the people of the backward classes do most congregate. The box will be in the charge of a resident in each 'chawl' and will be issued free of charge to all the inmates. The books will be renewed from time to time. The Committee of the League estimates that Rs. 5,000 will be required to start work at 25 centres. They also appeal to Editors of newspapers, magazines as well as to authors and booksellers to send them suitable books for the travelling library. We trust that the appeal will meet with a rich response. The address of the Secretaries is the Dnyan Prakash Office, Kandewadi, Bombay. Since writing the above, we learn that Sheth Damodhardas Gordhandas Sukhadwalla has, with his usual unobtrusive liberality, given Rs. 2,000 towards the expenses of the scheme.

The latest number of the series issued by the Ethnographic Survey of Mysore deals with the Banjaras Caste and is written by the erudite Superintendent, Mr. H. V. Nanjundayya. The account given of this caste is as exhaustive as any of the other castes in the series. The Banjaras are a Hindu caste rather high up in the social scale. They burn their dead, worship all the gods of the Hindu pantheon, may freely enter the houses of other castes, invite Brahmins to their houses for important ceremonies, and are served by the barber and washerman without any objection. All these are features which mark superior status in the Hindu social scheme. One of the sub-divisions of this caste, in fact, claims to be descended from Goud Brahmins and wears the sacred thread. There can be no question therefore of their Hinduism. And yet what do we find? We make a present of the following remarks of Mr. Nanjundayya, an orthodox Brahmin himself, on the custom prevailing among this people of divorce to those who maintain that Hindu society knows nothing of divorce. Mr. Nanjundayya writes: "Divorce is very easy and may be obtained almost at will. The only condition necessary is the assent of the Nayak for which one rupee has to be paid as fee. If the woman is afterwards married in Kutike form to the paramour, the latter has to pay the husband his marriage expenses and a fine of fifteen rupees to the caste, in addition to the usual bride price of fifteen rupees and three bullocks. If, however, she marries one not responsible for the divorce, he only pays the bride price." This is only one out of many instances

of the prevalence of divorce among Hindu castes far above the level of the lowest.

A very large proportion of students in Bombay schools and colleges take French as their second language for their University examinations. This has been sometimes the subject of adverse criticism on the ground, not always sound in educational discussion, that the language is of no practical use in the students' careers after school or college. A subject may have considerable value as a means of training the mind though it may have very little as a means of making money, and no one who appreciates the memorable contributions of France to literature and civilisation can fail to recognise the value of her language as an instrument of liberal education. There is more force in the criticism that French as it is at present learned by most of our scholars, is not only of no educational value but is positively detrimental to the cultivation of habits of thoroughness, which are an essential part of the discipline of a liberal education. The few text books are somehow crammed, and it is no rare thing for persons who had spent eight or nine years in learning the language to be unable to utter a single correct sentence in French.

We recollect not many years ago sending a French journal which contained an article from the pen of a friend on Indian social reform, to a graduate of our University, known to be well up in the language. The translation came in due course but, from our knowledge of the subject matter, we could see that the original probably meant something the very reverse of what was conveyed by the translation. With some diffidence we referred back the translation to the translator suggesting what we guessed was the intention of the writer in the French journal. The answer came promptly that our interpretation was perhaps the correct one. The fact is that, the University having prescribed French as a classical language, and the classical languages being mostly dead languages, the method pursued in learning French in our schools and Colleges unconsciously follows that used for Sanskrit, Greek and Latin. The absence of institutions where one can hear French spoken as a vernacular, also partly accounts for the defect. We are, therefore, glad to note that Professor Peltier, the capable scholar connected with the Elphinstone College, has started a "French Room" in Bombay where those who wish to cultivate the language will find themselves assisted greatly by the surroundings. The rule of the 'Room' is speak French or be silent. Experience shows that under such stringent conditions and, perhaps, under them alone, is a living language learned accurately and expeditiously.

Speaking at a reception given in his honour by the London Indian community, Mr. Gokhale told his hearers that the thing to which they should devote themselves in the immediate future was the attainment of provincial autonomy through the conversion of the non-official majorities in the provincial Legislative councils into an elected majority able to impose its views on the provincial Governments. This is somewhat surprising from Mr. Gokhale who had rather sat upon the Pandit Madan Mohan Malaviya in the Viceroy's Legislative Council for venturing to ask for increased representation to the Hindus of Upper India proportionately to that enjoyed by their Mahomedan fellow subjects. He then told the Pandit that the number of representatives did not matter, that there was no question of turning out the Government by an adverse vote, that he would not even if he could defeat the Government, and that it was the work that they did that really mattered. We do not know what might have occur-

red in England since Mr. Gokhale's arrival there, but we were certainly unprepared by anything that had fallen from him previous to his departure for this declaration of a fresh agitation regarding the constitution of the Councils. We write with some concern because we had hoped that after the recent settlement, the country would be able for some years to come to attend to the work of internal consolidation undisturbed by the consciousness of unfulfilled hopes. We are not quite sure either that provincial autonomy is exactly what is immediately needed in the interests of the nationalism which we all wish to foster among the inhabitants of India irrespective of race, colour or creed. In a country where the influence of religion, language, political history and social organisation make unmistakably for unity and homogeneity, provincial autonomy does but give the concentration of interest necessary to the efficient management of local affairs. He would be a bold man who will maintain that internal influences make for cohesion and integration in India, and the isolation of Indian provinces into self-contained units, is bound to be but an addition to the existing fissiparous tendencies. The unity which does not come from within has to be imposed from without if it is ever to be attained, and provincial autonomy at this present stage of our national evolution is much on the same plane as caste autonomy in social reform. To break up the body politic into pieces in this way is to defeat the greatest purpose of British rule in this country.

When Mr. Gokhale put forward the colonial model of self-Government for India as a distant goal, we felt constrained to object on the very grounds on which in his speech at the London reception he deprecated the discussion of distant goals which, he rightly said, were in higher hands than ours. Provincial autonomy as an immediate objective has no more charms for us than colonial autonomy in the distant perspective. Let us not be misled by the word, autonomy. Let us not forget that it is the autonomy of the Colonies that is pleaded by the Imperial Government when we call their attention to the grievances of our countrymen in the Colonies. Provincial autonomy may or may not bring all the advantages that may be expected of it. But one thing it will certainly do, and that is to bar access to the Government of India and to the Government and Parliament in England for the redress of wrongs. No doubt, Mr. Gokhale couples provincial autonomy with an elected majority in the Legislative Councils. But even if there be an elected majority, what then? Can it be said that all the elected members in the Bombay Legislative Council, for instance, are more capable or independent than all the nominated members? Provincial autonomy in the backward provinces—and we are all more or less backward—will inevitably mean stagnation and depression. Almost every great reform which has vitalised public life in this country has come, not from provincial Governments, but from the Government of India and the Secretary of State. The Provincials—small blame to them—see things too close to appreciate their right historical perspective. It is, therefore, of the utmost importance that the channel of intercourse—intervention if you like—should be kept free between the Governments at Delhi and London on the one hand, and the Governments in the provinces on the other. Provincial autonomy will dam that channel irretrievably. We need hardly say that we do not subscribe to Lord Crewe's dogmas as to India's future. Lord Curzon spoke words of wisdom when he advised the Secretary of State—and the advice holds good for us as well—to leave the future on the lap of the gods and to go on with his policy of development and education in the meantime.

CONTENTS.

Editorial Notes.
The Reaction against Race
Prejudice.
Flames from a Furnace.
From Atheism to a Vision
of God.

Three Readings of a Palm.
Seva Sadan, Poona Branch.
The Bombay High Court
Jubilee.

THE INDIAN SOCIAL REFORMER.

BOMBAY, AUGUST 18th, 1912.

THE REACTION AGAINST RACE
PREJUDICE.

However much we may rail at the scientific habit of mind, there can be no doubt that it contains within itself a corrective principle. Eminent men of science are most forward today in urging the claims of the super-physical world on the attention of their brethren. It is in the name of science that a physicist like Sir Oliver Lodge protests against the dogmatic negations of some of his brother scientists in matters pertaining to the mind and spirit. This development in the world of science has led to a corresponding change in the religious world. A remarkable illustration of this fact is to be found in the Editorial notes in the current number of the *Christian College Magazine* commenting on the messages which the late Mr. Stead is said to have sent from the other side of Death's portals. The Editor while declaring that he does not attach the slightest importance to the Julia bureau which Mr. Stead was conducting, if that is the proper word, during the last few years of his life on this plan of existence, and that he is entirely sceptical in regard to what is alleged as a new case of message from the unseen, endeavours by an elaborate reference to Biblical texts to show that the central principle of the message, namely, that After Death is a continuation of this life in all essential respects, is in harmony with the New Testament view of Heaven. Readers of the publications of the Psychic Research Society and the books based on them, know that the similarity of the life after death to the life before, is the burden of many of the messages recorded therein as coming or alleged to come from beyond the grave. Not only that but a thinker like Mr. A. C. Benson independently confirms that view as, for instance, in his latest beautiful prose idyll entitled "The Child of the Dawn." We mention these facts to show that, as we said at the outset, modern science—and Western civilisation generally—has this advantage, namely, that it carries within itself the antidote for any evils which may be generated in its train. In other words, it has the capacity to right itself however perilously near the abyss it may appear to the onlooker to be tending.

Another product of modern growth and, as we believe, of modern science, is race and colour prejudice. This is distinctly traceable to the science of ethnology based on biological data. In the flush of the triumph which attended certain discoveries in the realm of the Natural Sciences, men were sought to be classified according to the length of their noses and the breadth of their skulls, and this classification was believed to represent an immutable law of human development. Even in those early

days there were scientific men who protested against this doctrine chiefly, be it said to her honour, in France. But the idea that races are not immutable and that race prejudice is a species of barbarism is spreading nowadays among western thinkers in all countries. A writer in the current number of the *Edinburgh Review*, Mr. J. O. P. Bland, points out that Europe has been dominated too long by the idea that the Oriental mind is incomprehensible by the Western, and that there is a fundamental difference between the natures of the inhabitant of the West and of the inhabitant of the East. He denies that there is anything fundamental about the differences which are entirely the outcome of circumstances, and which can be and are being changed by changing circumstance. But the most emphatic statement of the fundamental unity of the man of the East and the man of the West, is contained in a forcible article from the pen of the Rev. Elliot Griffis, an educational pioneer in Japan, formerly of the Imperial University of Tokio, in the current number of the *Journal of Race Development*, a quarterly published by the Clark University of Worcester, Massachusetts, in the interests of a better understanding between the different races of the world. The article is headed "A Literary Legend, the Oriental," and is a powerful exposure of the fallacy of resting theories, political and other, on the assumption that there is an immovable gulf fixed between the East and the West. He begins by pointing out how the question has really become one of "vested interest" at the present time, and how poet, dramatist, sentimental writer, novelist and maker of sensational machinery for the stage, picture show and quick selling newspaper, and even certain varieties of Christian ministers and missionaries, have created the Oriental of imagination, fancy, prejudice and bigotry in the interests of their own propaganda. He proceeds to show that the creation of this fanciful person is a comparatively modern affair. "We look in vain in the ancient literatures to find him. The greatest of all libraries throws no direct light on the race problem. The first Christian saints knew nothing of his whereabouts." We cannot reproduce even a small part of the argument of this able and perspicacious writer, and can only hope that his article will be widely read in Europe and in Asia as well as in the United States. We have space only for his conclusions. "After nearly the whole of an adult life spent directly or indirectly with the Orientals," he writes, "as in large part were the lives of my father and grandfather before me, and with an honest perseverance and fairly steady industry in research, I see absolutely no difference in the human nature of an Asiatic, a European or an American. From the point of view of science, no fundamental difference exists that should prevent mutual respect, appreciative social intercourse, and in time naturalization and full recognition of humanity. The ignorance and prejudice that now exist on this whole subject is a disgrace to America and to our Christianity." Dr. Griffis expects that in the work of bringing about a fusion of East and West America "which is neither Orient or Occident" should lead the world. We should add that Dr. Griffis protests not only against exaggeration of the Orientals' defects but, what is equally pernicious, the idealisation of their picturesque erudities, things which the twentieth century Oriental is ashamed of and has justly banished to the moles and bats,

FLAMES FROM A FURNACE.

LOVE OR PASSION?

[By Krishna Dayarnava.]

"Oh! I am dying for love—I want some one to love—I want some one to love me! I am dying for love!"

"Why, my friend, why shouldst thou pine for love? Surely, love is not so scarce in the world as thou seemest to imagine. The world is full of love—the world is full of creatures that will love thee and be loved by thee. Why then this cry for "love"? Ah! I understand! Thou art a lover and love is blind. That's why thou canst not see how full of love the world is. Thou sayest that thy heart is full of love and thou art longing for someone to bestow thy love upon. Follow me, my friend, and I shall show thee enough of creatures who are waiting to be loved—who would be grateful to thee for thy love—who would love thee with all their heart! Cease repining!"

"Ah! What is this? A bird! And what a pretty bird too! And why is it panting? It hath been wounded and pursued by a wicked boy. My friend, here is a creature on whom thou mayest bestow a little of thy overflowing love! Take it with thee and nurse it. It will be all right soon and it will love thee and bless thee in the name of its Maker and thine!"

"Another creature of God, friend, waiting for thee. Here is a dog whose leg has just been crushed under a tram-car; who rent the air a moment ago by his agonizing cries but who is now too exhausted even for gasping! Take it, take it, my friend, before it is too late."

"It will bite me!"

"Ah! my friend, it is not a mad dog and after all thou art ready to die for love. Take it then: take it to a Doctor; get its wounds dressed; nurse it, feed it with thy own-loving hands. It will be all right soon and then it will love thee with all its heart and will bless thee in the name of its Maker and thine!"

"Oh! thou art a cruel sophist! I am dying for love and thou art making a fool of me!"

"I! I a sophist! Not I! Not I! My friend, I am a lover—an ardent lover—like thy own self. But—but my sight has been restored to me—while thou art still blind—love-blind....."

"Enough! Enough! I understand thee. This is not the kind of love I want. This is not the kind of love I want to bestow. I want that love, that love which..."

"Which one human creature feels for another of its kind? Is this the love you want? Yes! Thou art hasty, my friend, very hasty. I was coming to that very thing when thou didst call me a sophist!"

"Well, here is room for that kind of love. Here is a man a good man who is sick and hath no one to take care of him. He is alone in this world without kith and kin. Now, my friend, here is just the thing thou wantest. Attend on him; nurse him. He will be all right soon and will love thee as long as he lives and will bless thee in the name of his Maker and thine!"

"And who is this young man, stealing into that infamous by-lane? A would-be sinner? My friend, he is a would-be sinner. Go, follow him; take him aside, speak to him in words of love—pour some of your love on him. And, if thy love is love, why, thou must save him! And, when saved from falling off a precipice into a dark bottomless abyss, will he not love thee? Will he not bless thee in the name of his Maker and thine?"

"Here is a repentant sinner, longing to be restored to his former position in society but scorned, repelled, made desperate, and, may be, about to be driven

into sinful paths again. Make haste, open thy loving arms to him, give him shelter; give him an opportunity to improve an opportunity to wipe all spots off his character. Assist him in his way onward to his Maker. And be sure, he will love thee and bless thee in the name of his Maker and thine."

"Oh! what labour of love can be more noble, more holy than this? Here is a colony of victims to a fell disease! Here thou hast not one, but many, to shower your love upon and to shower love on you in return!"

"Mad! Thou must be mad! They are victims to a fell disease and thou art asking me to increase their number by joining their colony!"

"Still a little blind, my friend, thou art still a little blind—though the fact that thou hast heard me so long and so patiently points to a considerable improvement in your sight!"

"Didst not thou say that thy heart was over-flowing with love—real, divine, unselfish love? Well then, such love is—ought to be—capable of such a sacrifice as is entailed in thy joining the colony and trying to alleviate their miseries and making their lot as happy as possible! This may mean misery to thyself—this may mean death—slow torturing death! But, my friend, how many lovers have sacrificed themselves in this manner for the sake of love! Why shouldst not thou follow in their footsteps and be a partner in their undying fame and glory!"

"How many more objects shall I show thee for thy love? The world is full of love—full of God's creatures who would love thee and be loved by thee!"

"All this is true so far as it goes but it does not go far enough for me. This is not love that is surging in my heart—that love which a man feelth for..."

"For a woman and a woman feelth for man? Yes! Thou art right, my friend, there is in woman's love something—some magic—some power—some soothing, refining, and ennobling influence, which we miss in man's love—which we vainly seek in man's love."

"So come along. Here is a woman, a well-bred, respectable lady who hath seen better days but who is now helpless, penniless, and in declining health, and stands in need of succour! Oh! what a model wife she was—what a loving mother! Alas! Her husband and her son left their earthly tenements within twenty-four hours of each other—victims to plague! Their income was small; they had saved—they could save—nothing. And this unfortunate lady hath no kith and kin except her daughter for whom alone she wishes to live—whose love alone preventeth her from doing the worst in her maddening grief! And her daughter! Oh! what a refined soul, what a God-fearing, righteous spirit is concealed under her plain but striking countenance! How cultured, how industrious, how resourceful, how dutiful, and above all how loving and lovable is she! She never leaveth home; sympathy, neighbourly sympathy, bringeth her sufficient work to be done at her own place. By toiling hard, early and late, she earneth just enough to provide the necessaries for her beloved ailing mother and to procure a morsel for her own self! Oh! How grateful would they be to the man, how dearly would they love the man, who would take them under the shadow of his wings! My friend, the mother hath been entreating me to find out a husband for her daughter. 'I shall die a happy death,' sayeth she, 'if only I see my loving and beloved Sarojini in happy wedlock with a man of thy choice—thy choice cannot be a bad one.'"

"My friend, here is a deserving person—a splendid, safe, sacred repository for thy over-flowing love; what is more, in loving them, you will be loving me, thy friend, more than ever. Take the girl, save the dying mother, love and bless them both, and be loved and blessed by them and by their Maker and thine."

"No! I cannot do that!"

"My friend, I am shocked to hear that 'No'! What dost thou mean? What better love dost thou want—unless it be the love of God? But who, that did not love the creatures of God, and deserve their love in return, ever succeeded in loving God and deserving His love in return? Thou canst love God only through loving God's creatures."

"I mean not the love of God. But I can't take *that* girl—she is too plain, too humble, too obscure for a man of my high birth and position!"

"We must part company my friend, we must part company, I now clearly see that your journey is not towards that love of which the poet sings:—

'Love is heaven and heaven is love.'

"I see now what is surging in thy heart: If thou canst not bestow thy love on that refined, cultured, pious, industrious, resourceful and dutiful girl, simply because she happens to be plain, humble, and obscure—if thou canst not love *that* girl, *then* I tell thee that what is surging in thy heart is not *Love* but *Passion*—Passion which loveth the earthly flesh and not Love which loveth the divine spark within that doth animate and warm the flesh!"

"*Passion* is selfish, *Love* is unselfish. *Passion* doth prey upon thy substance; *Love* addeth to thy substance. *Passion* is pale, doth look haggard, and is jealous; *Love* is blooming, doth look divine, and is full of magnanimity, ready to sacrifice everything for the sake of the beloved. *Passion* is transitory; *Love* is immortal."

"Root out *Passion* from thy heart; plant *Love* instead. *Then* wilt thou see as *I* see: *Then* wilt thou feel and think as *I* feel and think: *Then* wilt thou love as *I* love: *Then—and not till then—*wilt thou be a *Lover*. *Then alone wilt thou realise why and how.*

"LOVE IS HEAVEN AND HEAVEN IS LOVE."

FROM ATHEISM TO A VISION OF GOD.

For some time past a neat little book in paper cover published by the Methodist Publishing House in Madras has been before us for notice. The author, Mr. Charles Amos, is Postmaster of Tuticorin, and we may confess that we were not drawn to the book for the simple reason that we did not expect to get much light from a postmaster on the subject of the origin and destiny of the human race. But a cursory glance at its contents showed that Mr. Amos is a Postmaster of no ordinary type. He is in his own way an earnest seeker after light and what is more he has the supreme satisfaction of being able to say that he has found the light he sought after. The book is in part a human document of a curiously interesting kind. Mr. Amos tells us in the introduction that he had passed in his early manhood through a phase of scepticism which left him without a belief in the existence of God. At this juncture he was posted to Mangalore and there he found that the post office under him was reeking with corruption. He set himself to clean the Augean stable and instituted several prosecutions against the malefactors and got them sentenced to various terms of imprisonment. Several attempts were made to induce him to desist from his campaign against corruption but he was proof against them all. At last one more daring than the rest warned Mr. Amos that he was going to let the devil loose upon him. Mr. Amos laughed at him but found ultimately that it was no laughing matter. At pages 61, 62, 63 of the book he describes how for days he was tormented by stones falling all about him breaking lamps and window panes, notwithstanding a guard of police round his residence. This perpetual pelting got on his nerves and drove him to his knees before God. Thus, it may be said that the devil was instrumental in leading him to God, as the devil often is. The prayer was heard and the stones ceased from that day, and Mr. Amos felt convinced that there was a God.

THREE READINGS OF A PALM.

THE SECOND READING: MOVEMENT IN THE DRY BONES.

(By O. S. S. O.)
CHAPTER III.
(To be continued.)

The journey was soon accomplished and presently they heard the porters call out the familiar name: Cawnpore, Cawnpore, Cawnpore. Master Bulwar leaned out of the window to see if he could recognize any one on the platform. He saw no one. However, as the train came to a stop a familiar voice was heard to say, close behind Mrs. Warde. "Asia Sister." Mrs. Warde turned, and in a moment the two sisters were in each other's arms. Hasty greetings over, Mr. Warde asked his wife and Mysel Bai to stay where they were while he taking one of their servants rushed up to the break van for their trunks. All being got together, willing hands soon had them placed in their carriages and a few minutes later they were being driven past the familiar sights. At length the horses clattered through the ponderous gateway into their *Angan* and were reined in before the steps of their verandah where their mother was already awaiting them. Mr. Ozah and Punthi also hastened down from their *baithack* at the sound of the carriages.

The following days were spent in happy bustle. Relations and friends called to welcome them, and among them came their family Purohit.

"Well, my little man," said the Purohit one day when they were free from visitors, "how are are all your classmates? Or rather how were they when you left Benares? Are they as eager as before regarding reform and progress?"

"Yes, Punditji, all well, and as eager as ever. The spirit of progress, if anything, is on the increase. It seems to have taken real hold on the leaders and teachers—but teachers of a kind only—not all, and there is a good deal of cynical smiling. But of course no amount of contemptuous and selfish cynicism will deter men who have reasoned out the matter thoroughly and feel convinced. The leaders are earnest and sincere and this had a lot to do with their success. For the people are as eager as any of them to recognize the re-awakening after the slumber of ages."

"What does Benares attribute this re-awakening to?" He asked.

"Oh, evolution of course, to which the good offices of the British Government have directed our attention, Punditji. If it was not for the Government we should still be in the dark as to the true teaching of our own Shastras which for centuries have been hidden away from the public gaze."

"Does the progressive party at Benares mean to imply that we have withheld knowledge?"

"No, not exactly withheld, with sinister motives, but I think there is some such feeling. Is there not, brother?" Bulwar appealed to his brother-in-law.

"I am afraid," answered Mr. Warde, "there is a feeling that our ancestors have not acted as they might have done. Their opportunities were great. They neglected them or used them for their own ends of the moment, regardless of the future and their duty towards those who came after them; and the result is our present deplorable position." The Purohit was visibly agitated. He did not like the nineteenth century progress and inwardly anathematized the New Spirit:

"I suppose," he began sarcastically, "what you are learning from the West is all new and profitable. Of course everything new attracts—but it takes time to realize the true worth of new ways. You will be surprised if I tell you that "evolution" as taught by European savants

(I cannot give you their names or exact quotations as I do not know English) is no new doctrine with us."

"Quite true, Punditji, I know the great discovery, evolution, is attributed to Spencer and to Darwin (these are the names) the essence of whose teachings is to be found in our Upanishads, but the fact remains that we never utilized the results of our philosophic deductions. Whereas the Europeans use it in a way by which they regulate their actions or at all events their findings are made to serve some purpose."

"That is it 'some purpose,' and their purpose is to upset the minds of the untutored masses which have not had a chance of knowing what these had come to know. And I should not be surprised if at some future time it is discovered that their so-called scientific findings were really taken from our Upanishads. For you know very well that ether with us is first amongst the five evolutionary elements, out of which came Air, then out of air followed Fire, out of fire emanated Water, and from water came earth; and out of these five primal elements were evolved the Vegetable and animal kingdoms. Now, listen," continued the roused Purohit, "your Darwin and Spencer do not go beyond the teachings contained in our Upanishads. And the essence of their pedagogism rests on the five fingers of my hand." And he rattled off the names of the five elements in Sanskrit touching the tips of his left hand fingers as he did so with the forefinger of his right hand. "We have had this knowledge for centuries yet we never allowed it to influence minds unable to grasp the real meaning and to so upset the balance of their minds. Whereas your Spencer and Darwin have unbinged the whole of Europe by this same knowledge which they doled out to the public under the high sounding designation of Science. Are they going to do the same to you, to New Benares, under similar plausible names of Reform and Progress? If so, Beware! Pause! before you are irretrievably involved."

"There is much in what you say, Punditji," joined Punthi, "but is it not a fact, as Rama said a few minutes ago, that we have sciences locked up but to no purpose. The West is at least giving them out to be made use of by those who can put them to some practical use. Similarly there are many things which we are learning from Europe and I do not think it would be wise to discard them merely because they are coming back to us through a foreign source."

"I quite see your point. But if Reformation is thought necessary then why not begin from within—why go to a foreign source for inspiration and impetus? A single text from our Shastras is capable of inspiring thoughts that will form matter for volumes."

"What you say is perfectly true, Punditji," said Mr. Warde, "but the fact is that the awakening has come neither from within nor from Europe, but from England, and if it was not for our connection with that free country we should still be in darkness about evolution though it existed centuries before in our sacred books."

"Punditji," said Punthi, "do you not think we have waited long enough on our Shastris to begin from Within. Are they likely to stir themselves out of their groove? I am afraid not, whereas foreigners have. And we have certainly much to be grateful for to Providence for bringing us in contact with England. We had drifted on to the rocks through the selfishness of our forefathers in that that they took no account of the future. And allowed all knowledge and self-respect to dwindle down to family and caste. Brotherhood was cast to the winds notwithstanding that Mahabharata teaches:

'Do not to others which if done to thee would cause thee pain. This is the sum total of duty.' Our ancient faith, whatever it was, is no more,

Brahmanism, that is ceremonialism, has become our faith; and Brahma our God! Whatever creed there was it was formulated by Brahmans to suit the sect for which it was drawn up. There never has been a recognized creed of larger Hindooism by which to regulate our faith and our duty towards our fellow beings!"

"No, no, no," interrupted the Purohit, "you are mistaken. "We have our Creed—our Creed is the Bhagwat Gita, the Upanishads." Punthi refrained from replying and looked away. Mr. Ozah answered in a subdued voice:

"It is rather a large Creed, is it not Punditji?"

The orthodox Purohit felt the tone in which Mr. Ozah had made the simple but far-reaching remark. He compressed his thin lips in thoughts—but at this moment a *sank* blast was blown outside—

"Sanyasis" shouted Master Bulwar and jumped up to look out of the window, for they were conversing in Mr. Ozah's *baithack*. A few ascetics on their round of pilgrimages were passing the great mansion and as is their custom were blowing conch shell trumpets from time to time as they went along on their self-imposed religious tour.

"Twelve Sanyasis preceded by a red banner," he announced, "I wonder where they are going to."

"Punditji," he said after the Sanyasis were out of sight, addressing the venerable Purohit by way of imparting further information of his student life at Benares, "this reminds me that just before leaving for our holidays we attended a most interesting lecture on 'Prajapati.' It was delivered by a very learned Sanyasi, and the most remarkable part of the lecture was where he asserted that the 'Word' of the Christian Bible was identical with the 'Prajapati' of our Vedas." And then without waiting for an answer or comment from the learned Pundit, addressed Punthi:

"Goorooji (in the old familiar way at which the aged Nana Sahib smiled) where is Prajapati spoken of in the Shastras?"

"I am not so familiar with our Vedas as to be able to recall the passage at command, my boy. Punditji and Pershadi Bhai (looking at them in turn) will be better able to give you this information," said Punthi.

"Yes, the text is that Prajapati being of the essence of the Absolute One, and one with Him in a manner incomprehensible to created beings who emanate from the endowed and ever recurring immanence of the Universe, was moved with pity for the fate of the Devas destined to roll on in recurring life till a certain perfection was reached. Eons were needed to reach that point and the endowed immanence of the Universe with its limited creative, destructive and re-creative powers failed to successfully oppose the equally self-existing powers of evil. The immanence of the Universe would lead on to endless existences but would never reach the final goal. Eons upon eons had rolled on as the result of the endowed immanence of the Universe, but the Devas were no nearer the goal. At this, the thought of Pity came to the surface, Prajapati felt the same and at once offered to descend and become a sacrifice for the benefit of created Devas subject to the immanent powers of the Universe. Is it not so Punditji?" Asked Mr. Ozah.

"Yes," replied the Purohit, "it was done in the intensity of Brahma's love for His creatures."

"That is very remarkable," said Punthi. "Love would seem to be the ruling attribute of Brahma who even suspended the endowed immanent powers of the Universe."

"That is so," returned Mr. Ozah, "and it is reflected in all creation, except among us, the Hindoos. We are ready to talk of *daya* (mercy-pity) and to save a dying fly or a rabid cur, but will never

dream of putting out our hands to save a human brother through the abominable inculcation of pollution. What a religion is ours!!!"

"And what arrogance is self-righteousness. It is no wonder we are a bye word in the world." Added Mr. Warde.

"Not only a bye word," said Punthi, "but what is more important is that our religion lacks the most essential attribute of Brahma, namely, Love. Love for our fellow beings and things created by Him who in love pitied the Devas in the whirlpool of the immanence of the Universe."

(To be continued).

SEVA SADAN POONA BRANCH. THIRD ANNUAL REPORT.

(July 1911 to June 1912).

(5) BOARDING AND HARMONIUM CLASS.

Since the beginning of the second year the need for a boarding began to be felt rather badly. First, friends from the mohusal wrote to us saying that they were willing to send the female relatives for training in the Seva Sadan classes in case we undertook to provide them with boarding and lodging. Secondly, some poor widows who needed our shelter came to us and they also had to be provided for. Thirdly, it was necessary to keep the nurses in one place under our direct supervision. So a boarding had to be opened and there are now 10 boarders; only three of them pay in part and the rest are maintained at the cost of the Seva Sadan. All except one are widows. Those who are being supported by the Sadan have undertaken to serve the Institution at least for the period for which the Institution helps them. We are receiving more applications, but it is not possible for us with our present resources to admit any more poor widows. Some scholarships have been secured to support some of the helpless widows; but such assistance does not go a great way. Though economically managed the cost per boarder comes to Rs. 10 a month; and the cost of maintaining a nurse at the Hospital is Rs. 20 per month. Five of them attend the Hospital, two attend the Female Training College, Poona, for being trained as teacher for Seva Sadan work; two of them read in the Seva Sadan classes; and one is working in our hosiery branch. The boarding is in charge of a matron under the direct supervision of Mrs. Ramabai Ranade. The boarders were taken to Bombay on the occasion of Their Imperial Majesties' Visit to the City, and in April last they were taken to Karla to witness the opening ceremony of Sir Bhalochandra's Tuberculosis Sanatorium by His Excellency Sir George Clarke. They were at that time taken to the Karla Caves by one of our lady sisters, Mrs. Annapurnabai Apte. While thus providing them with every homely comfort, an endeavour is made to broaden their view of their duties and responsibilities regarding the work, for which they are being trained.

HARMONIUM CLASS.

Our Harmonium class which had attracted a decent number of well-to-do pupils had unfortunately to be closed owing to the outbreak of Plague and we had had no time yet to reopen it. The Seva Sadan has two big and one small harmonium for this class. Rs. 150 were contributed towards this fund by Mr. M. R. Jayakar, Bar-at-law, Bombay.

COURSES OF ELEMENTARY TRAINING IN 'FIRST AID' AND HYGIENE AND SANITATION.

This branch of our work is in charge of two Doctor friends Dr. P. V. Shikhar and Dr. V. C. Gokhale, whose help in this direction has been ready and uniform. It is impossible

to exaggerate the value of the knowledge of the principles of sanitation and hygiene on the part of women, and Seva Sadan has tried to couple this education with that given in the literary classes. These courses of lectures which are open to other ladies also, are arranged in every term and have been widely appreciated; and the whole credit of the popularity of this instruction is due to these gentlemen. During the first two years these two classes were regularly held and the pupils who were trained were examined by the St. John Ambulance Association and were given certificates in 'First Aid' and Nursing. The number of ladies attending these classes was 25 during both the years. During the year under review, however, though we had these classes in the first term, no examination could be held owing to the outbreak of plague. The course had now begun in the last week and will be over in nine or ten lectures in each subject. If our means will permit us, and if more men of the local medical profession will come to our help, we may well consider the advisability of organising such lectures in some wards of the town on different days. Such an experiment was tried by some other friends few years ago but it had to be given up, owing to the lack of an organised effort. Every day the importance of the knowledge of these subjects is being brought home to the people, what with epidemics coming in rapid succession, and what with the present appalling death-rate among children. If therefore, a systematic attempt could be made, it is likely to bear ample fruit.

(7) PHILANTHROPIC WORK.

The true mission of the Seva Sadan is Seva or Social or Philanthropic work. No opportunity, therefore, is ordinarily lost in rendering the useful service that is needed of our lay-sisters whose work in this direction falls under two heads (1) Local work and (2) Outside work. As regards local work, our lay-sisters have been paying, except for some time during the plague days, regular visits to the hospital where they distribute sweets and fruits to patients and cheer them with words of comforts. They paid more than twenty visits during the first term of the year and this activity has been carried on for the past year and a half nearly. Besides, medicines are supplied to poor people, whenever deserving cases are brought to their notice and monetary assistance is given to those who are very needy and helpless. How such work brings home the lofty principle of Universal Brotherhood will be seen from the following little story. One day when our President, Mrs. Ranade, went to the hospital, she asked some patients if they cared to read any good books. Each patient in the male ward asked for a book.

Even a little boy who was there came running to her and asked her for a slate and a book. But there was one among them who was lying on a cot in the corner and did not say a word. Mrs. Ranade went up to him and asked him why he was silent. He said to her 'I am a Mahomedan and you are Hindu. Why will you, then, give me a book even if I wanted it.' To this she replied, 'My dear brother, you may be a Mahomedan and I a Hindu; but how does that affect us? Are not Hindus and Mahomedans the children of the same Heavenly Father?' That cheered up the sick man and he most thankfully asked her to send him a book. This is a little incident which has a great moral which is that there is no work so inspiring and ennobling as the work of actual charity.

MOHSUL WORK.

During the first year Seva Sadan lay sisters had not boldness enough to attempt any responsible undertaking of a philanthropic character by going out of Poona. But the Salumbra Fire brought out the latent fire of charity and

two of our sisters Mrs. Annapurnabai Apte and Mrs. Banutai Bhat went out along with Mr. Devdhar to render the necessary assistance to those unfortunate souls who were scorched in the deadly holocaust. They did very useful work in treating two or three cases and fortunately there were not many such cases—they came across, and toured about five or six villages in which they distributed relief to the survivors of those who fell victims to the flames of the dreadful fire. The Seva Sadan ladies contributed Rs. 100 towards the Salambra Fire Relief Fund and Mrs. Ramabai Ranade is one of the members of the Joint Talegaon Fire Relief Distribution Committee similarly during the present famine in Gujrat and Kachhwar our lay-sisters were called upon to take a tour in the famine areas. The Central Famine Relief Committee received from Mr. G. K. Devdhar a sum of Rs. 5,000 which was sent to him by Lala Lajpat Rai from the balance of a famine relief fund with a committee in Lahore, for the relief of widows and children, on condition that it should be distributed through the agency of lady volunteers, if some ladies would be forthcoming. The ladies of the Poona and Bombay Seva Sadan were consulted and Mrs. Ranade wrote to Mr. Purshottandas, the General Secretary that she, accompanied by three more ladies of the Seva Sadan, Poona, would undertake the proposed distribution of the amount by going to the Palanpur Agency. Mrs. Ramabai Ranade, Mrs. Annapurnabai Apte, Mrs. Yamunabai Bhat, and Mrs. Sitabai Dukle went to Palanpur, where they were received very cordially by the State and British Officials, who did all that was necessary to make that work smooth by rendering every possible assistance. These ladies toured in the villages and distributed grain, clothing and money according to the degree of need of the recipient. The Trustees of the Estates of the late Mr. N. H. Wadia, C. I. E., paid the travelling expenses of this party. Mrs. Ranade, however, paid her own expenses. A fifth lady from the Seva Sadan Mrs. Banutai Bhat, accompanied by one of our boarders went to the Panch Mahals on the same mission along with Mrs. Jamunabai Sakkai, who formed a party consisting of a Parsi lady, two Gujarati ladies and one Deccani lady. Thus, the Seva Sadan ladies are daily becoming alive to their growing responsibilities, and with the increasing sympathy of the public they will feel encouraged to do such work. The Committee is seriously thinking of setting apart one or two of their lay-sisters to work as health-visitors, first in the town; and we feel nearly confident that a beginning in that direction will soon be made by one of our lady sisters who is eminently fitted for the task by her education, culture and character.

(To be Continued).

THE BOMBAY HIGH COURT JUBILEE.

In the course of an able article in the *Times of India* setting forth the principal features in the history of the Bombay High Court which celebrated the fiftieth year of its existence on the 14th instant, Sir Narayan Chandavarkar refers to its beneficent influence on morality and social progress. He writes. The Karandias Case.

Some eminent jurists have remarked what indeed is an obvious truism that the greatest change which has come over the people of India owing to the influence of British rule is the growth on all sides of the sense of individual legal right with a corresponding improvement in moral judgment. Maine indeed doubted whether the growth in the latter respect was in proportion to the former, but always and everywhere it is generally so. Courts of justice do not exist to make men virtuous; that is not their direct aim or avowed function. Theirs is to redress and punish violations of duty. But directly we get to the idea of duties we think of rights and Courts in British India have not only strengthened the juridical conception of rights and personality but have multiplied them. This is their highest use because of their educative effect. The

first step to improvement in the moral judgment is to make a person feel he is worth something—to create in him a sense of man-worthiness. And this sense our Courts, especially our High Courts, foster both directly and indirectly. In illustration of that we need not go farther back than the very year, 1862, when the Bombay High Court took the place of the Sadar and Supreme Courts. In the earlier part of that year the Supreme Court had heard and delivered judgments in the suit known as the Maharaj Libel Case. That was a suit for damages brought by a Vallabhacharya Maharaj against Karandias Mulji, a courageous Hindu journalist and reformer of the time. Karandias had published articles in a newspaper which he edited reflecting on the character of the Maharaj, whom several of the Hindu castes worshipped as a deity. The action was one for libel and naturally it created a great deal of commotion in Bombay. The sight of a sacred personage compelled to seek redress in a court of law was something unusual to the sight of Hindu orthodoxy; more unintelligible still to the orthodox Hindus was the sight of a private individual like Karandias having the boldness to criticize and condemn the character of a Maharaj whom they felt he like his caste-fellows was bound to worship. The trial took place before Sir M. Sausse, Chief Justice, and Arnould J. During the period it lasted, public speculation was rife as to how it would end. The orthodox counted on success because the Chief Justice was known to be a strict Roman Catholic; the heterodox felt sure they would win because Sir Joseph Arnould was known more or less as a Liberal who sympathised with the reforming spirit. After a prolonged trial lasting for 22 days, judgment was delivered—Sir Mathew Sausse found in favour of Karandias on the substantial issue but against him on a minor issue; Sir Joseph found in his favour on all. It was decided in April, 1862. It ended in a substantial victory for Karandias, and Sir Joseph Arnould, in his judgment, summed up the wholesome result of the trial in these words:—"It has probably taught some to think; it must have led many to inquire. It is not a question of theology before us. It is a question of morality."

FEMALE INHERITANCE.

It would take me long to dwell on the Court's achievements in putting the administration of Hindu law on the liberal basis, and progressive lines of the Mitakshara and the Maynkha. But I ought to point out that it was when Sir Michael Westropp became Chief Justice in 1860, that a distinct turn in the tide of Hindu law manifested itself. He had risen to the Bench after an extensive practice for years at the Bar; he had known much about local usages; he had cultivated the friendship of enlightened Oriental scholars like Dr. Bhanu Laji. He almost revelled in the solution of a tangled question in Hindu law. Though unacquainted with Sanskrit, he laboured hard to get to the heart and principles of every text; and it was in his time that the High Court led the way for itself and other High Courts in India in affirming boldly what till then had been a matter of great doubt and difficulty—that women are as much entitled to rights of inheritance under Hindu law as men. To us in these days that decision may seem nothing out of the common. But if we bear in mind the legal prejudices and social views of the time, the tendency of the Privy Council then to look at every question of Hindu law with the eyes of Raghunandan and Jimta Vabhn of Bengal, and the timidity of Judges in Bombay, we should be able to form a just idea of Sir Michael Westropp's heroic service to the cause of progress in this Presidency. The question as to the capacity of a woman to inherit depended on a number of conflicting authorities and texts and of these none was more puzzling than a Vedic text which said that "women are devoid of organs of sense and therefore not entitled to share." Some construed the premise as meaning that women had neither body nor soul as men had, and the conclusion as laying down that, being unlike men, women could not be heirs. Others held that the premise meant no more than that women were more delicate in body than men, and that therefore they were not entitled to participate in the enjoyment of property. Almost all seemed to concur in the conclusion. Sir Michael Westropp with his legal genius struck out a path of his own; and his judgment, a learned dissertation on the subject, is a striking example of the daring of a judge who knows how to make the law bend to the cause of justice. The Vedic text he explained in his masterly way to mean no more than that women were not fitted to drink the soma juice and therefore were not entitled to

share in that drink, *not in property*. And as was his wont whenever he wanted to prevent the Privy Council from upsetting him, he wound up his judgment by saying in effect: "Let the Bengal and Madras laws be what they will, this has been for years and therefore must be our Bombay law." That decision went up in appeal to the Privy Council and it was feared that owing to that Council's Bengal leanings in questions of Hindu law it might be upset. But the decision was affirmed and as we read the judgment of the Privy Council it appears as if it said: "Sir Michael Westropp knows all about his Presidency, his colleague Mr. Justice West is author of a Digest on Hindu law. They must be right. Let us leave them alone." This decision marks in the history of the Bombay High Court a distinct stage in the progressive spirit which has governed its rulings in questions of Hindu law; and I should venture to affirm that it set the example to other High Courts and since then they too have been more liberal than narrow in the administration of Hindu law.

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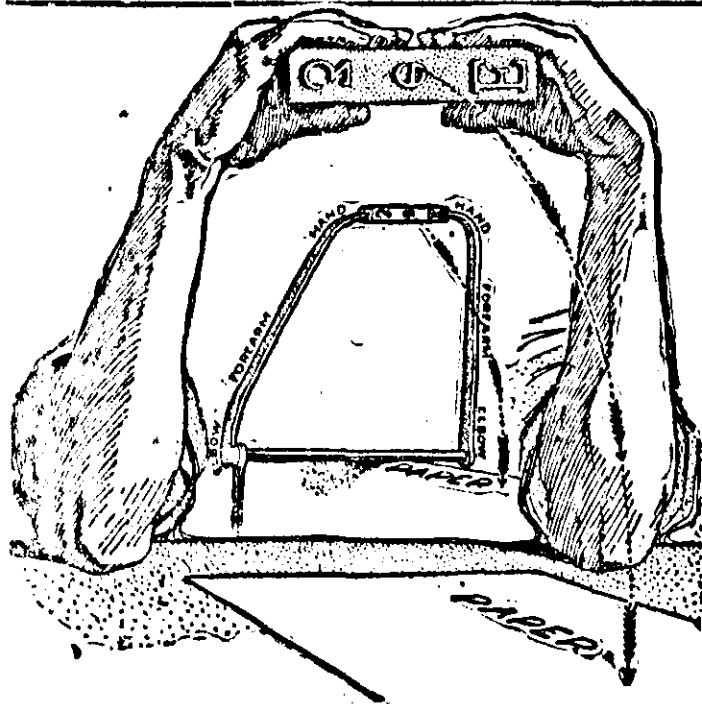
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directly or by way of suggestion, from the organisation in England. One leaflet lays down the following ten commandments:—

1.—Keep the windows open day and night. 2.—Drink pure water. 3.—Breathe through the nose by keeping the mouth shut. 4.—Do not spit. If there is chest trouble, use a spit cup, or cheap destroyable handkerchief. 5.—Eat slowly, take well-cooked meals, and cultivate regular habits. 6.—Wear loose clothing of seasonable material. 7.—Take regular open-air exercise, in the sunshine if possible. 8.—Wash the whole body at least once or twice a week, and the teeth once or twice a day. 9.—Work, but do not worry. Look on the bright side of things. 10.—Before taking a house get the drains certified by the Sanitary Authority.

Legislative
pilotry.

A Muhammadan contemporary is inclined to suspect that Mr. Basu's Bill is "a flanking movement directed against those who wish to prove that the Hindus are not such an overwhelming majority of the Indian population as they desire to appear to be." As Mr. Basu is a politician, and some of his supporters in the press have looked at the Bill from a political standpoint, the suspicion may not seem altogether unwarranted. But the movement which has culminated in this Bill did not originate in any spirit of denominational rivalry. It originated partly with Hindu Theists who disliked the idea of their exclusion from the Hindu fold, and partly with secularists who wanted the same kind of a civil marriage Act for India as is enacted in England. Both might have been actuated by a sense of attachment to their "Hindu nationality," but they were not anxious to prove that the Hindus formed an overwhelming majority of the population. If we look at the Bill ~~with the statement of objects and reasons, the original intention of the movement becomes at once clear.~~ The main intention of the Bill could not have been the promotion of intermarriages either; for in that case Mr. Basu would scarcely have ignored the cognate and inseparable topic of inheritance. Secularism and Hindu Theism do not appeal to many; "national consolidation" does. To the hon. members of the Viceregal Council it was at once clear that intermarriages must give rise to complications; in ignoring them there seems to be a method. The hon. Mr. Jenkins wants "support" for the Bill; the first efforts must therefore be to secure that commodity.

Patriotism and
perjury.

When the real intention of the Bill is explained, our learned Muhammadan contemporary will perhaps agree that there is nothing sinister or suspicious about it. The hon. Mr. Jenkins exhibited no want of sympathy with the objects of the Bill; he only doubted if the manner in which those objects are sought to be attained is fair to the orthodox communities and is legally free from difficulties. Undue anxiety has no doubt been displayed by certain politicians lest the Hindu community should lose by the possible popularity of civil marriages under the existing Act; and our contemporary pertinently asks whether those who have registered their marriages under it during the last forty years have perjured themselves by declaring that they do not profess the "Hindu religion." The fact is that both the legislature and those who have married under the Act understood by that expression the orthodox form of the Hindu creeds, and no perjury was therefore committed. No one could have made the declaration contrary to his or her conscience, though some of our politicians, in their zeal to include as many as possible among

the professors of the "Hindu religion," have insinuated that the declaration is often signed simply to secure a wife or a husband without regard to veracity. Mr. Basu's objects will all be attained, the honesty of those who have married under the Act vindicated, and the policy of the Act will be maintained as heretofore, by merely adding an explanation that by "Hindu religion" the customary form is meant.

Varieties of
"support."

When the hon. Mr. Jenkins insisted that Mr. Basu's Bill should have the full and undivided support of the people, did he mean that the Bill in substantially the same form should have their support, or that Mr. Basu's objects only must have their support, whether those objects are best attained through the Bill or not? This question may well be asked when one reads the pronouncements of those who profess to support the Bill. The Madras Social Conference passed a resolution "welcoming" the Bill. One of the supporters of the resolution, in answering an opponent, is reported to have said that the Conference did not ask the Government to pass the Bill into law, but only told the Government that it welcomed it! This speaker was the seconder of the resolution on the same subject at the Allahabad Conference. We have already mentioned that the mover of the resolution at Allahabad asks Manu's law to be left intact concerning the status and rights of the offspring of intermarriages. Yet they all support the Bill! We do not believe that the legislators will feel very much enlightened or helped by this kind of support. The Bareilly Conference appointed a committee to draw up a memorial. Perhaps if the Madras Conference too had arranged for the submission of a memorial, one might have known something of the nature of the support that was accorded to the Bill. As the Bill introduces no radically new policy, vague resolutions of welcome are useless.

Public opinion
and reform.

The last Madras social conference has formally made a distinction between reform in communities in which public opinion is not ripe for the change and reform in other communities. The distinction was drawn with regard to post-puberty marriages. It would be foolish to ask, though we have seen it sometimes asked, whether a person may not justify the marriage of his daughter at eight, if he is excused for marrying her at twelve on the ground of keeping her caste. What is expected to occur after twelve does not occur at eight, and no caste compels the marriage of a girl at eight. But a more logical and more practical objection to the Madras resolution would be that if reformers may bow to public opinion in the matter of post-puberty marriages, they may as well avoid foreign travel and widow-marriages in deference to public opinion in their respective castes. In this apparent or real want of logical reasoning the Madras conference does not stand alone. The National Social Conference has for years been passing a resolution in favour of the amalgamation of sub-castes, evidently because public opinion is not ripe for the abolition of caste altogether. Of these two cases of deference to public opinion, or of unwillingness to lose caste, the reluctance to sacrifice the caste of one's children seems the more excusable. Grown up and free agents may take the consequences of whatever they do; and hence the hesitation to preach a crusade against caste is less excusable.

The Transvaal compromise.

The temporary settlement of the Transvaal dispute is perhaps to be attributed to the approach of the Coronation, and the sitting of the Imperial Conference. An open sore like the treatment of the Indians in that colony would have marred the felicity of the auspicious occasion, and even if there be no teleological relation between the two events, the release of the passive resisters may be regarded as a happy prelude to the Coronation from the Indian standpoint. We are told that the settlement is temporary. Perhaps it is meant that the actual legislation promised will take some time, and not that the finality of the settlement depends upon conditions which may not be fulfilled. So far as one may gather from Reuter's telegram, both parties seem to be satisfied with the arrangement agreed upon. The Indians will be satisfied when the Asiatic Registration Act is repealed. That was the law which they resisted with so much determination and sacrifice. The colonial Government must for the present be satisfied that the passive resistance is at an end, for it was an unpleasant and open charge against the loyalty and brotherliness of the white inhabitants of the colony. Most of the Indians have been compelled to leave the Transvaal, and the warning is given in emphatic terms that immigration will hereafter be allowed within very narrow limits. Yet equality in the eye of law is something.

Bombay forests.

The forest department, after investigating the feasibility of rubber planting in this presidency, has come to the conclusion that there is little chance of such enterprise succeeding. It is proposed to place an officer on special duty to extend the production of lac, if possible, in Hyderabad. A decrease in the forest revenue of Sind in the year 1909-10 is attributed to the collapse of the lac market. It is intended to push on the planting of casuarina in the sea coast forests of Kolaba, and artificial reproduction will be carried on vigorously in all Circles. The net revenue derived from the forests in 1909-10 exceeded 15½ lakhs. Increase in revenue is attributed to the growing demand for timber and fuel and the high range of prices. The value of the grazing supplied to animals of different kinds was estimated at more than 15½ lakhs. It was supplied partly free and partly on payment of fees. The co-operation of the people in fire protective measures was sought and obtained in all Circles. It is said that the application of communal rewards and punishments has become more methodical and is attended with good results. The grazing offences were on the increase in the Central Circle a couple of years ago. A committee was appointed to investigate the causes, and as a result of the abatement of the restrictions which were found too harsh, the offences have substantially decreased in that Circle. In Sind, however, an increase of 50 per cent was recorded in the year under review. It is suspected that certain punitive measures against illicit grazing have resulted in an increase in the number of offences.

Business and representation.

The needs of the public and the ways of supplying them, if possible, are discussed in various periodical assemblies in British India. We have first of all the legislative councils, and then the various conferences held under official auspices to discuss scientific matters, railway affairs, co-operative credit, and the

like. Sometimes special conferences are called together for discussing educational and other questions. Non-official assemblies to discuss matters of public interest are steadily multiplying. Besides the National Congress, the provincial and the district conferences, we have the meetings of the Muslim League and the Muslim Educational Conference, and before long we may have meetings of the Hindu counterparts of these institutions. In the Native States, even in the most advanced among them, there seems to be less of public discussion. The Mysore Representative Assembly combines some of the functions of our legislative councils and non-official gathering. Mysore has also a legislative council. Representative Assemblies, without legislative authority, serve admirably to bring the needs and opinions of the people to the notice of Government. They are not composed of experts and they are not able to decide how the needs are to be supplied. Mysore seems to have felt, therefore, the necessity of a more business-like annual conference. It is doubtful whether a single conference will answer the purpose in view. Business means specialism. An expert who can advise on one subject may talk nonsense on another. The annual conference will be an advisory council, the very name of which frightened the politicians in British India. By the bye, why does Mysore want a local university?

Parsis in Persia.

Just at a time when the controversy whether the Parsis in India should leave the country and settle down in Persia is raging, the below-cited opinion of a man on-the-spot will be received with some consideration. We believe the opinion is gaining ground that the present is hardly a fit time for the Parsis to go to their father-land, and our correspondent's views strengthen that opinion. He writes to us from Yezd as follows:—

As regards the possibilities in Persia for the Parsi community, I regret to inform you that I cannot hold out much hope of any solid good for the Parsis in Persia for the present. Those who come here for pleasure or for work will be disappointed to a degree. If they come with substantial capital in order to carry on trade or obtain some concessions from the Government to cultivate the resources of the country, they may perhaps prosper. Persia is in need of enterprising capitalists who can benefit her. She respects those who give and not those that would take away. I agree with those Bombay papers which ridicule the idea of sending our happy co-religionists to Persia in her present unsettled state. Roads are quite unsafe yet. Trade is very far from brisk and needs much capital and enterprise for development. Agriculture brings but little gain. Unemployment and poverty go hand in hand. Wages are small. I am therefore of the opinion that mere enthusiasm to come to one's ancient father-land will be fruitful of sorrow. Let the Parsis wait a little longer, watch how things go on, and then come to Persia if improvement sets in.

Knowledge of the Persian language and money to spend and live honorably are the two essentials for those who wish to settle down in Persia. Even these provisions will be of no avail if the British Government refuse to give these would-be visitors assurances for the protection of their lives, honour and property. My last and earnest advice to my well-meaning co-religionists in India is that they should wait a little longer before leaving their happy homes for a country reputedly full of all good things, but really a place of misery, at least at the present moment. I must repeat what I said before, that Persia is in need of monied redeemers: she needs redemption.