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K. NATARAJAN,  
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Editor:—K. NATARAJAN.

Vol. XXIII. BOMBAY—SUNDAY, SEPTEMBER 15, 1912. No. 3.

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

## NOTES.

The wide-spread activities on behalf of the depressed classes are among the most cheering signs of the times. In Bombay, Poona, Madras, Mangalore, Dacca and even in Upper Burma, earnest men are engaged in raising the conditions of these classes. We are informed from time to time of the good work that is being done in these places. We are now glad to notice the success of the "Sudh Sabha" in the Punjab under the leadership of Pundit Rambhaji Datta Chaudhari. We reprint the following observations from an interesting article which was recently contributed to the *Punjabee*:—"In a body we rose and went accompanied by hundreds of the purified persons to the heart of the Hindu quarter known as Mohalla Kanungoans. Hundreds of Hindus, men and women, gathered in the streets on the top of the houses to witness the greatest event of the century in Hindu India. The large open square round the well was filled with men, with the Choudhries or the representatives of each sect on the raised platform to the west of the well, while the purified men were standing towards the east. One of their leaders was called to come and draw water. It was too much for him. He took off his shoes and with folded hands trembling with emotion he asked the *Biradery* if he could really go up on the well. They cheerfully assented. I helped him up the stairs, and told him to ask their permission three times. He did so thrice, each time the permission was granted, the brotherhood becoming more and more enthusiastic and full of feeling in their sympathetic reply to his petition. On this I asked the man to fall at the feet of the brotherhood who had raised him. He obeyed and drew water from the well amidst cheers. The gathering dispersed after a prayer to the Almighty and thanks to the Emperor, the Government, the Police and to the *Biradery* of Sujampur."

Amongst the several boons announced in connection with the Coronation, there was a grant of Rs. 50 lakhs for elementary education in India. The portion allotted to the Madras Presidency has been already distributed to the several Municipalities and Local Boards for starting new schools. New schools are being opened and scholarships instituted to promote elementary education within their respective jurisdictions. But nothing seems to have been done for the Panchama classes. Unless the local Government makes a special direction for all thing a certain portion of the money exclusively for the benefit of these miserables, no Municipality or Local Board is likely to do anything for these people. The condition of the Depressed Classes in the Madras Presidency is peculiarly miserable and these more than others required a persons helping hand. The untouchables amount to nearly one-sixth of the entire population. It may be fair to set about one-sixth of the money exclusively for their benefit.

It is curious to see Lord Curzon opposing the Trans-Persian Railway to India on the ground that it will bring about a revolution in the conditions of our frontier defence. This is more like what may be expected from the Amir of Afghanistan than from such an apostle of efficiency as our late Viceroy. The British Empire is a success so far because, as a rule, it has no interests which run counter to the interests of world progress. It is obvious that the cause of that progress will gain immeasurably by the countries of the world being brought nearer together, and any Power, however great, which places itself athwart a scheme of this kind, places itself at a serious disadvantage.

We learn that a Society called the Sunday Readings Society has been started by Diwan Bahadur Samarth on the model of the Students' Brotherhood of Bombay and holds weekly meetings for the mutual benefit and advancement of the members and for creating a sort of healthy social atmosphere in Baroda. Last Sunday, under the auspices of the Sunday Readings Society, Prof. Joshi delivered the second public address of the season. He had chosen for his discourse the inspiring and instructive subject of the "Aspirations and Ideals of Life." The College Hall was crowded and His Highness the Maharajah Saheb graced the occasion by his presence.

In addition to the 24 volumes of "The People's Books" already issued, Messrs. Jack announce no fewer than sixty seven additional volumes. The next dozen of the series will appear on September 4th and will include "Aristotle" by Prof. A. E. Taylor; "Evolution" by E. S. Goodrich, F. R. S., "Theosophy" by Mrs Annie Besant; "Syndicalism" by J. H. Harly, M. A.; "Dietetics" by Alex. Bryce, M. D.; "Eucken" by A. J. Jones, Ph. D. and others. A further dozen will follow in November.

The *Sanj Vartaman* has as usual issued a special number for the Parsi New Year. There are several readable contributions both in English and Gujarati and the issue is replete with photographs and pictures.

The Hon. Justice Sir Narayan G. Chandavarkar will conduct Divine Service at the local Prarthana Mandir today at 5-30 p. m.

A grant of Rs. 1,500 is being made by the Punjab Government towards purchasing the necessary apparatus for conducting malaria classes. These classes will be attended by the assistant surgeons and sub-assistant surgeons at present on plague duty and will be conducted by Major Perry, I. M. S., Chief Malaria Medical Officer, who will commence work in September, when malaria ordinarily commences to be prevalent in the Punjab.

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**THE INDIAN SOCIAL REFORMER.**  
BOMBAY, SEPTEMBER 15th, 1912.

"THE DECADENCE OF THE PARSIS OF TODAY."

Under the above heading, the Hon. Sir Dinsha Davar has contributed an article to the special Parsi New Year number of the "Sanj Vartaman." It is written in the same strain as his lament this time last year in the same journal. In every Indian community—perhaps it is so in all communities in the world—there are always to be found a few men of position and education to whom some aspects of contemporary social life appear in more glaring colours than others, who feel a revulsion towards the kind of education that they have received—the education that has raised them to a position of honour, brought material prosperity and endowed them with the critical faculty which they begin to use against itself. Sir Dinsha Davar seems to fall into this category. He yearns for the golden days that are past, laments the manifest signs of decadence, decries the prevailing craze for modern liberal education. He does not seem to approve of all that the wealthy members of the community have done and are doing for their own poor, and yet no constructive proposal or suggestion is put forward definitely. This kind of criticism is so easy and so common that it does not require much serious consideration. There are some points, however, which may be alluded to here.

"When the Parsi community worked its way into prominence and attained foremost position amongst the nations (*sic*) of this country, there were no Masters of Arts, no Barristers and Solicitors and Vakils amongst them, and very few Doctors." Were there among the Parsis in those golden days, members of council, Fellows of the University, and High Court Judges? Is Sir Dinsha prepared to renounce all the advantages that have accrued to the community by the system of education that he does not want? The commercial traveller praises his own wares and disparages those of his competitors; the medical quack proclaims his nostrums as a panacea for all human ills; the lawyer who has no case abuses the other side to make a show of strength. Here is an illustration of this professional trick: "There are some rich men amongst us who when they are approached for charity take refuge in the stock excuse that indiscriminate charity leads to idleness and vice in the community. I like to speak plainly and without mincing my words. I say that when they say this, they are giving utterance to what they know to be a false excuse to justify their refusal to help their humbler and less fortunate brethren." Is this fair to those who may not see eye to eye with Sir Dinsha as to the means by which a community is to be regenerated? If there were as many hospitals as there may be

patients in the community, as many convalescent homes as convalescents, as many orphanages as orphans, as many cheap residences as residents in need, charitable funds to finance all who require money, dharamshalas to feed all, the millennium might be reached, but then "the Race of Learned Paupers" which Sir Dinsha now apprehends will in reality become a race of ignorant, illiterate paupers. Which is preferable?

"It is no use shutting our eyes to facts that stare us in the face. We have been pushed aside from all that at one time contributed to our prosperity. We are hustled out of trade and commerce by our more energetic if less intellectual Hindu and Mahomedan fellow citizens. Competition now is more and more successful. Positions of trust and influence which Parsis alone filled are now being gradually but steadily filled up by men of other communities. The more astute and more hard-working Hindu has without fuss or ostentation occupied places and positions where Parsis were once predominant. Mahomedan awakening is now real and vigorous." How many Parsi High Court Judges were there in the bygone palmy days of Parsi prosperity for which Sir Dinsha sighs, how many Parsi Civil Servants, how many members of Legislative Council, fellows of the University, Deputy Collectors, Assistant Collectors, etc.? We do not grudge what self-satisfaction Sir Dinsha Davar has derived by quietly patting himself and his community on the back and calling his Hindu and Mahomedan fellow-citizens "less intellectual." It is this very common habit among the generality of Parsi writers of playing on the vanity of their uneducated brethren by insinuating that those who are not of them are all less intellectual, less advanced, than themselves, which is likely to lead to their sure decadence as a community. Shall we declare a Jihad against our Hindu and Mahomedan fellow citizens, close their colleges and schools, exclude them from all English education, deny them equal rights as Sir Dinsha has denied them equal intellect with himself and his people, so that all prosperity will be for the Parsis and all reverses for Hindus and Mahomedans and Christians and Jains? It is well that many of the leaders of intellect and education among the Parsis are not of Sir Dinsha Davar's way of thinking, and if they were, they will do more harm to themselves and the Parsi community than to any others.

The fact of the matter is that there is no future in this country for Hindus as Hindus, Mahomedans as Mahomedans, and for Parsis as Parsis. And it is because Sir Dinsha Davar seems to ignore this fact which must be patent to all observant minds that we have thought it necessary to notice his article. Those who aspire to revive the supposed glories of the past on the lines of communal development are doomed to utter disappointment. The future is for those who, while being reasonably proud of the achievements of their ancestors, are able to understand the future has an even greater opportunity of achievements, and apply themselves heart and soul to realise them. Gentlemen like Sir Dinsha, who are constantly harping on the mouldered string of communalism are blind to the signs of the times. We do not mean to say that Sir Dinsha is without a parallel in other communities. On the contrary the Parsis may congratulate themselves on the fact that they have fewer of this type of leaders than the Hindus for instance. If the Parsis have in the past been able to push themselves forward in wealth and enterprise under British rule, it is obviously because they had less of the communal and caste narrowness than the other sections of the Indian people. This is so palpably evident that we are astonished that Sir Dinsha Davar has overlooked it.



## THREE READINGS OF A PALM.

THE SECOND READING : MOVEMENT IN THE DRY  
BONES.( By O. S. S. O. )  
CHAPTER IV.

"Welcome, Punditji," saluted Punthi with palms together in which the rest joined, and to which the purohit responded in like manner. Civilities being over, the purohit was left alone with Punthi. They talked over many matters and long—and as the morning began to wane, Azie Bai came in with a message from her mother: "Punditji, Ma says that you will find water ready in uncle's bathing room. Here a wash soon and come to breakfast." "Every thing ready with or without one's leave—" he replied laughing. "I suppose there is no use making excuses—obedience is expected." "Certainly," she said adjusting her shawl shyly, "Ma always expects people to be good and docile."

"I hope you are an example—"

"Quite," she answered hiding her face behind the purdahs (door curtains) where she happened to be standing. "I am obedience personified," and fled out of the room. They all waited on Punthi first, and between them managed to coax his failing appetite to some extent. When he had finished and was comfortably tucked in, in his arm chair again, they repaired to the family *chowka* for breakfast. Azie Bai did not like the solemn way in which they filed into the chowka. It is not conducive to digestion she said to herself and with the thought, began: "I am in charge—so please do not forget that implicit obedience is expected—except in the case of Dada and Ma." This set them laughing.

"It is as well that you made an exception," remarked the Pundit:—

"Now, please obey and take your seats before your *pattars*," which were neatly placed on little *takhts* (tables) surrounded with tiny leaf and metal cups containing condiments. Taking his seat next to Mr. Ozah he followed up his remark: "But you have no business to be here in charge, you do not belong to the house now, you are an usurper." She looked at her mother and then at her husband a bit confused for once, but only for an instant, and then retorted.

"As *devi* bountiful, I cannot be a usurper. See" (bending forward towards the purohit with a mischievous smile shewing a set of pearly teeth and unconsciously outlining her beautiful figure) "you are all waiting patiently for me to serve you. If you acknowledge me your bountiful *devi* I will begin." and bent to her loving duty without waiting for a reply. Taking up a silver *thali* (silver—tray) piled with chappatis she began serving. First she served to the purohit, then her father, mother, Misa, Rama and Bulwar in turn. A little servant girl followed her in the same order with a bowl of dall which she ladled out to each with a large silver spoon. This was followed by several kinds of vegetables prepared in various ways. A little while after Azie Bai went round with rice which she served with a unique crescent shaped gold spoon, an heir loom of Bitloor. With rice she gave them *curdhi* (curry) and *raita* served with spoons to match. Her mother noticed them, for they were seldom used, but said nothing. Then followed sweets, served with tongs of ~~gold~~ one shaft of which was made in the shape of a spoon, and the other in that of a tiger's claws—these were also heir looms. And the meal was brought to a close with fruit, cream and milk. Most of them now rejoined Punthi whom they found remarkably better and cheerful. A pleasant hour or so was spent together and at length the purohit rose to leave, promising to call in the morning. On

his way downstairs he met his favourite Azie Bai and invited himself to "Devi Mata's bountiful breakfast" the following morning.

When the visitor had gone Mrs. Ozah asked Azie why the heir looms were brought out.

"Mother, life," she explained putting her arms round her mother's neck, "I really do not know, but I feel that it is the last time dear Uncle Punthi will see them in use. And so I thought I should like to use them. I shewed them to him after taking them out. He looked at them and seemed sad, so I felt sorry for having done so."

Her mother kissed her and told her that she had merely asked through curiosity.

The following morning the venerable purohit found that he was not able to keep his promise to join them at breakfast so he sent a messenger informing them of the fact and that he would call about four o'clock in the evening. Punctual to his engagement he arrived as the hour struck four.

Punthi had just awakened out of his *Shaista* and Mrs. Ozah was giving him some refreshments. He took some milk and then lay back. The purohit drew a *mondha* close to him and sat down. And as Mrs. Ozah withdrew, he remarked:—"Punditji, I cannot last long now. I feel the hour shades are turning."

"That time, punthiji, is encircling us all, and at a certain stage no one regrets to throw off this mortal cast. Those who have tasted the joys of spiritual thought have an abstract sort of enjoyment in things that be, as the after effects following close on the heels of such pleasures amply testify."

"But we must not talk morbidly of these pleasures," said Punthi, they are given for a purpose and we ought to be grateful for them—transient though they be. Provided of course we do not overdo them in favour of mere passing interests to the detriment of our ethical responsibilities in life."

"Quite so, quite so, Punthiji, I do not mean that we should always be brooding on the dark side of the things of this world. What I mean is that these should not be made the aim and object in life but rather as it were refreshment *asthans* (stages) where we may partake sufficient to carry us on to the next *asthan*."

Mr. Ozah now came in followed by Mr. Warde, and after a few minutes conversation on ordinary topics the Purohit asked Mr. Warde what was all this trouble about in China.

"You mean between China and Japan, well, Punditji, to be candid, there is no trouble whatever, mere craven fear because their own actions are not right."

"Whose craven fears?"

"Why, Punditji, of the throne of course. And if this continues, it will mean war between China and Japan."

"What has the Emperor done to bring on a war?"

"Well, nothing in particular. You know the old story of the old woman who was always rating at her husband for imaginary infidelity till he thought it was time he did something to deserve it. The fact is a handful of the Manchus for some time have had their own way on one pretence or another. The public, are gradually being alienated; and these Manchu officials instead of trying to gauge the feelings of the people and setting matters right are blaming foreign powers for undermining their influence."

"These are bad signs, Punditji," remarked Punthi. "Kings are forgetting that they rule by the will of God indicated through the will of the people. It is a mistake to think that the sword can rule long. It soon gets blunt even in hacking."

"This is the cycle of the Kali Yug (Iron age) and so we need not be surprised at anything. But is it

not wonderful how the news of foreign governments filters into our bazaars," said the purohit.

"Yes, it is—," joined Mr. Ozah. "But no one need be surprised at the results of their systematic and designed actions. You never heard the impromptu couplet Rama's father uttered when some Manchu official was convicted of having an army on paper only, which freely translated reads thus: "When the dragon of China is laid low by a fly, because her legions are only on paper: Then beware of the people awaking, regardless of ensign or danger'."

Mrs. Ozah now came in with some refreshments for the invalid. And the purohit remarked that it soon gets dark in these November evenings and that it was time for him to get back.

"Will you and Pundita come to breakfast tomorrow. She has not been here for some time. And please tell her I shall accept no excuses," said Mrs. Ozah.

"I accept your kind invitation with all my heart," he replied, "but I cannot say this on her behalf. However, I shall convey your message."

"How is Chamba's baby?" asked Mysa Bai.

"He is all right, so far as kicking and yelling go, if that is any indication. But I do not know much about babies. Why do you not go and see them?"

"And why do you not know much about babies?" chimed in his saucy favourite Azie Bai. "Were you never a baby?"

"I may have been one, but I could not say so positively, as I do not seem to have studied my babyhood."

Her cheerful ways brightened every face and the Pundit left all smiles accompanied by Mr. Warde and Master Bulwar who saw him off.

Presently Punthi's dinner was brought in, and for him, he made a hearty meal. The others now went for their vialoo, leaving him alone.

While they were away he looked through the contents of his *daftar*. The sight of some of these brought many incidents of his life vividly to his recollection. A thrill of pleasure overspread his countenance, so when they returned they found him happy and pleased with everything around him. They noted he was disinclined to retire and a bit excited, due probably to the unearthing of these documents. So they humoured him for a while, and then Mrs. Ozah suggested he should not overtax himself. He agreed with her and went to his room. By and by she went in to see if everything was right before leaving him for the night. She touched his forehead by way of saying good night. It was very hot. She asked him if he felt uncomfortable, to which he replied, no. And then added, it is getting very cold. She placed another razai over him, and then went and told her husband. He came immediately, fever was rising and Punthi asked for some water.

Everything they could think of to reduce the fever was done but to no avail. Towards midnight he became unconscious. All attended and watched with loving care. Presently he mentioned some names whom none in the room recognized. They opening his eyes, he looked round, but did not seem to know any one. Mrs. Ozah was seated on a chair close at the head of his bed bathing his forehead with rose water and watching every move. Night wore on, he remained in the same state throughout—

At dawn Mr. Ozah sent a messenger to their family purohit, who on hearing the news of the night came immediately. They had a quiet talk and as the purohit saw the approaching end suggested his removal to a sanctified place. Mr. Ozah replied Punthi never wished it, in fact, as you know, he has always been against our ceremonialism. However, he said, Luxi shall decide. He beckoned to her to come aside.

(To be continued).

## SOCIAL REFORM AND INDIAN PRINCES.

THE EDITOR, THE *Indian Social Reformer*.

SIR,

There was a time in India when our Indian Princes passed their time in hunting, gambling and in revelries of every type. They had not tasted the fruits of knowledge and they were mere puppets in the hands of their favourites. That time has now passed away and our present ruling Princes have more or less got training in the Rajkumar Colleges; many of them have travelled over the civilised countries of the West; and they are well-read. Such being the case if educated Indians expect more practical reform from them, they are perfectly right.

The question of Social Reform is based upon "Inter-dinning" "Foreign-travel" and "Marriage." The Brahmanical power or tyranny now no longer exists. Poor, ignorant Brahmins of the present age wield no influence over the ruling chiefs. They are now supported by these chiefs as so many horses in the stables. They cannot, even if they wish, be an obstacle to these chiefs in the matter of 'Foreign-travel' and 'Inter-dinning'. To be a vegetarian or otherwise is a question of individual opinion. But foreign travel being regarded as a part and parcel of general education, our Indian Princes go to Europe and America and they have to set aside the dining question. Again Khsatriyas and Mahomedans are allowed by time-honoured custom to dine with those not belonging to their fold. Their position in life is such that they have not to consult the Brahmins in these matters and hence their way is smooth.

The problem of marriage amongst these princes is still left unsolved and when we find polygamy cherished without any connection, we can not but feel sorry for these princes who otherwise excite our admiration. There are instances in which our Indian chiefs have paid munificent gifts for the starting or support of institutions for the uplift of women. These princes move in a society where polygamy is looked upon as crime; they have, from public platforms criticised 'early-marriage' and the 'treatment of widows.' Still these very princes have in their harems nearly half-a-dozen queens and perhaps they add one or two every year to the number. Indian princes are allowed to adopt heirs in case they have no issue; and when such is the convenience, they should firmly oppose Polygamy. In many cases the brides—the queens in name—remain pent up within the four walls of the palace; they see no light of the sun when their own husbands—advocates of Female education—move freely without any feeling for these caged human beings. The Purdah system still prevails amongst the Indian Princes. The Giakwar and the Thakor Sabib of Gondal are the only happy exceptions. Why should not other princes if they are convinced of the evil effects of the system—and they ought to be convinced—break the fetters? These princes should come forward and shew to their own subjects their strong disapproval of polygamy and the Purdah. The hankering after the title of queens is the cause of Polygamy. It is a deplorable sign that titles and wealth should form the important items in marriage when the princesses are trained in the best way possible. What if these princesses are given in marriage to educated Sirdars of their own community when an unmarried ruling prince is not available. Love, sanctity and happiness of marriage ought to be considered rather than bare titles of queens. These princesses are educated in the best style: They are perfectly accomplished; before marriage they move freely and then just after marriage, the noble event of life, they enter the precincts of harem from which they have no egress. They are for a few months petted, and then their husband finds another 'Princess of Beauty', marry her and the old young beautiful queens remain ornaments of the palace. When these queens of Indian Princes—whom the loyal people regard as mothers—goddesses, are treated thus, when the crime of Polygamy is daily being practised in India, how are our women—the better halves of men—to have their grievances redressed? As long as these depressed classes are not given due place in our society, as long as our princes do not make a firm stand against Polygamy, we need not expect any regeneration. We are bound to suffer for our sins against our women.

Santa Cruz, }  
4-9-12. }

B. R. DIVATIA.

### RUSKIN'S LIFE AND WORK.

The Examination Hall at Cambridge was crowded when Sir E. T. Cook gave his lecture on "Ruskin's Life and Work."

At the outset the Vice-Chancellor, Mr. Scott, said, he need not remind them how distinguished a man of letters Sir E. T. Cook was. He had been for the last eight or nine years engaged on an edition of Ruskin's works, and therefore there could be no one more competent to tell them something about Ruskin's life and work.

Sir E. T. Cook said that whilst he was pursuing his investigations the one aspect of Ruskin's life and work which had struck him most had been his width of range and his industry.

He took extraordinary pains with his writing. Every word was examined and weighed, every sentence tried and turned. A study of his manuscript revisions would furnish material for many a discourse. The lecturer gave examples, showing Ruskin's search for the right word. In the eloquent passage about the lamp of sacrifice in "The Seven Lamps" the word "heaps" in "heaps of deep-wrought stone gave Ruskin, said the lecturer much trouble, and he tried and rejected several other words. He also took great pains to build up a pointed and impressive passage. In "The Stones of Venice" he recast the opening chapter. The lecturer read the accepted and rejected versions, and remarked how much less perfect the latter was; by comparison it was flat and dry, and far less harmonious and impressive in sound. It was interesting to note the process of polishing. Curiously enough the number of words in each version was the same—68. In the work of revision superfluous words were omitted, and by comparison Ruskin knitted his sentences more closely and found room to introduce an ending not only beautiful in sound, but expressing a beautiful thought. The work of revision meant something more than a search for beautiful sound: it meant the attainment of deeper and fuller sense and exactly the something might be observed even in his alteration of single words. The result of this careful craftsmanship was that there was not page in his writings which was not alive. "We have to remember," continued the lecturer, "that his enormous output in printed matter was only one half of his work."

He illustrated his books, and was an artist as well as a writer, and his industry in the former capacity had impressed him (the lecturer) as much as the latter. He had prepared a catalogue of Ruskin's drawing, only those that had been engraved, published or referred to in his writings, and the list comprised 2,145 drawings. What prodigious industry it meant when they remembered that he was the most voluminous writer of his time! Many of those drawings might more accurately be called studies, which was the description Ruskin himself applied to them. His purpose was to learn. He drew as a means of drawing attention, not as a means of exhibiting his skill. His studies, though unfinished, often took a great deal of time. Ruskin's reputation as an artist would, the lecturer believed, be greatly extended when fine examples of his work came to be placed in public galleries, which he believed would some day be done. Ruskin's industry in drawing had a marked effect on his literary work, both his artistic criticism and his descriptive writing. He was a word painter, but the point was that he painted always with his eye on the object. "I doubt if he ever described anything he had not previously drawn," said the lecturer. Speaking next of Ruskin's wide range of miscellaneous industry, the lecturer remarked that nothing was too small for him. He even ran a

model tea shop. The secret of his immense industry was partly mechanical and acquired partly organic and innate. He was not particularly jealous of his old moments. He was fond of dozing, and he always seemed to have odd minutes to spare for his guests and friends. But he never had less than 20 things in his head at the same time or less than seven books in hand.

Why Ruskin did so much more in a day than most men, resumed the lecturer, was because he began the day so much earlier, a habit which, curiously enough, became more confirmed as he grew older. He used to get up to observe the dawn, and wherever he was, whether at home or abroad, he got up with the sun, and by nine o'clock had spent some hours in literary composition, drawing, or revision for the Press. This undoubtedly was the main secret of the vast amount of work he was able to do, but this was not enough without the organic and innate causes. He was endowed with great vitality, and he lived a full life because he was impressed with its importance. His vitality was shown in his work. He was always alive in his writings, and something of the same kind must be said of his drawings. "Looking back over Ruskin's life," remarked the lecturer, "must we not feel that courage, persistence, strength were leading notes of it?" Going on to speak of Ruskin's wide range of interests and correspondingly wide range of influence, the lecturer cited Leslie Stephen and Jowett as witnesses of Ruskin's influence as an interpreter of natural beauty, and went on to give examples of his influence in the direction of artistic taste and literary appreciation.

#### RUSKIN, THE PIONEER.

He then called attention to some matters in which Ruskin has turned out a pioneer in art and social and political matters. He it was who first suggested the formation of a society for the preservation of public monuments, the revival of mediæval pageantry, the protection of wild birds, the institution of the parcels post, quadruple lines on all trunk railways. In his letters on railways he pointed out the evils of unlicensed competition on the one hand and of unregulated co-operation on the other hand, and was 30 or 40 years in front of Parliament and the railways. He also denounced the mechanical theory of payment by examination results, advocated that gardens be attached to every village school, ridiculed the bare walls of schoolrooms and urged hanging them with pictures. He suggested the introduction of politics into schools, and it would take the rest of the morning to touch upon all the points in which he had influenced present-day affairs. He foreshadowed the Old Age Pensions Act in 1857, when he wrote about "the labourer taking his pension, as did the man of higher rank," and his motto on the land question was "the land to those who can use it." In 1852 he wrote to The "Times" urging a progressive income tax and a super-tax. He (the speaker) had heard it suggested that a certain famous Budget of a few years ago owed a great deal to Ruskin. People in recent years had found out the beauty of Switzerland at Christmas-time—Ruskin found it out 50 years ago. Ruskin, said the lecturer in further remarks, was a great destructive force, he threw stones at many an established convention in art, economics and politics; but the work of his life was also constructive. His long study of Ruskin's life, the lecturer said, had impressed him with the essential unity of that life, and the underlying consistency of his thought.

#### FOR SALE.

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APPLY TO—Manager.

## A SOCIAL REFORM FUND.

The Editor, *The Indian Social Reformer*.

Sir,

Many months have passed since Major H. Steen's suggestion appeared in your paper that social reformers should pay for promoting the cause they have at heart and that payment of 4 p. c. of income should be condition of membership of social reform associations. You invited discussion of the subject in your columns but so far none has written which is most regrettable.

I am humbly of opinion that Major Steen's suggestion is eminently reasonable and easy to carry out.

Money not paid to a good is not saved. It goes somehow. I am afraid a good deal more than 4 p. c. of many a reformers' money actually goes to support persons and institutions, which undermine reform.

When we write down a thing, we don't forget it. When we pay for a cause our sympathies don't waver. Where our money is, there our heart goes. At present there is too much of a reformer today, a reactionary tomorrow. We at present do not know for certain who is a reformer. The rule of payment will change this, of course, change of opinions after mature thought; nobody should object to.

Reformer is, because there are customs in the country which tend to pecuniary, physical and moral loss to it. Reformer actually saves and gains money by not adhering to foolish, useless or injurious customs and he ought to be only too glad to extend his gain to his fellow-men.

People who don't pay, think that they are hoarding for their descendents. To this laudable desire, there are two drawbacks. All desire but few succeed in hoarding. Money somehow goes away. Secondly, to leave good customs will bring more happiness to our descendents than money which is, though not always, at the root of all evil.

We are very easy going people. We pay those who come to ask but seldom remit on reading an appeal. This is not proper. We should know what institutions advance the cause we have at heart and support them regularly according to our means.

Our expenditure is the test of our character.

Myingyan, }  
27-8-12 }

Yours faithfully,  
X.

HINDU WIDOWS' HOME  
ASSOCIATION, POONA.

[ BIMONTHLY REPORT JULY AND AUGUST 1912.]

The work of the institution is going on satisfactorily. Outside activities in regard to the collection of funds and spreading information about the institution are also going on well. Mr. Phadke is working in Khandesh and Mrs. Athavale in Bombay. The Ladies' Club of Poona gave a grand concert at the club rooms for the benefit of the Home under the patronage of Their Excellencies Sir George and Lady Clarke and the Hon'ble members of the Executive Council. The concert was a grand success and the net income and the collections made in connection with the occasion may reach the figure of Rs. 1,000. The Home is deeply indebted to the club for their valuable help.

A well-to-do lady in the S. M. country was pleased to give a sumptuous feast to the inmates of the Home.

Rao Bahadur U. M. Kelkar, District Judge of Hoshangabad, sent a donation of Rs. 100 and Dr. V. R. Londe of Jinja, B. E. Africa collected a subscription of Rs. 100 from among the Indians there for which the Home is very thankful.

The number of visitors during the two months was 107. Of these 22 were ladies, 62 gentlemen and 23 advanced students. They came from different parts of India.

The total number of contributors during the period was 261 and their contributions amounted to Rs. 1,114.

Hingne Budrak, }  
Poona City. }  
9-9-1912. }

Venubai Namjoshi,  
D. K. Karve,  
Secretaries.

## THE LATE GENERAL BOOTH.

## BOMBAY MEMORIAL SERVICE.

Representatives of all communities packed the Bombay Town Hall on Thursday evening at the memorial service which was held for the late General Booth. On the platform were officers and cadets of the Salvation Army in their scarlet uniforms, prominent among them being Commissioner and Mrs. Booth Tucker (who conducted the service) and Col. and Mrs. Blowers; in the body of the hall were Europeans, Parsis, Hindus, Mahomedans, all gathered to pay their tribute to the memory of the great leader of a great movement. The playing by the organist (Mr. Seymour Dove) of "The Dead March" was an appropriate opening to an impressive service. The hymns sung were the late General's favourites except one which was specially composed by Commissioner Booth Tucker in commemoration of General Booth's life and there were appropriate prayers by Commissioner and Mrs. Booth Tucker.

Addresses were given during the evening by Commissioner and Mrs. Booth Tucker, both of whom had the advantage of knowing General Booth intimately and were therefore able to speak with knowledge and appreciation of the General's characteristics and to recall many little incidents in his life. Both, too, have for many years held prominent positions in the Salvation Army and were therefore in a position to speak authoritatively of the world-wide work which General Booth founded.

Mrs. Booth Tucker, who first addressed the gathering, said Salvation Army workers—and there were many thousands of them were proud to fight under General Booth's orders, and they felt as they looked back what an honour it was to have been able to do so. There were many things which endeared him to them—many characteristics. Perhaps there was nobody in the present day who had so many characteristics as the late General. One of these characteristics was his great simplicity. He was the same always. Under all circumstances she had seen him, but she had never seen him changed. She had seen him in the houses of the poor, but always he had been the same dear simple General they knew at home. The speaker recalled that one day General Booth visited Queen Alexandra, and that in Buckingham Palace her daughter brought him a book in which to write. "Saved, to save, Wm. Booth" were the simple words which the General wrote in the book.

## "STRAIGHT FOR SOULS."

And not only was General Booth very simple, continued Mrs. Booth Tucker, but he was very straight and direct. "Go straight for souls and go straight for the worst," was what he always told his officers to do. He never allowed himself to forget that he was called the Apostle of the Poor, and from the beginning of his life to the end there was noticeable this quality of directness. Speaking of the General's capacity for hard work Mrs. Booth Tucker said he often used to tire his secretary and call for another one. For hard work few could beat him. He felt time was precious and that every moment was important. Another characteristic, and perhaps one which had endeared him most to them, was his sincerity. In the old days a good deal of nonsense was heard about General Booth—that he lived in a grand house, rode in motor cars, and had no end of money to spend. The world saw how much money he had by his will. He had very simple tastes, and she had known him many times go to the houses of the rich and have nothing but a little bread and milk. She believed it was the simplicity of his life which kept him so well in health and spirits. Then again, how practical he was! He used often to warn the officers against sentimentality, and in all his dealings with the officers he made them feel that they must make use of every-

ment. The General was also a great believer in women. Mrs. Booth unbolted the door to women's usefulness on the platform, and the General kept it wide open.

General Booth, added Mrs. Booth Tucker, was very fond of India. When she was returning from England in February with Mr. Booth Tucker one of the last things he said was, "I believe I shall come out again," and he even asked the best time of the year to come out. When he was in the Bombay district one of her brothers, who was then Collector of Ahmedabad, went to the General to try and show him what an idiot she was in joining the Salvation Army, as she had just done. The General looked at him for a moment and then said "Young man, I think none the better of you for talking of your sister like that," and he walked off. Her brother had since then come to realise that he was wrong and the General was right, and it was 26 years since she joined the Salvation Army. Her Husband as they knew, had a great love for India. A few years ago he made up his mind that he was coming back to India and the General apparently made up his mind that he should not, but when India was mentioned in the course of the counsels and the Commissioner brightened up the General would observe, "Look how Tucker comes out of his kennel and barks."

One more characteristic of the Generals' was his patience and pluck in adversity. It had not all been plain sailing in the Salvation Army. There had been plenty of people against them, but they had always managed to come out on top, although sometimes receiving a temporary setback. When Mrs. Booth died, General Booth said "Now we must redouble our zeal," and this Mrs. Booth Tucker gave as the motto for Salvation Army workers now that the founder of the movement was dead.

#### COMMISSIONER BOOTH TUCKER.

Commissioner Booth Tucker, who followed said he also owed a great deal to General Booth. It was an article by the General in one of the first copies of the *War Cry* published which came into his hands which led him to join the Salvation Army. He was then an Assistant Commissioner in the Punjab, and after reading the article he thought this was the kind of religion he had been looking for and this was the kind of leader he wanted to follow. He applied for six months' leave on urgent private business and went 6,000 miles to meet the writer of the article. He found him in an East End Chapel and after he had heard the General speak he went straight up to him and told him he wanted to join the Salvation Army. The Salvation Army was then a very small affair. There were then not more than 40 or 50 officers. The General asked in his quick way, "What do you know about the Salvation Army?" He told General Booth that all his knowledge was contained in the information he obtained from the four pages of the *War Cry* and what he had heard at the meeting. The General used to say that some of them belonged to what he called the dangerous class, and he considered he (the Commissioner) belonged to that class. He told him to see the dark side of the Army's work, so the rest of his leave he spent in going into the darkest places. His resolution was not changed, and when the time came near for his return he again went to the General, and promised a officership if he resigned the service, he went up the steps of the India Office with a light heart. He did not feel that he was doing something which was a great sacrifice. He wished he had ten times, ten thousand times as much to offer—he would have offered it. A lot of people said he was doing a silly thing for which he would be sorry, but it had taken him 30 years to begin to be sorry and he had

not begun yet. One of the things which had been such a satisfaction to him was that he had never been disappointed in the General as a leader. He had in his early days the influence of a good mother, and his wife had also a good mother, so these two good mothers they might say manufactured the Salvation Army between them. The Commissioner spoke of the support which the General received from his wife and remarked that when the latter died many people thought her funeral was also the funeral of the Salvation Army, but for 22 years since he laid his wife in the grave General Booth went forward—more earnestly, more determined, more successful. Now that General Booth himself was dead he dared say many people were asking. "What will happen to the Salvation Army?" He believed that the Salvation Army would continue its successful work. His eldest son, with the universal acceptance of the Salvation Army, succeeded him; not because he was General Booth's son, but because he inherited the gifts of his father and mother and had through storm and sunshine stood by his father nobly as chief of the staff. Though it was the General who was nominating his own successor, there was only one man who could be nominated. The commissioner referred with satisfaction to the fact that all the General's children were engaged in religious work and that five of his grand children were occupying subordinate position in the Salvation Army—one of them the Commissioner's own daughter.

#### SOME OF HIS QUALITIES.

Commissioner Booth Tucker passed on to speak of General Booth as not only having been successful in his own home, but as a great preacher and revivalist. He was a wonderful soul winner, and as in his preaching, so in his writing, he was simple and direct, yet his book, "In Darkest England and the way out," had led the way to the establishment of more than 1,000 social institutions providing accommodation for 30,000 sufferers. General Booth was also a great traveller. All over the world he went. He felt that the world was his parish. He was a great financier, possibly the greatest religious financier in the world. One of his great principles was to take the public into confidence. He argued that the public which gave had a right to know what was done with the money, and balance sheets were always published and the accounts investigated by chartered accountants. Everything was done in a way which would satisfy the cleverest business man in Bombay.

But while General Booth took the public into his confidence he would never alter a principle of the Salvation Army, even though he lost several big donations. The Commissioner was travelling with the General when he lost a donation of £20,000 because he would not consent to abolish the uniform of the Army, etc., and to him General Booth remarked at the time: "You see, Tucker, my arms are not long enough to reach both rich and poor. When I get in touch with the rich I get out of touch with the poor, and when I get in touch with the poor I get out of touch with the rich. But I very much doubt whether God Almighty's arms are long enough."

But the chief characteristic of the General was his organising ability. He was a prince of organisers. He organised the Salvation Army; he organised the music of the Army; he organised the city colonies; he organised the over sea colonisation; and he organised the rescue homes for prisoners. Mention of the latter phase of Salvation Army work led the Commissioner to remark on the success of a meeting he held recently in Lahore gaol in connection with the new scheme, and he mentioned that the Mahomedans, Sikhs and Hindus had been inspired to start Prisoners'

Aid Societies. Observing that General Booth organised also the missionary movement, Mr. Booth Tucker mentioned that this year the Salvation Army celebrated the 30th anniversary of their landing at the Apollo Bundar. The Government was terribly frightened then, but they were not a bit frightened now. It had got to know them, and the people of India had got to know them. When General Booth was dying a letter reached him from India and he said to his son, "You must help them." He (the Commissioner) wanted to send back a message that India was going to help herself and was going to help the world. India had got a fringe of the mantle and meant to keep it. Those striking words of the new General, "The General has laid down his sword: God is with us," he believed to be true, and they would continue to go forward and not backward:—

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3. The country needs disinterested loving workers more than hirelings. It needs unifiers, not separatists. The Society preaches that life is a trust, and that we are all one at core.

4. There is abundant room for an Institute where married and widowed women as well as grown up unmarried women, who have very little time to spare for regular studies, or who, for any reason, cannot see their way to join a school or a college, can learn things useful to them and to their community. The Seva Sadan boasts of 78 Parda-nishin ladies as members. The more advanced, communities can, in our society, help the less advanced, and each can learn many things from the others. We have Sections, but a single Council for co-ordinating all our activities, and on the Council, all our communities are represented.

5. One of the objects of the Society is to utilise the waste human material. It has, therefore, a Home for the Homeless, and an Industrial Home. Both these institutions, in order to be fully developed, need both more workers and more funds.

6. Science does not scorn even a weed. There are specialists employed by Government and others for studying bacteria, forest trees, cotton plants, &c. The country, similarly, needs wholtime students of the poor and the distressed, of their compensations, students of the law of rewards and punishments, students of the Science of Prevention and of the Art of Consolation and Cure. The heart requires as much cultivation as the head.

7. There are special philanthropic institutions for Parsis, others for Hindus and others for Mahomedans. There are Hospitals and schools for all the races in India, but before the Seva Sadan Society was started there was no indigenous, non-proselytising, non-sectarian organisation for lovingly serving all the three races, independently of caste and creed.

8. If properly supported, the Society can attract the best women workers in India and gentlemen helpers, and give India an indigenous staff of Brothers and Sisters of the Poor, doing

good in every walk of life, relieving the sick, comforting the distressed, educating the ignorant, aiding the injured and filling up all gaps in philanthropic work. Its potentialities are immense, but, to realize them, men, women and money are required.

9. The Hospitals cannot afford to spend a great deal of time on every individual patient. The doctors question for a few moments, diagnose rapidly and prescribe at lightning speed. The country needs small Hospitals for intensive work, as well as large Hospitals for extensive work. Delicate women, requiring the utmost sympathy and the tenderest care, should have a nursing home where they can enjoy privacy, and be helped by sisterly women. The Seva Sadan has works which it wants to convert into such a Hospital and Nursing Home.

10. The best way of training in service and brotherly and sisterly help is by actual service and help, and by association with those who serve and help. The Society wants a lecture-hall with a gallery, where those, who wish to serve and help by teaching, can carry out that object, residential quarters on a large scale, so as to provide separately for all those who may wish to join the Hindu, the Mahomedan and the Parsi Sisterhoods, Classrooms for needle-work knitting work, weaving work, drawing, music, &c., a library and reading-room, a general inquiry and help office, and casual wards and shelters, besides a small Hospital and Nursing home. Government have been pleased to grant a piece of land, near Andheri, for the Society's Industrial Home, and funds are badly needed for building it. Our Home for the Homeless at Malad is also quite full now, the number of inmates being about forty; and for Mahomedan waifs and strays we have only a small hired house, in charge of our Islamia Section. At least, Rs. 70,000 are wanted for Building purposes in addition to what we have, and for the necessary maintenance fund we require at least five lacs. The interest of five lacs will be Rs. 20,000, which is the annual expenditure at present. Those who started the Society have already spent half a lac of their own, and about Rs. 25,000 of other subscriptions and donations raised by them, in the last four years. They have done the best they could. It rests now with good men and with good women to make their venture a success, a permanent success and a blessing.

#### TO THE WOMEN OF INDIA.

We say most earnestly to the daughters of India: Help us to get more Sevikas. There is so much sorrow so much poverty so much illiteracy, and, alas, through ignorance, God's laws and man's are being violated. Are there no woman who would like to be like sunshine in darkened homes? Are there none who would willingly look after waifs and strays, after homeless women and children, after the destitute, the sick and the distressed? There was a Sister of Mercy, who frequented.

"Lonely and wretched roofs in the crowded lanes of the city,

Where distress and want concealed themselves from the sunlight,

Where disease and sorrow in garrets languished neglected."

There is need for such women in India. There is need for those who watch while others sleep. Let us shelter the weak, comfort the sorrowful, do our best for the ignorant, the sinful, and the unfortunate. The Seva Sadan was started with these objects. There is room there for many workers. We can earn our own bread, if our funds fail or the givers of pecuniary help do not consider it a privilege to be associated with our humble movement to lighten the load of the disinherited, the depressed, the oppressed and the distressed. Is it premature to expect our Hindu, Parsi and Mahomedan sisters to respond to this appeal? There were women in the olden days who were ready to sacrifice their lives at the call of duty. New circumstances create new duties. Look at the work done by Catholic Sisters and Protestant Settlements, and their organizations for the poor and the weak, the weary and the heavy-laden! Are they alone to have the glory of attending to our sick, training our girls and giving aid and consolation to those in need? Awake, Sisters and listen to our humble appeal. Your country claims your time and energy. Let those who can teach, take up that work. Let

those who can heal or nurse or minister unto the sick, exercise their vocation among the poor. Sooner or later, we shall have to give an account of whatever was given to us. Let us be ready for that hour. Let us avail ourselves of every opportunity to be good and to do good. Life is short and uncertain. Therefore, defer not to the morrow what you can do today. Make a sacrifice of time or money, if not of both. No sacrifice to heaven, no help from heaven.

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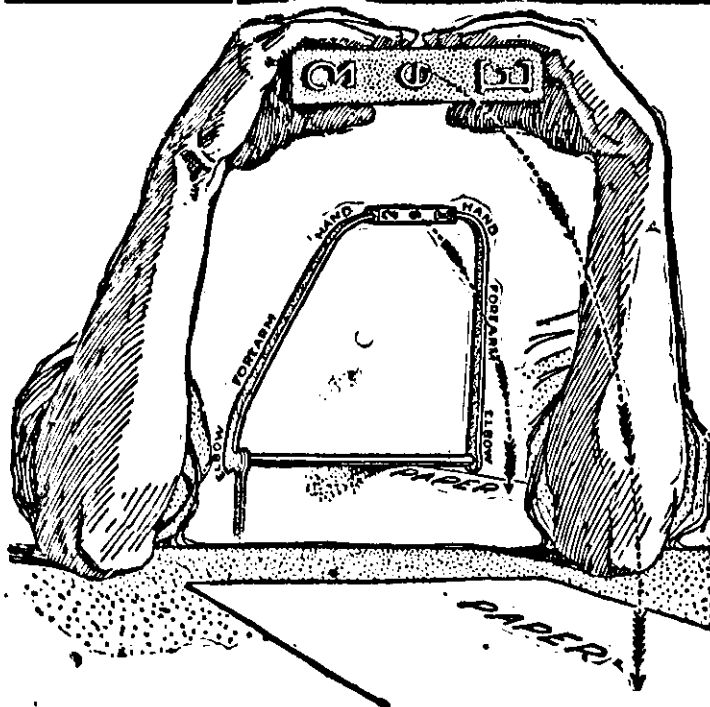
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# THE INDIAN \* SOCIAL \* REFORMER.

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"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.

The despatch of the Government of India on what is known as the Hoti Mardan case, vindicating the conduct of their officers against the aspersions cast on them, has been adversely commented on in a certain section of the press, particularly on the ground that it involves a claim on the part of the Executive Government to sit in judgment on a judicial decision. So far as we can see the Government of India lay claim to no such right. They expressly refrain from entering into the merits of the result of the judicial enquiry, and confine their comments to what they consider the extra-judicial matters comprised in the judgment. Now, it is absurd to maintain, for instance, that the opinion of a judge as to whether certain acts of familiarity with young women by a stranger, were trivial or serious acts, has anything judicial about it. If this were the case, the judgment which spoke of them as trivial, would become a sort of charter to every elderly man in the country to indulge in similar acts with reference to any young woman he may come across. We have a general recollection of the acts alleged as reported in the papers, and we are bound to say that the Government of India's view of them seems to us to be far more calculated to safeguard the honour of unprotected young women than the view implied in the remarks in question. From this point of view, which, we admit, is liable to the charge, heinous in some eyes, of being a puritanic point of view, we must express our obligations to the Government of India for having emphatically repudiated the light manner in which the acts complained of had been sought to be characterised. A man, be he Nawab or a common person, who invites the services of governesses through the agency of his coachman has to be more than ordinarily careful of how he deports himself in their company. We are bound, and so is the Government of India, to accept the verdict of the judicial tribunal as regards the innocence of the accused, but we are not bound to accept the opinion of the Judge on what, after all, is a point of propriety.

On Monday last the Hon. Mr. Claude Hill delivered a thoughtful address to the members of the Servants of India Society in Poona on the interesting subject of co-operation between officials and non-officials. Occasions of this kind are to be welcomed as furnishing opportunities of free intellectual intercourse between the men who conduct the administration and the men who guide and form public opinion. Mr. Hill's address was directed, not to showing what the things are that Indians should not attempt to do, but to illustrating the kind of activities where they can co-operate with effect with officials. The Old Testament style of negative commandments, has been condemned as futile and mischievous by ethical science which decidedly prefers the later dispensation of a positive morality. Of late some high officials have rather unnecessarily been spending

their breath in promulgating an eleventh commandment to the Indian: "Thou shalt not aspire to democratic forms of Government." The result has been that, even those who are not particularly keen on forms of Government, have been tempted to enquire why such a ban should be laid on democracy as an object of aspiration by Indians. Mr. Hill's address left this didactic line on one side, and dwelt on subjects indicated by the conditions of Indian society, as connected with every scheme for their amelioration. Mr. Hill virtually pointed the direction in which the work of the country lay, and asked his hearers to regard officials as their comrades in their activities for the public good. We are sure that the address will produce an excellent impression wherever it is read, and we may congratulate the speaker on the excellent lead he has given to officials and non-officials alike towards a new and fruitful conception of their duties to the public.

We deeply regret to record the death last week of Mr. G. T. Tiverekar, who was for many years Librarian of the Bombay Branch of the Royal Asiatic Society. The deceased gentleman was a quiet, cultured man of wide acquaintance with books, and was ever ready to place his knowledge at the disposal of any one who requested his assistance. We have often appealed to him at short notice for references on various subjects, and his suggestions were always most helpful. We believe Mr. Tiverekar has left behind him in manuscript a history of the Bombay Branch of the Royal Asiatic Society. There are few men living who possess such a close knowledge of the subject as the deceased gentleman who served the Society for nearly 35 years.

The *Hindu* of Madras understands on good authority that the Government of India has sanctioned the appointment of Mr. Visveswarayya as Dewan of Mysore in place of Mr. Ananda Row who will retire in November. Whether the information is quite correct at the moment or not, there can be no doubt that Mr. Visveswarayya is the best possible man for the place. Mysore will have good reason to congratulate itself if it secures his services in the highest executive office in the State. It is a pity that his services could not be utilised in some sufficient capacity for British India.

The last mail brought us the third dozen volumes of Messrs. Jacks much-appreciated People's Books. They are: Embryology, the beginnings of life, by Professor Gerald Leighton; Evolution, by Professor Goodrich; Oliver Cromwell, by Hilda Johnstone; Carlyle, by the Rev. Maclean Watt; Practical Astronomy with the unaided eye, by H. Macpherson; Aviation, by Sindney Walker; Dietetics, by Dr. A. Bryce; Aristotle, by Prof. A. E. Taylor; Eucken, a philosophy of life, by Dr. Jones; Theosophy, by Mrs. Annie Besant; Syndicalism, by J. H. Harley; and Insurance, as a means of investment, by W. A. Robertson.

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, SEPTEMBER 22nd, 1912.

## PROTECTION OF MINOR GIRLS.

At the last meeting of the Viceroy's Legislative Council held in Simla, the Hon. Mr. Dadabhai introduced a Bill for the better protection of minor girls. We print in another page a summary of the speeches made on the occasion by Mr. Dadabhai and other members, as also of that of Sir Reginald Craddock on behalf of Government. We have since seen the full text of the speeches of Mr. Dadabhai and the Home member of Government, though we have not as yet seen the Bill itself. From Mr. Dadabhai's speech it would appear that his Bill is a comprehensive one dealing with almost all aspects of the social evil in India. A good deal of it is devoted to an historical survey of the efforts of Government and of public-spirited men in the past to grapple with the evil. The offences the Bill is designed to put down are stated in one sentence in these terms: "My Lord, dedication of minor girls to idols, temples or symbols; their seduction, purchase and sale by professional procurers and brothel-keepers; mock marriages; adoption or possession of girls by prostitutes; transfer of minors in concubinage; and their defilement at an immature age or at a moment of temporary mental aberration are powerful causes of female degradation in India." Mr. Dadabhai said that in the above list of offences intercourse with a girl under 16 years, although important enough to justify legislative prohibition, was, comparatively speaking, of minor importance. He observed that "the wicked cunning of procurers and brothel-keepers will not lack devices to circumvent the law, if only the age of consent against strangers is raised to sixteen years, and to ensure the future ruin of the girl concerned. The danger lies, even more than in actual prostitution at an immature age, in the placing of the minor girl in circumstances and amid environments which make the adoption of prostitution as a profession after sixteen years a matter either of necessity or of natural sequence to her. Association in early life with professionals and strangers of doubtful character, in India more than in the West destroys for the subject the chances of respectable life. And this is what is not prevented by the present law. It is thus useless to amend only section 375 of the Penal Code. The traffic in minor girls and female degradation are the outstanding evils, and must be prevented. And this is the cardinal principle of the scheme of the legislation of the Bill now before Hon'ble Members." This was said by way of reply to those who, like the late Mr. Malabari, believed that the raising the age of consent to 16 would be a great step forward. Mr. Dadabhai's Bill makes the possession of female minors under 16 years, not being their

own daughters or other relations, by procurers and brothel-keepers penal. It penalises sham marriages and immoral transfers of girls in concubinage. It prohibits the adoption of girls under 16 years of age by procurers and prostitutes. The Bill makes penal the defilement of a girl under 16 even with her consent. It prevents the dedication of minors, which is already the law laid down in judicial decisions, the only innovations being the transfer of the burden of proof of the age of the girl to the accused, and the penalising of the removal of a minor from British India for the purpose of dedication. There are provisions in the Bill punishing procreation and the letting of houses to facilitate the commission of the offences with which deals. It makes penal the immoral transfer of one's wife to another. There are various other provisions, involving the civil rights of procurers and prostitutes, such, for instance as, their right to make gifts and bequests. The Bill, it will thus be seen, carries a very heavy cargo, and is exposed to the dangers which beset overweighed vessels.

In view of this fact, especial interest attaches to the important statement which Sir Reginald Craddock made on behalf of Government. After admitting that the traffic in minor girls was on the increase and that there was a sensible improvement of public opinion among the educated classes, the Hon. Member made the following significant statement. "And in a matter of such importance, when such specific amendments to the substantive criminal law of the country are in question, it is in accordance with the fitness of things and with general usage that any changes in the law which meet with the approval of Government should find a place in a Government bill rather than in a private one, and it will involve no disparagement of Mr. Dadabhai's or Mr. Madholkar's praiseworthy and earnest efforts to grapple with the great evil, if this should be the ultimate outcome of the course the Government now propose to take." He went on to indicate what the changes were which Government themselves were at present inclined to favour. They propose to alter the wording in Sections 372 and 373 of the Penal Code from "unlawful and immoral" into "unlawful or immoral" and to transfer the onus of proving that the minor was not under 16 to the accused person. Other amendments in respect of these two sections will be designed to make it clear: (1) That it is no defence to a charge under them that a minor will not enter upon a life of prostitution until she attains the age of 16, and (2) that a single act of immorality, as distinct from general prostitution, shall be sufficient to enable offences under these sections to be established. These amendments will make impossible scandalous cases of the kind reported two years ago from Poona, of a Pathan purchasing a girl for a few rupees and being let off on the ground that concubinage is not unlawful. Government are also inclined to favour the increase of the age, at which female children, abducted or unlawfully detained, may be restored to their guardians instead of being merely set at liberty, from under 14 to 16 years by amending the section

in the Criminal Procedure Code. These are the specific amendments of the existing law which Government are at present inclined to accept. There are some others which they consider "most desirable" but on which they do not commit themselves at present. "One of the most important of these proposals is to raise the age of consent (the relation of husband and wife excepted) from under 12 to under 13 and further to make it a separate misdemeanour, punishable with imprisonment not exceeding two years for any man, (husband and wife being again excepted) to have intercourse with a girl between the ages of 13 and 15. In other words, in respect of the relation between husband and wife, the law would remain as at present while any person, other than the husband, having intercourse with a girl would be committing rape if she were under 13 and would be charged with misdemeanour if she were 13 but under 16." Then as regards procurers, &c., it is desirable to render it penal for any person, having the custody of a minor, to cause or encourage her seduction or prostitution in any manner whatsoever, and also to penalise the occupant of any premises who knowingly lends them for the prostitution or seduction of a minor. In one respect Government is prepared, if public opinion support them, to go beyond Mr. Dadabhai's Bill and to strengthen the law regarding the rescue of girls even as against the mothers if they are notoriously immoral. Sir Reginald Craddock appealed in this connection for charitable homes for sheltering such rescued girls. So far we have merely summarised the proceedings. In the next issue we shall deal with them in detail.

### THREE READINGS OF A PALM.

#### THE SECOND READING: MOVEMENT IN THE DRY BONES.

(By O. S. S. O.)

(CHAPTER IV concluded.)

On hearing what the Purohit had to say, she simply said I am quite sure if he were able to express himself he would not have it. As for me I would rather he remained where I think he is comfortable than in a ceremonial chowka where possible exposure or the exertion of moving might hasten his end. So as practical men rather than dreamers they accepted the situation without further hesitation.

Mrs. Ozah had just returned to her place when Punthi moved and faintly articulated "Luxi." She at once bent over him and put her ear close to his lips, but he said nothing.

Presently he threw up his hands as if awaking from slumber, then dropping them outside the covering where Mrs. Ozah clasped his left hand, remained motionless—a pause of intense anxiety to those in the room—gradually he opened his eyes as if trying to get used to the light which was now shining brightly through the Angan, verandah. He looked round the room, his gaze was clear and sane, but he was too weak to speak. He repeated the operation and looked at each one individually, and when his eyes rested on Bul a smile stole across his lips. He made some effort to speak, but no sound came. Mrs. Ozah at once took the lad's hand, who was standing beside her, and placed it on Punthi's forehead. This little action roused his attention again,

opening his eyes he stared at the mother and her son whom he had unconsciously brought together at the guidance of a higher power—what passed through his mind at that supreme moment no one knows—but he closed his eyes—gave a gasp for breath, the action heaved up his chest, and he quietly passed away before his maker with Luxi bending over him, his left hand still clasped in hers, whilst her right hand rested gently on the pillow on which he lay.

Thus the Nana Sahib disappears from our ken to give an account of his karma (works) before his Creator: The great Jehovah, the sublime Omm!

### CHAPTER V.

We now pass over a period of some years, Mr. Ozah has reached a ripe old age, Mr. Warde is an established authority on almost all the topics of the day, whilst his brother-in-law, Bulwar Pershad Ozah, having finished his education is acting as a splendid lieutenant to him in all matters social and political. The two are no lip reformers nor are they fond of hearing their own voices. On the contrary they are always willing to take a back place so long as the cause of human brotherhood is served. And are ever with those who are willing to merge their identity into a national whole, be they Hindoos, Mahomedans, Christians, Parsees or animists. Their house is open to all without let or hindrance. To their private temple all are welcome, be they caste people or people of no caste, provided they bathe and enter clean and neat.

As a matter of course when their temple doors were first thrown open to non-caste people of their own establishment they were much spoken of and persecuted by a set which had nothing to commend them but the accident of birth over which they had no control. Their invariable answer was we do not ask any one to join us, we do what we think to be right and in keeping with our conscientious and not self-interested reasoning. This practical reasoning they found to be helpful to their cause and being backed up by their own earnestness and the sincerity of the ladies of their own household they soon began to observe that unreasoning and bigoted hostility was no match against the noble stand they had taken up. Many shrank at the very idea—but this was to be expected from a caste-ridden people. Whilst others commended it in secret but refused to follow as they said they were not strong enough to imitate the Ozahs; they had to mix with a lower strata which they could not afford to ignore. But a few among the higher circles began to think, they saw where this would lead to, and gave it their full approval and promised, as circumstances offered, to follow their example.

One of their closest friends was rather scandalized at the way they were acting and openly accused them of introducing innovations of which they would be sorry one day. To this accusation Mr. Bulwar Ozah replied good humouredly: "Never mind, uncle, do not get excited. These are all experiments—and unless we do move we shall never get any nearer our Goal. Now how is aunty, is she any better?"

"No, I am afraid not. She is not able to come downstairs nor!" he said sadly.

"I did not know she was so bad," said Mrs. Ozah, "may I come and see her!"

"Is there any necessity to ask?" The old orthodox Pundit replied. "No, of course not," Mrs. Ozah smiled. "But—" and she checked herself from repeating what she had heard. For it was freely spoken of in the neighbourhood that her sickness was daily increasing through the filthiness of her surroundings, as she would not hear of a

sweeper coming near her apartments. "But—well I shall come over some time tomorrow."

It was pollution for a sweeper to come and attend to the cleanliness of the upper floors and consequently the place had become unbearable. The actual cause of pollution was considered preferable to the approach of a human being to whom was assigned the duty of keeping homes pure. What a religion! Sighed Mrs. Ozah as she toiled up the clean and well appointed staircase of the Pundit. But on reaching the top of the stairs she became conscious of some offensive odours. "My Sister," said the aged Mrs. Ozah when the salutations and usual enquiries were over, "this is no place for you to be in. Why you need all the sweet fresh air you can get. The inhaling of this foul atmosphere will never help you to get well!"

"What is to be done," she replied innocently, "I cannot move about freely and there is no other place to throw *pattars* and rubbish, &c: "There is no necessity to throw rubbish about or through windows—for one never knows who may be passing below. But what I mean is why not have the terrace cleaned."

"How can this be done, sister. Sweepers cannot come up here!" The Pundit answered in a weary but decisive voice.

"Why cannot they come? Surely the coming of a human being up here is not worse than the actual accumulation of filth."

"Booa, (sister)!" returned the astonished caste-ridden lady with eyes wide open. "What a dreadful way of putting it and what a vista you have conjured up to reproach one. But it cannot be—no, no, no," she went on, "it cannot be, it cannot be, surely we do not degrade our fellow beings like this!"

"Like this," repeated Mrs. Ozah, "we would rather allow in filth and loathsome matter than come within sight of the shadow of a non-caste man. We talk of human brotherhood and sacredness of life as a fixed formula and that is all whereas our actions are anything but in keeping with our assertions."

"But surely, sister," she replied feeling shaken in her notions about caste, but without any clear ideas, "we regard all as brothers. External pollution cannot be the reason for keeping them apart."

"Then what is it? Why has not your terrace been cleaned by one used to this kind of work?" At this instant a puff of breeze wafted the outside air laden with particles of matter into the room. Mrs. Ozah's *roomal* (handkerchief) went instantly up to her face and nose. And she continued: "Now is this good for you—" nodding towards the door, still holding her nose.

"Sister—" answered the good and quiteless Pundit, for she was a blind follower of caste having, like all other Hindoos, never reasoned out the matter, but she stopped as Mysa Bai and her sister entered — "Oh how nice of you to come also," she said addressing the two young ladies. "And Oh my, how pretty and round you are both looking."

"Never mind us—but why are you not looking nice and well." answered Mysa Bai taking a seat beside her mother on a reed couch, whilst her sister went and stood beside Pundit's bed and began stroking her head and fondling: "Well, Aunt," said Mrs. Warde, bending over her lovingly—she was no relation but being older and a close friend they always addressed her as such—"how are you feeling now?"

"Improving gradually, I suppose sickness must take its course."

"Yes, I suppose it must," returned Mrs. Warde who, of course, was unaware of the conversation between the Pundit and her mother.

"I was telling sister," said Mrs. Ozah, "that the course can be shortened by cleaner surroundings."

"Of course, Aunt," said Mrs. Warde supporting her mother. But could have added more for the two sisters had not only to pick their way through her *angan* and terrace but also to hold their breath in passing. But out of deference to her age she refrained.

"Sister tells me to allow sweepers to come up here," said the Pundit in a whisper. "What will people say!"

"What can people say," joined Mysa Bai with some warmth, "surely our reason is not given for blindly following unreasonable customs, enjoined by people with crooked notions or interested motives."

(To be continued.)

## THE FOUNDATIONS OF SOCIAL REFORM. II.

(BY MR. V. SHRINIVAS RAO, BERHAMPORE.)

The Constructive work is not an easy task. It requires an organisation and a community to systematically introduce the new principles and their practice. For constructive work, the above three principles must give place to three different principles. The principle of Undue reverence for Shastras as being God-revealed, should give place to a liberal and just reverence for Shastras as for scientific works written by the masterminds of science in the light of their experience, which are however liable to modification now and then in the light of the experience gained subsequently. The principle of crystallised and hide-bound caste system must be made elastic so as to value merit more than birth, not only theoretically but also practically in social dealings. And the principle of idolatry must give place to true spiritual worship having sublime and soul-elevating ideas of God and future life.

It is however absurd to suppose that all the people must first be made to shake off the old beliefs and adopt the new ones, before attempting to speak of social reform. Never can all the people attain the same level of progress at a time. It is but natural that, inspite of zealous and ardent attempts to shake the old beliefs, there will be many who yet remain unaffected. But, having once accepted the necessity of social reforms, the fact also must be recognised that, as long as the old beliefs which are the root causes of the existing social practices remain unshaken in a particular individual, so long will his mental plane remain narrow and circumscribed so as to be incapable of firmly grasping and retaining the principles of social reform permanently. He may, from a mere utilitarian point of view, accept one reform, and that perhaps theoretically, and actively oppose the other. Instances are not rare of "Social Reformers" who say that they want to keep the religious beliefs in tact while attempting to introduce social reforms. They should realise that such beliefs are not immaterial and cannot be left to grow without hindering the assimilation of social reforms which they want to introduce. Having thus arrived at the conclusion that the popular Hindu religious beliefs regarding Shastras, Caste system and Idolatry, are the foundations of the existing Hindu social practices which are sought to be reformed, and that the only and effective way of reforming and removing them is first to shake their foundations and substitute new foundations in their stead as explained above, one may ask how to proceed.

There are some social reformers who believe that all the social reforms can be introduced *within* the community, though slowly, and are afraid that the interference with the religious beliefs of the community will complicate the matters and hinder

such introduction, although many of them themselves have doubtless mentally risen above the existing religious beliefs above referred to. That they are thoroughly under illusion when they believe that *all* the social reforms can be introduced *within* the community, is well nigh proved by past experience. All the social reforms can be classed under two heads, Negative and Positive. Reforms relating to Sulkas, Temperance, Elementary Female Education, &c., belong to the negative class and may not entail social excommunication when put into practice. But those relating to Widow Marriages, Post-puberty marriages, Inter-dining, Inter-marriage, Foreign travel, &c., belong to the Positive class, and cannot but entail social excommunication when put into practice, however unanimously and strongly the Resolutions relating to them are supported and passed in Social Conferences and Social Reform Associations. They can never be introduced *within* the community, at least in the beginning.

There are again some social reformers who are convinced that the old beliefs are untenable and that new beliefs should be entertained. But they seem to be under the erroneous impression that it is possible for them to put their new beliefs into practice and yet remain in their original community, without forming or joining a separate community. They forget that, though belief or disbelief with regard to Shastras does not affect their position in the community, the other two beliefs relating to Caste system and Idolatry, when put into practice, cannot but affect their position in the community. To them, the following extract from the "Philosophy of Brahmoism" by Pandit Sitanath Tattwa Bhushan, may be commended to show what the Social Reformers of Bengal were obliged to do under similar circumstances:—

"If the fundamental principles of a society are sound, and there is room enough in it for its progressive members to breathe and move freely, it is indeed the duty of the latter to continue in it and help their more backward brethren to move on. But as to *orthodox* Hindu Society, Idolatry and Caste lie at its very foundation. In respect of these, there is no room in it for individual liberty. On the occasion of every important domestic ceremony, such, for instance, as Jatakarma, Namakarna, Upanayana, Vidyarambha, Diksha, Marriage, and Sradha, you *must* worship an idol or make offerings to the sacred fire, and call in a priest of the Brahmana caste to conduct the ceremony. Besides, in eating and drinking you *must* observe caste rules and not inter-dine or intermarry with people—though they may be objects of your own deepest love and respect—who do not belong to your own caste. The inevitable consequence is that those who have ceased to believe in Idolatry and Caste come into conflict, at every step, with the very fundamental principles of the society and are cast out of it if they venture to violate those principles."

It is thus evident that it is impossible for any one who has ceased to believe in Idolatry and Caste, to act according to his convictions and yet remain in the orthodox Hindu society, although it may be proved that the non-idolatrous spiritual worship of God and the rejection of caste distinctions are really Hindu principles in the sense that they are the teachings of the scriptures universally honored by the nation. Even if it be contended, for any reason, legal or otherwise, that the practice of such religious beliefs should not always be insisted on, the fact at least must be recognised that, if the educated few many of whom have themselves doubtless mentally risen above the old beliefs that gave rise to the existing evil social customs which are sought to be reformed, and who alone have consequently been able to appreciate the reforms, really desire that others also should appreciate the same, they should first raise the level of their mental plane to that of their own, by touching the inner chords of their hearts, before expecting any

shadow of success, because the mind that is a *slave* to "Undue reverence for Shastras, Caste-rigidity and Idolatry" cannot naturally be expected to rise, at least intellectually, above the bondages of Custom and Priest which are the strongest obstacles to Social Reform. Otherwise, there cannot but be much disappointment which turns a robust enthusiast into a cynical pessimist, if not into a carping reactionary; and the preaching of dry social reform to those whose minds have not attained the position to give a response, will not only be a waste of energy, but will also rouse blind opposition to Social Reform, as certainly it has already roused a good deal. It is therefore earnestly hoped that this important aspect of "Practical Reform" will be given serious consideration by the leaders of the "Hindu Social Reform Movement."

### EDUCATION OF INDIAN WOMEN.

To THE EDITOR, The *Indian Social Reformer*.

SIR,

In my last contribution on this subject I have explained the importance of educating Indian women, and in this paper I attempt to point out the subjects that should form part of the education imparted in the existing schools for girls. The present system requires certain improvements; it is not enough that girls must know the three R's, but that they ought to be stocked with such a knowledge as will help them to manage their houses properly, to nurse their children during sickness, to keep their houses neat and tidy with due regard to the laws of health and sanitation. "Let all things be done decently and in order," says the Bible. It is therefore desirable that Domestic science should also form a part of the education given at the present schools. In nearly all the countries of the West it is one of the essential subjects which are bestowed special attention of the authorities. It is the subject which will help us to meet the demand of competent house-wives. In India, I believe, it is generally supposed that household management comes natural to women, and that therefore they require no training in that branch. To my mind it is a wrong supposition, and that is why poor Indian women often meet with harassing mistakes and difficulties in their domestic domains.

The advantages of teaching Domestic science are manifold. To begin with, the knowledge of this science is productive of incalculable good in so much so that it helps the restoration of conjugal happiness, the absence of which in Indian homes is a great curse. Besides this, the knowledge of this science will give women a helping hand in case they should be deprived of their husbands' support by such a sad occurrence as death. Finally, if I may advance any further argument in favour of the importance of this science, suffice it to say that it is the duty, peculiar to her sex, to be good house-wife. She is called the ruler of the house, and so she must be able to rule her seemingly little, yet really vast and all important domain, on scientific lines. "Science is nothing but an organised and trained common sense," says Professor Huxley. It is only through the knowledge of this science that women can attain to the position of ideal house-wives.

Hygiene is also another subject which deserves more than a passing notice. It is quite indispensable in females as it will teach them to bring up their children safely. Many preventible diseases cause deaths of children in India owing to the ignorance of their mothers. If this will also form a part of the education given at the present schools, then surely after a course of time the infantile death-rate in India will be greatly decreased and a healthy regime will take the place of the present. It need hardly be put in that as society increases in knowledge, the prevention of sickness and diseases, that are the stepping stones to death, must occupy an ever-increasing

amount of anxious thought in human minds. It is in the realisation of this fact that the French have arranged nurseries in connection with their schools for girls where the babies of the working classes are kept when they are out for the day. In fact, every western country has hit upon some means or other and is still engaged in forming healthy plans for their social improvement. In India the existence of such institutions seems very necessary, for here are no dwellings that may be called homes as the word is understood in Europe, and the teaching of Indian women on scientific lines is a great social and philanthropic work and the most needed form of enterprise. Any effort of the government in this direction must, therefore, be highly complimented by the public.

Among innumerable gifts of the British rule education is most important, and it is a great pity that the people should not profit by the generosity of the government and especially in an age like the present when the schoolmaster is abroad. Be that as it may, I know it for certain that in comparison with old times the number of educated Indian women has increased to a great extent. Notwithstanding the great movement of women's education no tangible good has been reaped by the Indian community at large. The reason of this is quite obvious. In the first place that education is among the higher classes of the community, who think it below their dignity to let their females take up the profession of teachers, which so clearly accounts for the dearth of female teachers in India much more than in any other countries of the West. By the higher classes I don't mean the affluent ones of the earth but those whom certain caste privileges—I shall call them prejudices—have given a supposed predominance over the rest of humanity. They would rather suffer a pecuniary loss than allow their educated females to do philanthropic work by taking up this profession. Granted for a moment that their circumstances do not call for help, yet I may safely affirm that the act of universal good will, viz., of scattering the seeds of education in the world, lies within the reach of the poor as well as the rich; in fact to the latter it is easier. The reform in this direction seems to me to be that such educated women, who cannot go to public schools being objected to by their male members, should better undertake the work of educating their poorer sisters by holding private schools at their own expense. Everybody can do good in every station of life everywhere that Providence has placed him or her.

I had many opportunities of talking to educated Indian ladies on the question of their education, and have often asked whether they knew anything beyond reading, writing and speaking the English language—the ultimate goal of women's education to the minds of the rising generation who, being aping fine gentlemen, would wish their daughters to care more to make difficult Foreign Music than good and simple Indian chesses. Their answers were far from satisfactory. But what came as a surprise to me was that they deplored very much their ignorance of their own language and literature, the necessity of a knowledge of which they seemed to have realised fully. It is, therefore, desirable that from the very outset of their school career, the teaching of their own language, its literature and religion must go hand in hand with the other courses compulsory at schools.

Last, but not least, comes the question of the physical education of women, which claims our immediate attention, for the physical well-being of our women forms the basis of all progress. The physical and intellectual are inextricably interwoven in this world of ours, and a healthy life has a wonderful effect on human intellect. The advantages of this training are numerous and play an important part in the after life of girls. In English schools this training is given in the shape of games, which is amusement as well as exercise. It is not right that boys only should be given this training. Girls also need nearly as much training as boys do. They have to become mothers and if they have had plenty of physical exercise,

they will have no trouble with their progeny and their issue would not be weaklings. To ignore this training for Indian women is a great curse and that is one reason why the infant death-rate in India is higher than in England.

I may now close this paper with a genuine hope that the elevation of the weaker sex from the enthralment of ignorance and suffering may occupy a prominent place in the hearts of the rising hopes of the age, fully realising the fact that,—“the woman's cause is man's, they rise or sink.

Together, dwarfed or Godlike, bond or free.”

Morar, C. I. }

8th Sept. 1912. }

C. N. ZUTSHI.

## OUR CALCUTTA LETTER.

(FROM OUR OWN CORRESPONDENT.)

THE BHARAT STREE MAHAMANDAL.

The half-yearly meeting of the Bharat Stree Mahamandal was held at the Mary Carpenter Hall under the presidency of Mrs. A. Choudhury. The Secretary's report which was presented in the meeting, shows an all round progress. The work of the Mahamandal is confined to tuition work in the zenana. When this work was undertaken, there were only 18 pupils and 6 teachers. But to day 20 teachers are giving instructions to 120 pupils. This is indeed a satisfactory progress, when we consider, that this association is entirely conducted by our ladies who are sacrificing their comforts for this noble work. But we are sorry to hear that the financial position of the association is not on the whole satisfactory. For the want of sufficient funds they are refusing to accept more pupils, because teachers must be supplied with conveyances in their daily rounds, which can only be done if they can get sufficient funds. However it may be hoped that when they have so many self-sacrificing ladies, the prospect of the association is certainly bright. In this connection, it must be mentioned that this association owes its existence primarily to Mrs. Dass without whose help the association would have succumbed long ago.

### BETHUNE COLLEGE.

Bethune College, perhaps the readers are aware, is the only State College for women in India; and it is but natural that the people outside Bengal may consider it to be a first grade college having every modern privilege which a modern woman's college must enjoy. But its inner condition, as revealed by the Editor of the *Modern Review* is far from the satisfaction. Without alluding to other charges which the Editor of the *Modern Review* brings against the Bethune College I quote the following:—

“Mathematics is not taught in Bethune College, which is the only State College for women in the whole of India. Geography, which is so necessary a subject of study that without a knowledge of it no person in these days can claim to be called civilised and which is taught in all Vernacular schools, is not taught in Bethune School.

“No one, who has watched the recent development of women's capacity, will deny that they possess equal brains with men and the Government has certainly done a mistake in drawing a line of separation between man and woman. Now about the expulsion of geography from Bethune School. Fancy a cultured lady graduate from the Bethune College who has mastered nearly all subjects knows nothing about Berlin or Honolulu.”

### SANGIT SANGHA.

It is happy to note that Hindu music, so long a lost art in India, is being revived in this city by cultured ladies of high society. This association has been started by Mrs. A. Choudhury and it has already done good work among ladies. From the public entertainment which they gave in the Dak-housie Institute, it can safely be said that they have a great prospect before them. Their performance on that day was really of high class specially that of little Miss Choudhury whose skill in playing the old Indian instruments were simply charming.



## MR. DADABHAI NAOROJI'S MESSAGE.

I offer my most heartfelt thanks to all friends in India, England and South Africa, who have sent me their kind congratulations and good wishes on my 83th birthday on 4th instant.

I am deeply grieved at the death of Mr. A. O. Hume. He was a true and whole-heartedly devoted friend and benefactor of India. Indians can and will never forget the deep debt of gratitude which they owe to him.

The great and glorious event in Indian History—the announcement in India in person by His Majesty the King-Emperor, of the Coronation of His Majesty—has taken place with entire satisfaction to all and great hopefulness to the Indian people.

Let us now calmly consider what this most auspicious event leads us to expect for the future for the Indian people.

His Majesty has most graciously and feelingly expressed many times the most earnest desire for the prosperity of the Indian people. I give here only a few extracts.

"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."

"Six years ago I sent from England to India a message of sympathy. To-day in India I give to India the watch-word of hope. On every side I trace the signs and stirrings of new life."

"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." May the Almighty ever assist me and my successors in the earnest endeavour to promote the welfare and to secure to it the blessings of prosperity and peace."

These gracious words show clearly that there is an intensely earnest and sincere desire in the Hearts of Their Majesties to secure and promote the prosperity of the Indian people and to hold their interests and well-being as near as dear to them as those of the millions of their subjects in other quarters of the Globe. And that reading between the lines of all the incidents despatches, it seems that there is also thought out and determined upon a new evolution to secure the prosperity of the Indian people.

Be my thought about the evolution as it may, there can be no question about the earnest desire of Their Majesties to hold the Indian people as near and as dear to them as the Colonies and to secure to them the blessings of prosperity and peace.

The question then arises how to secure this benign and glorious result.

It is our great good fortune that the true reply to this question is given to us practically by the British Government itself in the notable instance of the Restoration of Mysore to the glory of the British name, and to the credit of Lord Salisbury and Lord Iddesleigh with the benign approval and influence of the great Queen.

After giving some extracts from his letter of 21st March, 1896, to the Lord Welby Royal Commission which will show that the Restoration of Self-government to the people themselves restored prosperity to Mysore and similarly will prosperity be restored to all other parts of British India as Their Majesties so earnestly desire, Mr. Dadabhai concludes: "The point I desire to make in this letter is to show how by self-government may be attained the most earnest desire to their Majesties—viz; securing to the Indian people the blessings of prosperity and peace."

I may however just remark here that the same remedy of self-government applies to all other questions—Political, Agricultural, Social, Commercial, Industrial, Educational, &c., as everything depends upon prosperity.

A great responsibility rests on Mysore to turn to the best account its good fortune, not only for its own sake but for the sake of all India.

Having said so much as above, and without entering into the consideration of the events and incidents of the past sixteen years, since my letter to the Commission was written in 1896, which have so happily ended in the auspicious announcement of the Coronation in India by their Majesties themselves, may I not indulge in the "hope" that before long St. George of England will bear aloft the glorious Standard of the mighty British Empire including India with her many self governing, free and prosperous peoples enjoying rights and responsibilities akin to those of the Colonies. That indeed would be a proud day for the Country under the all spreading "Ohhatra" of benign Britain."

Dadabhai Naoroji.

## PROTECTION OF MINOR GIRLS' BILL.

Mr. Dadabhai introduced his Bill to make better provision for the protection of women, etc., and spoke for an hour.

In the course of a lengthy speech in introducing his Bill for affording greater protection to minor girls under sixteen years of age, Mr. Dadabhai gave a *resumé* of the history of legislation regarding prostitution in India, and showed how merely executive action had been of no avail in checking the evil. The hon. member proceeded:—It is one of the accepted canons of civilised administration that Government should put down with a firm hand any abnormal development which destroys domestic happiness, disturbs the social order and infects girl-life. This principle is recognised by the British Indian Government. The despatch of the Secretary of State of the 3rd March, 1911, has infused fresh hopes among reformers; Government appears earnestly desirous of making up leeway and of seriously tackling the question. The formal introduction of a Bill on the subject can only prove helpful to the inquiry by attracting a larger measure of public attention. Continuing he said: My Lord, before I pass on to a consideration of other points I beg to disillusionise hon. members on one point. In the discussion of the question of minor prostitution, I regret to observe, the necessity of prostitution as an Indian condition has been assumed by some of the local officials, and since the class can be kept alive by recruitment from among girls not belonging to it, the idea seems to prevail that traffic in minor girls must follow as a corollary. I do not propose to take up the time of the Council by seeking to expose the unsoundness of the propositions. It is a calumny upon the nation to state that in India 'brothels are at present an unpleasant but a real necessity.' The evil is no more endemic in India than in the West. Besides, this is not the standpoint from which Government should view the question. As Mr. Walker, Commissioner of the Nagpur Division, has forcibly pointed out, 'in dealing with the subject, too much weight was attached to the so-called 'Eastern point of view'. . . . The fact remains that the life of a prostitute in this country is one of shame and degradation and also of considerable danger. . . . It is, therefore, a life which the law under British administration should as far as possible prevent minors entering or being trained for.'

## HELPING PUBLIC OPINION.

After quoting a large number of instances to prove the alarming extent of the evil, Mr. Dadabhai went on:—I admit there is a body of opinion which would discourage fresh legislation until Indian public opinion had advanced far enough to make the working of the law more effective. The view is entertained by some, mostly officials, who are perhaps as zealous as any reformer, that, in the absence of a strong public

opinion, greater stringency in the law will not effect any improvement in the situation. This view, I submit, is erroneous, and is opposed to experience. It ignores some of the glorious achievements of British Indian administration. Government has more than once undertaken preventive legislation in the cause of humanity, and rightly, irrespective of public opinion. But for such interference many shocking practices would have still existed, and it is extremely doubtful if the recent advance in the enlightenment of the people would have offered any effective check. But, public opinion or no public opinion, the criminal law of the country has successfully stopped them. Then there is a certain amount of Indian public opinion which views with abhorrence the evils the Bill seeks to check. If it has not been successful in mitigating them, it is because of the difficulties of the present law. When philanthropists and missionaries, men who have consecrated their lives to the service of humanity, with all their resources and knowledge and influence find it difficult to bring offenders to book, in consequence of the loopholes provided in the existing law, private individuals, engrossed in their respective avocations, could not be expected to take an active part in the work of suppression, however strongly they might feel for the poor girls. It is remarkable that in prosecutions for offences against girls the public sympathy as expressed in the press, has always been for the prosecution. The failure of prosecutions cannot therefore be due to any absence of public opinion. The defects of the law provide the correct explanation. Moreover, preventive legislation in the absence of a strong public opinion becomes an administrative necessity when the evil is admittedly grave. It is because minor girls do not at present get sufficient protection from public opinion that the protective law requires stiffening. If public opinion had been powerful enough to afford the necessary protection, we could have left the law to itself.

#### WHAT IS NEEDED.

My Lord, the need for fresh legislation established, there is ample room for difference of opinion about the provisions. My late lamented friend Mr. B. M. Malabari, whose services in the cause of social reform and suffering humanity will be remembered with gratitude by posterity, thought that raising of the age of consent to 16 or even 14 years as against strangers, would be a great step forward. This opinion, I have reason to believe, is shared by some earnest reformers. But, in my humble opinion, the suggested amendment, without other provisions more or less drastic, will fail to touch the main evil. An examination of the dangers to which minor girls are at present exposed and against which they require to be protected will show that the legislative prohibition of the carnal knowledge of a girl under sixteen years leaves untouched many potent causes of minor prostitution.

In conclusion the hon. member said:—I do not approach the subject in a spirit of uncompromising dogmatism. I am only anxious the thing should be done, and so long as the main purpose is served, I do not stickle over forms. There is a consensus of opinion among officials and non-officials about the necessity of greater protection to persons who are ill able to defend themselves, and whose weakness entitles them to our utmost consideration. My Lord, means must be devised to give effect to this general desire. It behoves us to attempt something practical.

#### SIR R. CRADDOCK REPLIES.

Sir Reginald Craddock congratulated the Hon. Mr. Dadaboy on the lucid exposition of his case and said that the subject of the Bill could not be better treated. He pointed out that the Hon. Mr. Dadaboy had covered vast grounds. He explained the attitude of the Government of India and outlined their proposals including the modifications required in

the Penal and the Criminal Procedure Codes to meet the situation. The Government of India, he said, would keep an open mind in dealing with the measure. They would circulate the Bill with Government suggestions thereon to local Governments and public bodies and would do everything necessary to ascertain the feeling of the people on the subject. He admitted the gravity of the evil which the Bill intended to modify or check and appealed to non-official members to do their utmost to allay the public feeling which Government action might arouse. Two years ago, Sir Reginald said, the consideration of such a measure would have been impossible, but with the reformed Legislative Council and the expansion of public mind and new developments on all sides progressive legislation of such a kind had now become possible. Government were treading on very delicate ground and they would move with the utmost caution.

#### STRONG SUPPORT.

Mr. Mudholkar congratulated the Government on their policy and complained of the inaccuracy of the census figures when they showed that there were no women of ill-fame in Rangoon. He pointed out that the number of unfortunate women was nearly 25 lakhs and were largely recruited by adoption. The Devadasi system must be effectually checked and the present law failed to reach the offenders. He suggested that the burden of proving the age limit of girls should be laid on the accused who were responsible for these girls' ill-fate and advocated the adoption of Sections 16, 17 and 18 of the Children Act of 1908. He proposed that before an adult woman was enrolled as a Devadasi a certificate from the District Magistrate that she was eighteen years of age should be obtained. He urged the establishment by Government of industrial institutions similar to those of the industrial schools under the English Act in which female minor waifs and strays were maintained and brought up. In conclusion, he said the Government would be doing a great service to the depressed classes in mitigating, if not wholly suppressing the social evil.

The Hon. Mr. Ghuznavi who followed Mr. Mudholkar in the course of his speech said:—“My Lord, I am here to bear testimony to every word that has fallen from my honourable friend in this respect. Dacca is reeking with immorality more than any other town in East Bengal. There are women there who are known as “Baijis” and are well-to-do persons, they keep in their employ a number of profligate men and women whose business it is to decoy young innocent girls from all over the country and swell the rank of the unfortunates. Through Your Excellency's far-reaching and benign policy, now that Dacca is going to be the home of a residential University, I am here to welcome with all my heart any legislation which has for its ultimate purpose the diminishing of immorality. In Germany, my Lord, we are told they have a system of *citizen politics* or moral policy. I for one am ready to lend my support even to a measure of this kind should it be brought forward.”

The Hon. Pundit Malaviya strongly supported and challenged the production of Shastric texts in support of the dedication of minor girls to a life of shame.

The Hon. Mr. B. N. Basu supported the Bill and welcomed the pronouncement of the Home Member. He also asked the Government to be firm and strong.

The Hon. Mr. Shafi thanked the Home Member for his statement and assured of the support of the Punjab.

The Hon. Sir G. M. Chitnavis gave his full support to Mr. Dadaboy and held that a strong case had been made out for legislative interference.

The Maharajah of Burdwan and Mr. Subba Rao also suggested the introduction of the Bill.

The Bill was then formally introduced.  
Mr. Mudholkar withdrew his Bill on the Protection of Minor Girls as the introduction of two Bills on the same subject was contrary to Parliamentary practice.—*The Times of India.*

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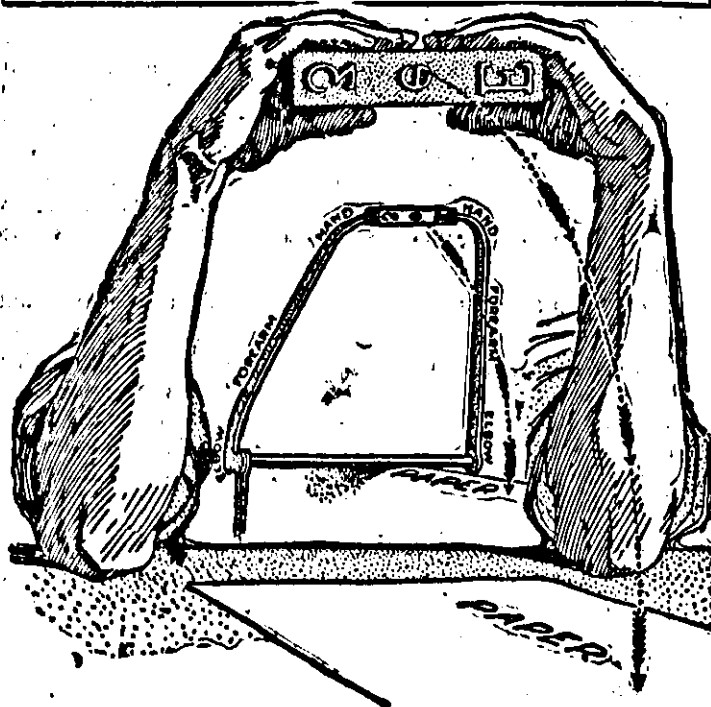
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needless to expatiate upon the magical qualities of this our invaluable medicine. We would not like to blow the French horn as is the fashion of the day, but suffice it to say that the use of this medicine is recommended to those who have any faith 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 ten only. Postage extra. No PARMS necessary.

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# THE INDIAN \* SOCIAL \* REFORMER.

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"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 Depressed Classes Mission Maharashtra Conference, is to be held in the Fergusson College, Amphitheatre, Poona, under the presidentship of Sir Ramakrishna Bhandarkar, on the 5th and 6th October. The objects of the Conference are to provoke deliberate thought, upon practical topics regarding the elevation of the Depressed Classes in Maharashtra, among their sympathisers. (2) To secure co-operation of other educational and philanthropic bodies with this Mission. (3) To create sympathy among the masses at large with the work of this Mission by open and systematic discussion. The following subjects will be discussed at the conference: (1) The necessity of the Society's Homes in Bombay and Poona, (2) of a Free Boarding House in connection with the Society's school in Poona Camp, (3) of more Missionaries and Funds for these purposes. (4) The outlines of the literary and (5) industrial education of the Depressed Classes. (6) Co-operation of the Municipalities and other educational and philanthropic bodies, (7) of the Educational Department and prominent Institutions of the Government with this Society in its educational activities. (8) Co-operation of the liberal members of the principal religious denominations with this Mission in its social and spiritual work. (9) Special needs and grievances of the Depressed Classes to be dwelt upon by prominent members of those classes themselves.

✓ Under the auspices of the Aryan Brotherhood which, we may say, as not an Arya Samaj institution, a Conference of all Hindus who do not approve of the distinctions and differences of caste which are in vogue in this country, will be held in Bombay on the 9th November ensuing and the following days. The following provisional programme has been issued. First day Saturday, the 9th November, 1912. Reception by the President of the Aryan Brotherhood. Election of the President of the Conference. Presidential Address. Appointment of a Committee to settle the programme of work. Second Day. Sunday, the 10th November, 1912. The work as settled by the Committee. Third Day. Monday, the 11th November, 1912. A social gathering of the members of the Conference and their families including their children. Fourth Day. Tuesday, the 12th November, 1912. The work, if any, left unfinished on the second day.

Mr. Ratan Tata's contribution of Rs. one lakh to the memorial fund to be raised to perpetuate the memory of the late General Booth, is of a piece with the rest of his benefactions both as regards its munificence as well as the broad far-reaching vision of whatever is going on in the world.

of genuine service to humanity. Apart from the generosity of the act, the gift is remarkable in that it arrests the attention of people of many races and creeds, and makes them think, it may be but for a moment, of the common humanity which lies so near the chequered surface of our outward lives. From this point of view, Mr. Ratan Tata may be said to be an artist in giving. It is to be hoped that the memorial to be raised in India in memory of the late head of the Salvation Army, will be truly symbolic of the union of the East and the West. In this connection, we have much pleasure in calling attention to the Industrial Exhibition and Sale of Work, which the Salvation Army has arranged to hold on the 3rd and 4th October in the Bombay Town Hall to celebrate the 30th anniversary of its landing at Apollo Bunder. The Exhibition will illustrate the work which the Salvation Army is doing among the criminal tribes, in popularising various forms of the silk industry, and in the improved methods introduced in the handloom industry. Colonel Blowers, the officer in charge of the Bombay Headquarters, will be glad to answer any enquiries regarding the Exhibition.

We print today the full text of Mr. Dadabhai's Bill to provide for the better protection of women and minor girls. The Bill is sure to be the subject of widespread discussion during the next few months and our readers will find it useful to have the text of it readily available for reference. At the same sitting of the Viceroy's Legislative Council, Mr. Madge introduced a Bill to suppress the importation of foreign women for immoral purposes, and to provide for the punishment of persons engaging in the nefarious traffic. The Bill empowers the Commissioner of Police to declare any person engaged in the traffic to be a "female slave trader," whereupon the offender may be arrested and, if he is not able to prove to the satisfaction of a Presidency Magistrate that he is not a "female slave trader," deported from the country. With the object of the Bill every one must sympathise but its methods seem to be needlessly involved. Why should the Police declare a man to be a "female slave trader"—certainly not a very accurate or appropriate term to be used in an Act of the Legislature—before arresting him and placing him before a Magistrate? Then, again, the Bill provides that outside the Presidency towns only European Superintendents of Police can act under it. What if the Superintendent of Police happen to be an Indian? Is he to apply to the Superintendent of a neighbouring District to come to his aid?

The current number of the Bombay Government *Gazette* prints in full the despatch of the Government of India to the Secretary of State on the Hoti Mardan case, with all the enclosures. Among the

latter, are the notes of the presiding Judge at the trial in the Bombay High Court, from which we take the following account of how the case happened to terminate as it did. "The Advocate General asked me to meet him and Mr. Inverarity and Mr. Raikes in the Judge's Library. I did so. There the Advocate General informed me that he would end the proceedings if I expressed an opinion that this was not a case that should proceed any further. I declined to express any such opinion. The Advocate General informs me that after careful consideration he has come to the conclusion that he will withdraw this case and he informs the Court on behalf of the Crown that he will not further prosecute the accused on the charges on which they are under trial. I direct that all the accused be discharged and that discharge shall amount to an acquittal." It is thus obvious that the responsibility for the abrupt close of the case rests with the Advocate General. Our comments in the last issue extended only to the following remark in the course of the Judge's order: "Accepting every statement she had made to be true, the only impression that can be produced on one's mind is that there were certain acts of the accused, which she apprehended to be the acts of familiarity, but they were acts of a most trifling nature."

At the risk of being misunderstood, we think it our duty to take the opportunity afforded by the correspondence which has passed between Sir Pheroze Shah Mehta and the Secretary to the Bombay Legislative Council, a copy of which has been kindly sent to us, to express the regret felt, by those who like us who have a high appreciation of Sir Pheroze Shah's public career, at the way in which he is frittering away his influence and energies on petty controversies. This correspondence relates to the procedure adopted in calling a meeting of the Select Committee on the City Improvement Trust Bill, and in not allowing a letter of protest, addressed by Sir Pheroze Shah to the Secretary on the point, to go as part of his dissenting minute, to the Select Committee's report, in the printed proceedings. We have read the papers carefully and, apart from the merits of the controversy, we could not help asking ourselves whether the subject was worth the time and temper expended on it. We must confess to a good deal of sympathy with His Excellency the Governor in his plaintive protest at the last meeting of the Legislative Council, that Sir Pheroze Shah's claim to re-open a question, which had been disposed of at a previous meeting of the Committee which he did not attend, was one which he had never heard put forward in his long experience of Committees and Conferences. There is, we see, a reference in one of Sir Pheroze Shah's letters in this collection, to his having received a telegram, while sitting at a meeting of the Senate on the 12th July, notifying a meeting of the Select Committee next day at Poona. The hour is given as 9-30 P.M., but this is obviously a misprint for no Senate meeting ever sat after eight o'clock in the evening. We remember the incident because when some one proposed that the Senate should adjourn the next day, Sir Pheroze Shah produced the telegram and asked that, as there was a meeting of the Select Committee at Poona, the adjournment should be to some other date. As the debate only wanted Sir Pheroze Shah's reply, as mover of the proposition, to close, the Senate had no help but to accede to the suggestion and fix a later date. We see that, as a matter of fact, Sir Pheroze Shah replied to the telegram stating that he could not attend the meeting at a few hours' notice, and did not attend the meeting of the Select Committee. We are sure that there is some satisfactory explanation of the incident, but on the face of it, it seems hardly fair to the Senate.

We print in this issue two letters commenting on our leading article on the contribution which appeared in the special number of *the Sanj Vartaman*, on the decadence of the Parsis, from the pen of the Hon. Sir Dinsha Davar. It is a gratifying sign of the growing solidarity of our mental life that the letter which defends Sir Dinsha is from the pen of a Hindu, while that which takes the other side is from a Parsi. We may assure Mr. Nowrangay that we have no reason whatever to misconceive Sir Dinsha's remarks which made no such reservation as that suggested by him; though even if it had made such a reservation, we should not be prepared to agree with Mr. Nowrangay's contention that, class for class, Hindu or Mahomedan traders or artisans are intellectually inferior to those of any other community. In any case, we should not ourselves advise any one to use language such as that under discussion of communities other than the one to which the writer himself may happen to belong.

We read as follows in the current issue of the *United India and the Native States*: "The Maharajah of Kashmere and Jammu has issued an order forbidding nautches on the occasion of State functions. The Maharajah's order is an eminently sensible one and is calculated to minimise to some extent the evils arising out of the abominable nautch system, in that part of the country. Our educated friends in Madras and mofussil who affect to derive no pleasure from any entertainment in which the unquiet nautch girl does not take part, will do well to ponder over the significance of the step taken by the enlightened Maharajah of Kashmere." It has been our fortune more than once to hear of a Maharaja taking one day a step forward in social and moral reform, and some days after to learn that he has moved ten steps backward. We earnestly trust that this will not be the case with His Highness of Kashmere.

Among the papers presented at a recent meeting of the Viceroy's Legislative Council, in reply to questions from members, is a statement showing the number of Deputy Superintendents of Police temporarily or substantively promoted to the rank of Superintendent of Police. Bombay is conspicuous by its absence from the list which in other provinces, contains several Indian names among those so promoted. It has sometimes seemed to us that the position of the Indian in the Bombay public services was scarcely as favourable as in some of the other provinces. It may be due to the fact that Indians of exceptional capacity do not care to enter the Public Service in this Presidency or it may be that the openings for them are not sufficiently attractive. Whichever may be the explanation, the fact itself seems to be evident.

With reference to our remarks on the conditions likely to arise from Mr. Gokhale's dual position as a member of the Viceroy's Legislative Council and as a member of the Royal Commission on the public services, it is superfluous for us to say that the question is entirely one for Mr. Gokhale to decide. He is not in the least likely to retain his position on either body if he finds it come in the way of his duties in the other.



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**THE INDIAN SOCIAL REFORMER.**  
BOMBAY, SEPTEMBER 29th, 1912.

SECTARIAN SPORTS.

The annual cricket fixtures which usually create a very large amount of public interest in this city, have come and gone, and the Parsee team achieved a phenomenal victory over the other competing teams. The Parsee eleven exhibited excellence in all departments of the game and deservedly came out victorious. We heartily congratulate them on this fact. The Hindu, Mahomedan, and the Presidency teams also strove hard, but in sports, as in life, every one cannot win. There is nothing more to be said about the contending players, no need to apportion praise and blame, credit and discredit, as if it mattered very much who came out first and who came out last. Those who take sports too seriously are not real sportsmen. From the way some people behave, it would look as if the whole world and its course depended entirely upon the issue of the so-called "international" contests on the cricket field. "International"! Which are the nations—the Parsee nation, the Hindu nation, the Mahomedan nation and the Anglo-Indian nation? In all conscience, there is yet to be born the semblance of a nation in this country; as yet there has been no nation to speak of. Nevertheless, it is the habit of some people to give big names to small things and delude themselves into the belief that they are engaged in a matter of great import and significance when they are doing nothing of the kind. To the real sportsman, it matters little who wins and who loses in games; it is the pleasure derived from taking part in them that counts—the ordered discipline, the united and harmonious action put in the field, the skill with which difficult positions are met and above all the change and respite that such exercise affords to men engaged from day to day in their usual avocations. It is as absurd for the victors to think that their victory is emblematic of all that is great, that it connotes the superiority or excellence of the caste or community to which they belong over others, as it is absurd, on the other hand, for the parties who have failed, to mourn over the fact or feel despondent. It is very regrettable that certain sections of people behave in an unworthy manner towards the players merely because they do not belong to their own caste or clan. It is said, whenever such a charge is made, that it is not the fault of responsible or elderly persons but due to the rowdiness of school boys. This can hardly be credited, seeing that grown-up men, and men advanced in years wearing all the outward polish of civilisation, talk and behave like fanatics when watching the game played on the field. Such a sight only reminds one that, after all, much of our polish is tailor-made. All civilisation is not the monopoly of any particular head-dress or nether garments, It

would appear that a certain section of the vernacular press is also responsible for the unseemly behaviour of a portion of the spectators. If we cannot take victory and defeat in games with calmness and equanimity but must lose our heads either way, we are yet to learn the first lessons in sportsmanship.

It is curious that while Indian players were sent out to England as representing All-India they should be separated caste by caste and community by community while playing in India. It would far better insure a feeling of cordiality all round if, instead of playing communal teams, all the best players in the country irrespective of caste, creed or religion, played for real sport instead of playing to humour communal vanity. It is true that, in such a case, the game may not arouse so much enthusiasm or gather together such vast crowds on the *maidan* to shout and hoot and hiss and howl. But those who will then watch the game will be those who take a real interest in cricket and not those who are interested in knowing whether it is Jones that is batting or Jaberji that is bowling or Punayadas who is behind the wickets. As it is, every season of these "international" contests produces only animosity between community and community and it is no use shutting one's eyes to this fact. One often wonders why this game is being played on communal basis. Is it impossible to get over caste and religious differences even in sports where prayers are not offered and no rituals observed? Again, why have we Gymkhanas on a religious basis? It is said that Lord Harris gave an impetus to the formation of Gymkhanas in Bombay. But it is incomprehensible why and how separate Gymkhanas for separate communities originated and whether the quondam Governor of this Presidency was conscious of the seeds of disunion which these Gymkhanas have been sowing when they started. It seems to us, therefore, high time that these annual fixtures are not based on the communal or religious basis, that all the best players are brought together and divided in equal teams to try their skill in the game as a game. It is also extremely desirable that a common Gymkhana should be founded where men of all castes and creeds and nationalities could become members, which would promote a feeling of brotherhood and common humanity instead of fostering all sorts of distinctions which are bad enough in the domain of religion but most reprehensible when carried into sports.

There is also another aspect of the matter. The matches have now become quadrangular, and on the communal basis, they may hereafter become pentagonal, hexagonal, octagonal or even decagonal. At the rate of three days for each match, 12 clear days have to be devoted to this annual carnival, not including the preliminary trials and days devoted to practice. Except for people who are professionally interested in the game, it is now impossible to participate even as spectators in this show. For the players themselves, it is not an excessive estimate to put the days wasted in this fashion at 20. And, after all, as we have seen, the good got out of so much expenditure of time and energy is practically nil. This is another reason why the present system of communal sides should be abandoned, and a new scheme of a three days' match instituted, in which players will be chosen irrespective of caste or creed. The effect of the present arrangement especially on school boys is disastrous. A whole month is abstracted from their regular work and recreation in their own schools, and spent in watching the different players performing in the informal rehearsals of their particular gymkhanas. Altogether, the affair is being ridiculously overdone and, we fancy, even the players would be glad to have it reduced to reasonable limits.

## THREE READINGS OF A PALM.

## THE SECOND READING : MOVEMENT IN THE DRY BONES.

( By O. S. S. O. )  
Chapter V. *continued.*

"All we have to do, Aunty," edged in Mrs. Warde still perched at the head of the bed and playing with Pundita's silvery hair, "is to think out whether it is better to live in foul atmosphere or in surroundings that are sweet and pure."

"And finally," added Mysa Bai to her sister's suggestion, "whether the existence of nuisance and dirt is preferable to the approach of a fellow being who is willing to help us in keeping our homes clean and habitable."

"How crudely you have put this before me," said the Pundita laughing in spite of the fact that it annoyed her. "However, I shall think over this."

She did think over this vexatious matter and also talked it over with her family and neighbours. She admitted that people who did dirty work were unclean only while occupied in the actual work and not after bathing and exchanging working clothes for others. The Dhabais, she argued, in the homes of Rajahs and Nobles do exactly the same work in palaces and mansions and yet we admit them to our social functions and meet them freely as equals. The difference being that they bathe and change their clothes immediately after work. Whereas the ordinary sweeper remains in his working clothes. All these facts she candidly admitted and came to the rational conclusion that it was wicked to assign to humanity a place lower even than to filth!

"Want of habits of cleanliness are then the only obstacles to their admission to our homes. I shall see to this. Of course, the ordinary workers in this line cannot afford to have changes of raiment. But for our mutual benefit we must keep those who serve us in our daily wants clean and tidy, and this really amounts to our own cleanliness. For is it not a pleasure to see neat and clean people around one?"

Her husband felt relieved and was glad she had come to this conclusion on her own finding. Having thus resolved she did not hesitate any longer. She questioned those who were told off for duty at her house and found that they served some of her neighbours also. These she interviewed, argued with, and won them over to the cause and to the sharing of expenses in the extra clothing, &c., needed. And to ensure continuity for the future agreed among themselves to give a certain fixed amount at the three great festivals. As to the recipients they were warned that any breach or uncleanness on their part would mean a fine to be adjusted at the time of next payment.

This was a notable gain, and the existence in their *mohalla* completely changed for the better. Her own health improved rapidly and soon after she was able to invite her friends to an "at home" function entirely on new lines. Her *angan* was not bestrewed with used *pattars*, fragments of food, or pools and patches of water, etc., and as to the open terrace in front of her apartments it was a delight to be there.

"My, Punditaji," enquired Mrs. Missar, one of her guests, on noticing the place clean and dry, "where shall I wash my feet?" For it is customary not to enter rooms with road stained feet, where one is apt to tread on sputa and other objectionable matter. And as Mrs. Missar objected to shoes which she could easily remove and so save the trouble of washing it was necessary for her to undergo the ceremonial.

Bindo Devi answered for her mother: "Come with me." And led her to a screened and newly erected Nahni which was used only for washing and bathing purposes. There she performed her ablutions,

The cleanliness of the Nahni and absolute freedom from odour inseparable from such places was so marked that she asked what the adjoining room was used for. Miss Bindo replied that that was their necessary room.

"Mother is quite convinced," she said, "like Bul's mother, that to make the ordinary Nahni a place of urinal as well is unsuitable and unhealthy. And so has had the other room erected."

Mrs. Missar's curiosity was roused and she repeated to herself: "Reformers I suppose."

"Let me see," she said looking towards the room. Miss Bindo at once opened the door. They went in—she was astonished at the cleanliness of the place and so asked: "Who cleans these vessels?" Pointing to several there.

"Sweeper," came the laconic reply, for they as well as their immediate neighbours had now quite got used to the innovation.

"Does Punditji know of this?" enquired the astonished lady.

"Of course," replied Bindo Devi laughing, "can it be otherwise and in his own house?"

Mrs. Missar smiled at her own thoughtless question: "What a silly question for me to ask. It is certainly cleaner to have two separate places. But I could never allow a sweeper to go up to my apartments," and she shuddered—such is the force of habit.

"You think so now, but you talk the matter over with Pundita Ozahji and my mother. We had the same ideas till mother got very ill. And oh my! it makes one shudder to think how many poor souls must have perished through inhaling this kind of poison systematically because of our customs. But this is not all, look what a pigsty our *angans*, approaches to our rooms are, and also entrances to our shops to which we invite customers. But above all is it not fearful to think where by these customs of ours, we have placed humanity! It was this last aspect of the matter which decided father and mother to agree to this innovation." Mrs. Savitri Missar belonged to the advanced set of their caste, but not to this extent.

Nevertheless the brief and pointed way in which a younger girl had put it touched her imagination and she made up her mind to have a chat on this matter later on.

The pleasant afternoon was followed by a homely dinner. Each guest divested himself or herself of the ordinary attire and replaced it with silken garments according to custom and then took his or her seat within the chowka (sanctified place). The last to take up their seats were Mr. Ozah who came leaning on his son's shoulder.

"We are all here now, Bindo," remarked Mrs. Missar looking roguishly from her to Master Bulwar, "May we not begin?"

The girl's beautiful peach-like complexion flamed up and she became confused. Mrs. Warde who had noticed the mischievous sideplay at once came to her rescue: "Bindo sister, just you serve Savitri Devi last. She is hungry and must be taught patience."

"Yes, I am very hungry. I have been looking forward to this since breakfast of which I partook sparingly," said Mrs. Savitri Missar merrily.

This broke the reserve whatever there may have been in the company. Many tongues were let loose and Bindo Devi who had now subdued her blushes came towards her torment: "I am going to begin with Savitri Devi. Those in urgent want must be served first—poor Savitri is starving." She said seriocomically.

Mr. Ozah was seated on Mrs. Missar's left and Mr. Bulwar on his father's left, so as Miss Bindo

approached making the aforesaid remark, Mrs. Missar looked over Mr. Ozah's shoulders towards Bulwar and nodded again. This time Miss Bindo was not lost: "What is that on your forehead?" She asked. Mrs. Missar's hand at once went up to her forehead innocently—"Namashkar, Bindo returned, but for all your salaaming you are not going to be served first." She understood the joke at once and burst into peals of laughter. The rest of the party joined in the sport and the dinner proceeded merrily.

Mrs. Missar did not know that Master Bulwar was already betrothed to the beautiful Kadglibuni Rani whose acquaintance he had made under peculiar circumstances described in the "First Reading." But noticing the similarity of their finger nails a fact that is of much importance among the higher classes, she concluded in her own mind that an union between these two was possible. And being by nature a match maker she loved to be the first to hint in such cases. But in this case she was far from her mark. For Miss Bindo who was a lovely brunette was already ear marked for another and the engagement was in abeyance merely till she had passed the VI Standard in Roman, Hindustani and Sanskrit.

Her father, who was of the old school and had relaxed much was a renowned Sanskrit Scholar and had argued against a combination of Benares Pundits against the Hindi script for the ordinary vernaculars. He contended that as the ancient Aryan language was Sanskrit and which possesses the sacred and philosophical literature of the Hindoos it must be kept in tact and taught to all Hindoos up to a certain standard so that they may be able to understand their prayers and bhajans, and the creed when it is formulated. Beyond that the study of Sanskrit must rest with individuals. Provincial vernaculars are on a different footing and Benares, which merely considers matters that affect Hindarya as a whole, does not feel inclined to interfere. But as for Hindustani though it is the vernacular of our province yet it is also the *lingua franca* of the whole Peninsula. Now with regard to this he said in a quiet impressive voice that carried conviction: "I wish to say that as we owe our re-awakening to the British Government who, like the practical people they are, have readily adopted the Roman characters for inditing their own language, we cannot do better than follow their example and accept the same script for the *lingua franca* of our own beloved father land. We must give and take—sacrifices must be made, not by one section but by all. In this case there is no sacrifice but merely setting aside of sentiment which if insisted on will be a bar to the future progress of the land. The pushing forward of a provincial vernacular will not help the country as a whole. What we need is literature, and that can only be supplied by a single language read and understood through the length and breadth of the land. And this can only be done by means of Roman Hindustani which in other provinces should take the form of a compulsory second language in all schools up to the VI standard.

Besides it will be a grateful acknowledgement of our eternal debt to Great Britain."

The dinner being over the party adjourned upstairs on to the open terrace. This was Mrs. Missar's opportunity to probe regarding Miss Bindo, and so she asked the young lady's mother: "Sister, have you noticed Bul's and Bindo's nails?"

"No, I have not noticed them. But even if I had it would be of no avail. Bulwar is engaged to a young lady in Kashmere. And as to Bindo, she is only waiting to finish her education which probably will be this year, and her marriage will follow soon after."

## SOCIAL REFORMERS AND THEIR POSITION.

(By MR. V. S. RAU, BERTHAMPORE.)

In one of the sayings of Bhagavan Sri Ramakrishna Paramahansa, the following parable is to be found: "Once upon a time a body of travellers were going along a road, when a few of them, seeing a vineyard some distance off, ran at once, climbed the fence that surrounded the yard, entered into it, and were enjoying the sweet grapes; while a few others ran after the first batch, climbed the fence, but would not go into the yard: they were no doubt very much enamoured of the sweet grapes within, but, as they were anxious that the remaining travellers who were yet slowly walking behind should enjoy the same, they would not enter into the yard but wait on the fence, shouting the slow travellers to run up at once." The lesson that was sought to be taught from the above parable was that there are two classes of higher souls which have a perception of Brahman (Bliss), one class actually realising Brahman and tasting Bliss, and the other class only having a glimmering idea of Brahman but without any taste of the Bliss; while the ordinary people, having neither the taste nor the idea of Bliss, are often exhorted by the second class persons to raise above their ignorance and join them at once with a view to have an idea of Brahman and then try to taste the Bliss.

It will be evident from the above, that the third class of persons (ordinary people) are encouraged to have a perception of Brahman by the second class of persons, while the latter themselves were encouraged in their turn by the first class of persons who actually taste and enjoy the Bliss of Brahman. Curiously enough, this description explains also the position of the Social Reformers. There are, as everybody knows, three classes of persons in the country, one class representing the practical reformers, another class representing the theoretical reformers, who are no doubt encouraged by the former class, while the ordinary orthodox people represent the third class, who are exhorted by the second class of persons to appreciate reforms. The existence of these three classes seems not only necessary but also natural. Lord Morley, in his famous essay on "Compromise", explained that there are three stages for the growth of every idea, (i) formation (ii) expression, and (iii) execution. These stages correspond to the three classes of persons above referred to, viz., the stage of the formation of ideas taking effect in the ordinary orthodox class who form the bulk of the established church, that of expression of ideas taking effect in the class of theoretical reformers who are still within the jurisdiction of the established church, and that of execution of ideas taking effect in the class of practical reformers who are forced to go out of the established church and form a separatist movement. It is also said that ideas having no practical interest have a tendency to drop out of men's minds, and that, when they once reach the stage of 'expression', they cannot naturally be content to remain long without attaining the state of 'execution'. The position of the second class of individuals who thus occupy the transition stage, will be anomalous, if their ideas should remain in the same stage unduly long. This position has been very clearly explained by Principal Selbie in his excellent book on "Nonconformity, its origin and progress", in the following paragraphs on Puritanism in England in its initial stages:—

"Puritanism, as we have known it so far, was rather a spirit or temper of mind than a definite movement or organisation. It represented the Protestant tendency within the Church of England, and it was only a few of its extreme advocates who contemplated the setting up of Churches out-

side the Anglican pale. For many years to come the great majority of the Puritans protested against being regarded either as Separatists or Anabaptists. They were nonconforming members of the Church of England, in the sense that they accepted the ordinances of the Church, and only separated themselves from what they regarded as its corruptions and disorders. When, however, it became only too apparent that the Court and the Bishops were not of their mind in regard to these corruptions, and were prepared to enforce them upon all alike, an increasing number of the Puritans found themselves driven to reconsider their position, and sought purer forms of Church Government and worship, setting up separated churches.

2. It is commonly said that the Puritans (Reformers within the Church) have failed; but this is only half the truth. They were in advance of their age, and they moved too quickly and too thoroughly, and in the flood of the reaction that was bound to come, much of their work was destroyed. But their spirit has never been quite lost from English life. The movement they represented, like all such movements, suffered from success. This brought into prominence number, of self-seeking and interested men who were quite in sincere and caused the whole system to fall into discredit. It was a case of *corruptio optimo pessima*. The Puritans drew both their ideals and their inspiration from the Bible, and they had drunk deep of its spirit. But, in thinking that they could retain their position and remain within the Church of England, they made a great mistake. Their attitude was utterly uncongenial to the atmosphere of Anglican Catholicism and those of them who had the courage of their convictions and become Separatists, were at least logical."

It will be found from the above, that the theoretical reformers corresponding to the Puritans in the above paragraphs, cannot consistently remain long in the Orthodox Church, but should join the Separatists if they should be logical. They should necessarily go out of the Orthodox Church, at least the moment they take to any practical reform like Widow Marriage, Post-puberty marriage or Inter-marriage. Generally, thrown out of their own castes, they would need identifying themselves with a liberal community having a religious basis, as was the case in Bengal with not a few married under the Widow Marriage Act, for amongst our educated classes, scepticism or positivism no longer holds the sway as did either a generation or two before. But if some of them, thus thrown out of the Orthodox Church, refuse to join any other Church, their condition will be deplorable, for, as Dr. Johnson writing of Milton said, "to be of no church is dangerous." A Church which provides religious discipline is necessary. This aspect must be carefully borne in mind by those reformers who are anxious to take to any practical reform which may entail their being excommunicated and thus being thrown out of the Orthodox Church, but who remain unattached to any church.

### PROGRESS AT KUMTA.

(FROM A CORRESPONDENT.)

Kumta, a taluka town in North Kanara, is feeling the stirrings of the spirit of progress. Side by side with a well-equipped and ably managed High School, the old Library of the town has developed into a larger institute with a Club and Musium, which has become a centre of attraction for the educated to meet together every day for recreation, reading and once a week at least for conversation, readings from books, lectures, &c. *The Indian Social Reformer*, hardly known here a year ago, is now eagerly read by a large number of the members of the Institute. At the numerous entertainments given under its auspices during the last 12 months in connection with the Royal Visit and Return and the King's Birthday and in honour of high officials, the nautch girl, considered formerly indispensable at such functions, has been dispensed with, and in its place girls of respectable families have taken part in the musical performances to the great delight of the audience. The National Anthem "God save the King" in English as well as in Kanarese is always rendered in thorough English style at all public or semi-public functions. Though orthodox, the people are not opposed to social progress and the soil is prepared for its seeds to germinate.

### THE DECADENCE OF THE PARSEES.

I

THE EDITOR, *The Indian Social Reformer*.

SIR,

Last week a very attentive reader of newspapers told me that the *Indian Social Reformer* of the 15th instant had misunderstood or misinterpreted Sir Dinshaw Davar. Whereupon I read Sir Dinsha's article in the "*Sanjvartaman*" which to my mind does not contain any insinuation that the Hindus as a class possess inferior intellects to the Parsees. If a thriving Gujrathi Hindu Shopkeeper who does not know a word of English is called "less intellectual" than a Parsee Pleader who gets no work, surely it would be absurd to take it as an insult to the intellect of the Hindus. It is quite evident from the context that Sir Dinshaw is referring to that class of Hindus who with no college education are yet doing better than some Parsee Graduates. He can not, therefore, have intended any disparagement to the intellectual powers of the Hindus or contemplated "a Jihad against his Hindu and Mahomedan fellow citizens." And the Parsee community need not fear any harm to themselves from Sir Dinsha's way of thinking about the non-Parsees as it is quite free from any hostile feeling towards them.

I do not know what truth there is in your allegation that it is "a very common habit among the generality of Parsee writers of playing on the vanity of their uneducated brethren by insinuating that those who are not of them are less intellectual, etc." But I am afraid you have probably misunderstood the generality of Parsee writers just as you have misunderstood Sir Dinshaw Davar. I may add that there are many Hindus who do not suspect any attempt to belittle the Hindu intellect in the article in the "*Sanjvartaman*." And it is well that this is so; for a suspicious habit of mind is a sign of decadence.

Bombay,

23-9-1912.

Yours faithfully,

W. W. Nowrangay.

### THE DECADENCE OF THE PARSEES.

II

THE EDITOR, *The Indian Social Reformer*.

SIR,

Will you permit me to offer a few remarks on the above subject in your paper? I need hardly add, that you have rendered a distinct service by your very able and clear-sighted remarks in the *Reformer* of the 15th instant, and I shall be thankful to you if you can see your way to insert the following lines in your paper.

The main points in Sir Dinshaw Davar's article are: (1) The physique of the race is declining, (2) Poverty is the principal cause of this decline, (3) Another powerful factor in the deterioration is the craze for education, (4) The result of this general deterioration due to education is that the Parsees are hustled out of trade and commerce and positions of trust and influence.

Now as regards the statement made with such amazing confidence that on account of education "poverty increased, physique fell" and material advancement received a check, I confess I am unable to understand the argument.

The cry of physical weakness is heard in every community and in every country, and it will not be removed by debarring Parsee children from receiving education. The causes of this physical weakness are (1) city life (2) high pressure at which people have to work (3) dearness of the necessities of life and (4) insanitary modes of living. In order to fight

against these causes, the one thing needful is education and this principle has been recognised by all communities and all countries. Sir Dinshaw has brought in the instance of the poor children attending Sir Jamsetjee Benevolent Institute. I do not see how that helps Sir Dinshaw in his crusade against education. The children are given free education and such education does not involve any burden on the parents. The fact that these children do not get sufficient nourishment proves that the circumstances of their parents must be very poor. Now what will free these parents from this miserable state? Is it not education alone that will improve their lot? Mere supply of clothes and food will not improve their lot by an inch. As soon as you withdraw such help, they are again reduced to the same miserable state or possibly worse.

Sir Dinshaw speaks of the golden days, of the first Parsee Baronet and his "great son" Rustomjee Jamsetjee, when the community was "the most prosperous." I do not know what criterion Sir Dinshaw employs to gauge the prosperity of the community. But even granting the truth of the statement, can Sir Dinshaw deny that the first Sir Jamsetjee and his great son were themselves the pioneers of all educational movements of their times? If Sir Dinshaw will coolly reflect, he will find that all the prosperity and the leading position of the community of which he speaks was due to one thing only—the education which the Parsees received. But for it, they would have been nowhere. Because some doctors and pleaders do not earn enough, Sir Dinshaw argues, therefore there should be no more doctors and pleaders. The fact is that the more brilliant of these shine out; those who are less capable and intelligent must lag behind.

Sir Dinshaw desires to create a sort of hereditary caste system which would compel sons of cooks to be cooks only and those of "Suthars" to be Suthars only; but no one has a right to prevent people from improving their position by education, since, education alone will raise the status of these lower classes. But for the education they received, many a well-known Parsee family of to-day would have been nowhere and the community would have lost the services of many worthy members.

Sir Dinshaw speaks about Mahomedan awakening. What is the first thing that has contributed towards this awakening? Is it not education alone as Sir Dinshaw himself admits? And yet Sir Dinshaw advises his own community, not to go in for it!

Sir, the Parsees became the leading community, not because Hindoos and Mahomedans were "less intellectual" but because they availed themselves of the opportunities afforded to them in education. They were the first in revolt against the tyranny of the Panchayat Rule. But above all, the one characteristic which raised the community in the estimation of the other communities was their catholicity. It was the catholic spirit of the charities of Jamsetjee Jeejibhoy which raised him to a Baronetcy. The names of Dadabhoy Nowroji, Framjee Cowasji, Naoroji Furdoonjee, Pherozenhaw Mehta and others are to-day honoured and respected not because they simply worked in the interests of their community alone but because they worked, and still work for their community and country at large. Unfortunately for my community, there has arisen a class of public men and journalists with low ideals and narrow outlook, who wish to see their leaders working for the Parsees only, who always condemn those who are engaged in the work of general advancement of the country, but who are always ready to share the good that comes to the country at large, who can take into consideration the rupee, anna and pie given in charity but who fail to realise the sacrifice of hundreds and thousands of rupees by men

like Pherozenhaw Mehta who devotes his time and energy for the public good. I am only pointing out the materialistic standpoint from which these men look at charities.

As you have so ably put it, the Parsees will not gain their former position by such methods as these. In order to meet fair and legitimate competition, we must provide greater facilities in education and other matters. No educational system is perfect. We must do our best to improve it and must avail ourselves of the opportunities that are offered to us. By not educating our people we will not improve the position. Let us not forget that we owe duties to our own community as well as to a wider circle. No one prevents a man from giving his all for the benefit of his own race but let us not blind ourselves to the merits of those who, like Mr. Rutton Tata, are yet true to the catholic spirit of the race.

I will close this letter by quoting the words of your own which are as important to be remembered today as they were on that particular occasion. "We can not help thinking that our Parsee friends who advocate a policy of political exclusiveness.....are considerably under-rating their own capacity and betraying a sad want of faith in the progress which they rightly claim to have made." "Let not the Parsees delude themselves with the idea that they can stop or check for a single moment the rising tide of nationalism. They can join it and influence it and their best men will not be behind the best of any other race or creed, in it. If they hang back, however, it will not matter."

Yours, &c.,

"A Parsee Subscriber of your paper."

## MR. DADABHOY'S BILL.

To

*Make further provision for the Protection of Women and Girls and other purposes.*

Whereas it is expedient to make further provision for the protection of women and girls and other purposes; it is hereby enacted as follows:—

### CHAPTER I.

*Title, extent of operation and definitions.*

1. This Act may be called the Protection of Women and Girls Act, and extends to the whole of British India.
2. In this Act, unless there is something repugnant in the subject or context,—“Husband” includes any person who has gone through any ceremony of marriage with a woman or girl, whether such marriage is valid in law or not. “Wife” includes any woman who has gone through any ceremony of marriage with a man, whether such marriage is valid in law or not. “Lawful guardian” means any person who, by natural or social relationship or by special appointment under any law for the time being in force or by conduct, is *in loco parentis*. A “Consent” is an intelligent consent given by a woman or girl of sound mind and unclouded reason, with knowledge of the consequences.

### CHAPTER II.

*Dedication of Minor Girls.*

3. Whoever, being her lawful guardian or otherwise having control over her, offers, dedicates, or marries a girl under sixteen years of age to any deity, shrine or other place of worship, or to any symbol, sword, flower or any other material object, or otherwise compels or allows her to go through any form of ceremony, which has, or is intended to have, the effect of preventing her marriage with any man, shall be punishable with imprisonment for a term which may extend to ten years, and shall also be liable to fine.

*Explanation.*—Such intention shall be presumed until the contrary is proved.

### CHAPTER III.

*Offences against girls under sixteen years of age.*

4. Whoever removes a girl under sixteen years of age from British India, with or without her consent, with intent to dedicate her to a temple, idol or other symbol as a *dasi*, *bhavin*, *bhasani*, *basavi*, *jogatin*, or *adhis muris* or as a member

of any other class of dancing-girls, shall be punishable with imprisonment for a term which may extend to ten years, and shall also be liable to fine, notwithstanding any custom to the contrary, if, in consequence of such removal, such dedication, either with or without any ceremony, takes place anywhere outside British India.

*Explanation.*—Such intention shall be presumed if the dedication takes place outside British India within two years after the removal.

#### *Procuration.*

5. Whoever procures any girl under sixteen years of age, not being a common prostitute, (a) to have unlawful sexual intercourse, either within or without British India, with any man, or (b) to become, either within or without British India, a common prostitute, or (c) to leave her usual place of abode in British India (such place not being a brothel) with intent that she may become, or carry on the trade of, a prostitute, either within or without British India, shall be punishable with imprisonment for a term which may extend to five years, and shall also be liable to fine.

#### *Defilement.*

6. Whoever, not being her husband, has sexual intercourse with a woman, not being a common prostitute, with her consent, (a) when she is of or above the age of twelve years and under the age of sixteen years, or (b) when her consent has been obtained—(i) by false pretences or false representations, or (ii) by administering to, or causing to be taken by her, any drug, matter or thing with intent to excite her sexual desire, shall be punishable with imprisonment of either description for a term which may extend to ten years, and shall also be liable to fine.

#### *Liability of householder, etc.*

7. Whoever, being the owner or occupier of any premises, or having, or acting or assisting in, the management or control thereof, induces or knowingly suffers any girl under sixteen years of age to resort to or be in or upon such premises for the purpose of having sexual intercourse with any man, whether such sexual intercourse is intended to be with any particular man or generally, shall be punishable with imprisonment for a term which may extend to two years, and shall also be liable to fine :

Provided that it shall be a sufficient defence to a charge under this section that the person charged had reasonable cause to believe that the girl was of or above the age of sixteen years.

8. Whoever, being a prostitute, brothel-keeper, *dasi*, *bhavin*, *bhavani*, *jogatini*, *basavi*, or *aradhini murti* or any other dancing-girl, has in her possession or obtains possession of, any girl under sixteen years of age, not being her daughter, shall be punishable with imprisonment which may extend to two years and also fine.

9. Whoever, being a prostitute, brothel-keeper, *dasi*, *bhavin*, *bhavani*, *jogatini*, *basavi*, or *aradhini murti* or any other dancing-girl, adopts any girl under sixteen years, shall be punishable with imprisonment which may extend to five years and also fine, notwithstanding any custom to the contrary.

10. Whoever gives away any girl under sixteen years, with or without her consent, in mock marriage to any person shall be punishable with imprisonment which may extend to five years and also fine.

11. Whoever goes about marrying girls under sixteen years with intent to facilitate prostitution shall be punishable with imprisonment which may extend to five years and also fine.

*Explanation.*—Such intention shall be presumed in case of plural marriages in brothels.

#### CHAPTER IV.

#### *Immoral transfer of woman or girl under sixteen years of age.*

12. Whoever, being her lawful guardian or otherwise having control over her, with or without her consent, gives away a girl under sixteen years of age, not being a common prostitute, in adoption to a brothel-keeper or prostitute or *dasi*, *bhavin*, *bhavani*, *jogatini*, *basavi*, or *aradhini murti* or any other dancing-girl, whether such adoption is attended with any religious ceremony or not, shall be punishable with imprisonment which may extend to five years, and shall also be liable to fine, notwithstanding any custom to contrary.

13. Whoever, being her lawful guardian or otherwise having control over her, with or without her consent, gives away in concubinage to another person any girl under sixteen years of age, not being a common prostitute, shall be punishable with imprisonment which may extend to five years, and shall also be liable to fine, notwithstanding any custom to the contrary.

14. Whoever sells or otherwise transfers, permanently or for a period, his wife to another person, whether with or without her consent, or with or without consideration, shall be punishable with imprisonment for a term which may extend to two years, and shall also be liable to fine, notwithstanding any custom to the contrary.

#### CHAPTER V.

#### *Abetment and Attempt.*

15. Any person who abets, or does any act in furtherance of, or participates in, any offence under this Act in a way which would make it indictable under one or other of the sections 107 to 114 of the Indian Penal Code, if such offence were one under the Indian Penal Code, shall be guilty of abetment, and shall be punishable with the punishment provided in this Act for the offence.

16. Whoever attempts to commit an offence under this Act or to cause such offence to be committed, and in such attempt does any act towards the commission of the offence, shall be punishable with imprisonment provided for the offence to the extent of one-half of the maximum and also fine.

#### CHAPTER VI.

#### *Youthful offender.*

17. Whoever, being under sixteen years of age, is convicted of any offence under this Act, shall, instead of being sentenced to imprisonment, be dealt with under section 562 of the Code of Criminal Procedure as a first offender.

#### CHAPTER VII.

#### *Repetition of offence.*

18. Whoever, having been convicted of an offence under this Act, is again guilty of an offence under this Act of the same nature, shall be subject for every such subsequent offence to transportation for life, or to imprisonment of either description for a term which may extend to ten years, and may also be punished under the Indian Whipping Act, 1909.

19. Whenever a Presidency Magistrate, District Magistrate or Subdivisional Magistrate, or a Magistrate of the First-class specially empowered in this behalf by the Local Government, receives information that any person within the local limits of his jurisdiction habitually commits, or attempts to commit, or abets the commission of any offence made punishable by this Act, such Magistrate may, in manner hereinafter provided, require such person to show cause why he should not be ordered to execute a bond, with sureties, for his good behaviour for such period, not exceeding three years, as the Magistrate thinks fit to fix.

20. The provision of sections 112 to 126 of the Code of Criminal Procedure shall apply to all proceedings under the next foregoing section.

#### CHAPTER VIII.

#### *Removal of guardian, etc., for misconduct.*

21. Where, on the trial of any offence under this Act, it is proved to the satisfaction of the court that the seduction or prostitution of a girl under the age of sixteen has been caused, encouraged, or favoured by her father, mother, guardian, master or mistress, it shall be in the power of the court to divest such father, mother, guardian, master or mistress of all authority over her, and to appoint any person or persons willing to take charge of such girl to be her guardian until she has attained the age of sixteen years, and the principal Court of Original Civil jurisdiction shall have the power from time to time to rescind or vary such order by the appointment of any other person or persons as such guardian, or in any other respect.

#### CHAPTER IX.

#### *Disqualifications of prostitutes, etc.*

22. No prostitute, brothel-keeper, *dasi*, *bhavin*, *bhavani*, *jogatini*, *basavi* or *aradhini murti* or any other dancing-girl, shall be capable of being or acting as guardian of any girl under eighteen years, whether related to her or not.

23. Any gift or will by a prostitute, brothel-keeper, *dasi*, *bhavin*, *bhawani*, *jogatin*, *basavi* ? or *aradhin murli* or any other dancing-girl, in favour of any girl under sixteen years, not being her daughter, on condition that such girl shall live with her during her lifetime, and any adoption by a prostitute, brothel-keeper, *dasi*, *bhavin*, *bhawani*, *jogatin*, *basavi*, or *aradhin murli* or any other dancing-girl of any girl under sixteen years, shall be void.

CHAPTER X.  
*Maintenance.*

24. Conviction for sale or transfer of wife shall not absolve the husband from the operation of Chapter XXXVI of the Criminal Procedure Code.

CHAPTER XI.  
*Trial and Procedure.*

25. No Court inferior to that of a Presidency Magistrate or a Magistrate of the First-class shall take cognizance of any offence under this Act.

26. Where, upon the hearing of a charge under this Act, the girl in respect of whom the offence is charged to have been committed, or any other child of tender years who is tendered as a witness, does not, in the opinion of the Court or Magistrate, understand the nature of an oath the evidence of such girl or other child of tender years may be received, though not given upon oath, if, in the opinion of the Court or Magistrate, as the case may be, such girl or other child of tender years is possessed of sufficient intelligence and understands the duty of speaking the truth :

Provided that no person shall be liable to be convicted of the offence unless the testimony admitted by virtue of this section and given on behalf of the prosecution shall be corroborated by some other material evidence in support thereof implicating the accused.

CHAPTER XII.

*Liberation of girls under sixteen years.*

27. Upon complaint made to a Presidency Magistrate or District Magistrate on oath, or upon Police report, of the abduction or unlawful detention of a girl under sixteen years for any of the purposes of Chapters II—IV of this Act, he shall make an order for the immediate restoration of such girl to her husband, parent, guardian or other person having the lawful charge of such girl, and may compel compliance with such order, using such force as may be necessary :

Provided that, if in the opinion of such Magistrate such restoration appears prejudicial to the interests of the girl, he may, with due regard to her caste and religion, make her over to any reliable person or philanthropic society willing to take charge of her, and may compel compliance with such order, using such force as may be necessary :

Provided further that no order under this section shall be made without proper inquiry, without notice to the party interested and without due consideration of his defence.

CHAPTER XIII.

*Exceptions.*

28. The presence of the circumstances mentioned in sections 76, 79, 82 to 86 and 94 of the Indian Penal Code shall absolve a person from all liability for any offence under this Act.

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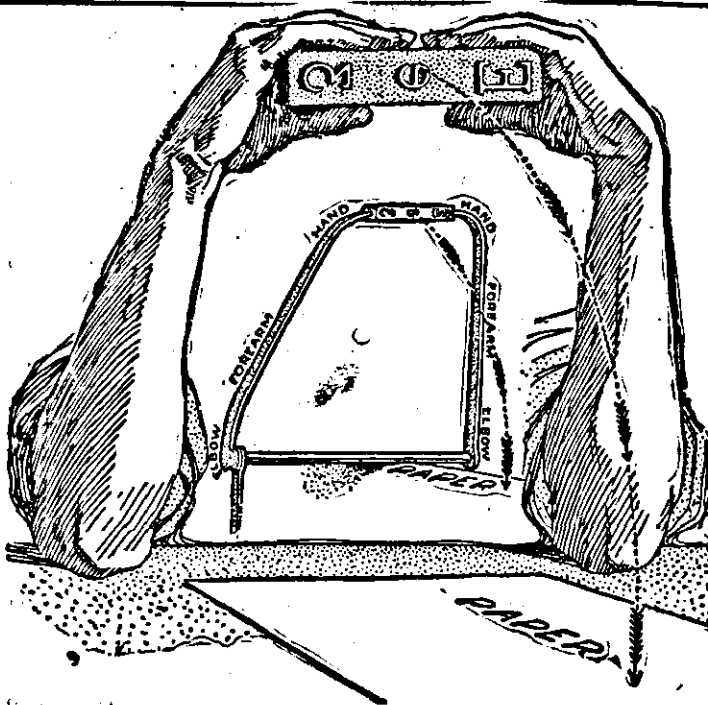
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PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXIII.

BOMBAY—SUNDAY, OCTOBER 6, 1912.

No. 6.

"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.

There is no part of the British Empire less competent to understand the significance of British rule in India than South Africa. And it is, therefore, the last place from which one would expect an artist capable of bodying forth the spirit of the Indian Empire. The South African Architect Harold Baker, whose suggestions regarding the Delhi that is to be, have been endorsed by the *Times*, calls upon Government to "fearlessly put upon Delhi the stamp of British sovereignty, the idea of which is best expressed by the classic style of Inigo Jones and Wren, and their eighteenth century followers." The first comment that occurs to us on this suggestion, is that it would have been best to have continued Calcutta as the capital of the Empire, instead of attempting to create a Calcutta in Delhi, and cheaper too, if this was the original idea of the transfer. Mr. Baker, of course, knows little and probably cares less for the despatches and speeches which heralded and accompanied the transfer, or he would have realised that the perpetuation of Wren and Inigo Jones on Indian soil, would be a tacit acceptance of the severest criticisms passed on the change of capital. The critics said in effect, just what the South African Inigo Jones and Wren rolled into one says, namely, that the most appropriate capital of the British Empire was a place which had arisen from a swamp into a city under the auspices of British rule. In Delhi, they urged, the memories of past glories would compete with the current impressions of British rule for precedence. This criticism was silenced by the voice of statesmanship which intended by and recognised in the change the consummation of British rule into a national Government of India, the transfer of the capital to the ancient centre of Hindu and Mahomedan Empire symbolising its resolve to establish itself on a footing of continuity with whatever was true and lovely and of good report in the ancient traditions and sentiments of the people. Mr. Baker's art has apparently no conscience, and no historical feeling either. He has the hardihood to assert that Indian architecture does not embody the idea of law and order. We do not know what Mr. Baker's idea of these qualities are—we hope they are not altogether gathered from South African Immigration Acts—but to us it seems that Indian art not only embodies these ideas but that it is the most perfect expression of how "the whole round earth is every way bound by gold chains about the feet of God." The important question, however, seems to us to be what would best harmonise with the surroundings of the new capital. That is not a question which can be settled by a South African for us. We trust that the Government of India will not go back on its own ideas. By listening to Mr. Baker's suggestion, it will stultify itself, for so long as a Public Works structure may be expected to last, in the eyes of all the world. British

rule can put a better stamp of itself on new Delhi than the booted foot suggested by the genius of this typical South African.

The last number of the Iranian Association's Journal contains a scathing criticism of Sir Dinshaw Davar's article on the decadence of the Parsis. Our contemporary writes: "We flatly refuse to believe that education as such is a cause of physical degeneration... The real, perhaps the only, cause of what physical degeneration exists among the Parsis today is the unhealthy city life to which they have been doomed through some generations. Proper knowledge of hygiene and sanitation, proper food, and a reasonable return to athleticism are the remedies; not a rush from School and College to pots and ladles. When associations and societies whom the judge accuses of vilifying each other do not thus vilify, but appeal to the community to modify their customs in accordance with hygienic and sanitary principles, what makes it possible for any aspirant to cheap popularity and applause to make them resent such an appeal by telling them to stick to the customs of their fathers? What if not a want of that education which the learned Judge denounces so wholeheartedly? What else if not this lack of education makes it possible for quacks of moral, mental and physical ailments to flourish in the community?" City life, and excessive inbreeding, inevitable in a small caste, are writ large on the Parsi problem so far as one exists at the present day. While the education and openness to new ideas and manners, characteristic of the community, are really its redeeming features. It is the easiest thing in the world to indite Jeresmiado, but without some grounding in sociological studies and methods, one is apt to prescribe remedies which may aggravate the disease.

The 40,000th issue of the *London Times* issued on the 10th September contained 44 extra pages, chiefly devoted to the history of printing, the history of newspapers and the history of the *Times*. During the 130 years of its existence the *Times* has steadily grown in influence, and has occupied for over half a century the position of the foremost newspaper in the world. We need not reproduce here the statistics of writers, workers, and pages and columns which go to make a single issue of the *Times* today, one of the greatest triumphs of modern industrial organisation. But the following passage from one of the articles may be quoted as explaining the success of this great newspaper:—"An individual may agree with the *Times* or disagree with it; but at least he should know that it states nothing as a fact which it does not believe to be true, and that every opinion, which it expresses is the result of its own conviction, uninfluenced from outside, based on fairly wide experience, and backed by approximately the best ability of the day."

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, OCTOBER 6th, 1912.

## MR. DADABHOJ'S BILL.

## I.

We printed in the last issue the full text of the Bill which the Hon. Mr. Dadabhoj has introduced in the Viceroy's Legislative Council for the further protection of minor girls and women. As will be seen from the opinions which we reproduce today, the object of the Bill has received the warm support of a large section of the Press. We may, therefore, take it for granted that public opinion is prepared to support any measure which deals effectively with the several evils intended to be combated by Mr. Dadabhoj's Bill. A careful examination of the contents of the draft Bill, however, confirms us in the opinion which we expressed in our leading article two weeks ago, namely, that the Bill is exposed to the risks attendant on overweighted vessels. Mr. Dadabhoj in his speech gave his reasons for not being content to follow the advice of those who suggested only the raising of the age of consent to 16. His motives must command the approval of all good-hearted men. But it is probable that, as the discussion proceeds, it will be seen that his enthusiasm has rather exceeded his insight into the conditions of the question with which we have to deal. These conditions fall under two heads. First, there is the position of the Government and of the Legislature by virtue of their policy of avowed neutrality in religious matters. Then, there is the character of the particular evils with which the Bill is concerned. For our own part, we believe that the policy of neutrality is often pressed too far, as for instance in the case of Mr. Basu's Bill. At the same time, we are strongly of opinion that it is a wise policy in seeking remedies for evils of the kind under discussion, to avoid as far as possible any direct reference to and recognition of practices of a religious or semi-religious character, and to proceed on the basis of acknowledged moral principles. On this broad ground, we are inclined to doubt the expediency of undertaking direct legislation to put down the dedication of minor girls, the more especially as such dedication is already an offence according to judicial decisions. In legislation as in other departments of life it is wise to leave well alone, lest in endeavouring to make it better we may wrap ourselves up in fresh difficulties. Indeed, we think that the proposals outlined by the Home Member of the Government of India, as those which they were prepared to accept, meet all the necessities of the situation. We would prefer to simplify matters by raising the age of consent to 16 as against strangers, but we admit that Sir Reginald Craddock's idea of constituting outrages

on girls between 12 and 16 years of age into a new offence has much to commend it. This, with the slight amendments of the Criminal Procedure Code, which he mentioned, will be quite as effective as the complex provisions of Mr. Dadabhoj's Bill while being less open to misunderstanding or misrepresentation. We advocate this course on the ground also of legislative economy. A section added to the Penal Code, an alteration of a figure here and a word there in the Procedure Code, are far more economical methods of legislation than the addition of a whole Act to the statute book. There is another reason why a statutory recognition of such institution as *muralis* and *dasis* and so on, is to be deprecated. In the first place, we can never be certain that we know all the various forms and names under which the idea underlying them manifests itself. In the next place, it will not do to forget that the corruptions which have now crept into them are foreign to the original idea of them, and to place a legislative ban on any future movement, should one happen to arise, to restore them to their pristine purity. The judge who is called upon to try cases of this kind, should apply his knowledge of current social conditions and be guided by the spirit of the law.

We may now turn to the sections of Mr. Dadabhoj's Bill. Section 2 calls for comment. According to it, 'husband' includes any person who has gone through any ceremony of marriage with a woman or girl, whether such marriage is valid or not, and 'wife' includes any woman or girl who has gone through any ceremony of marriage with a man, whether valid or not. In his Statement of Objects and Reasons, Mr. Dadabhoj explains the purpose of the section thus: "The definitions of husband and wife are inserted for the protection of the interests of persons who, for no fault of theirs but in consequence of case law, find their union illegal." We entirely appreciate the reason but we would suggest that the phrase *bona fide* should be inserted before 'ceremony.' Otherwise, as happened in a Bombay case, a man may deliberately go through a bogus marriage to deceive the girl and avoid the law. Section 3 relates to the dedication of minor girls. As said above, we would much prefer to leave the law as it stands, as it is sufficient to put down this practice, and in fact such dedications are already becoming rare. But if it is to be retained, we consider that the maximum punishment should not be the same as in the case of criminal defilement of a minor girl. Though the effects may be not far different, it must be recognised that an act which is inspired by superstition and an act which is inspired by bestiality are not on the same moral plane. In the case of the former, we are inclined to take the view that the offender is less culpable than the society which has fostered the superstition, while in the other case there can be no such excuse. In any case, the one act does not spring from worldly selfishness, and the law must allow for the fact. We have always deprecated heavy penalties for offences arising from ignorance and superstition, and we are sure that no magistrate would dream of sentencing any offender against the section to ten years' imprisonment.

## THREE READINGS OF A PALM.

## THE SECOND READING : MOVEMENT IN THE DRY BONES.

( By O. S. S. O. )

Chapter V. *Concluded.*

"Oh, my, what a blow to my ideas." Mrs. Missar admitted quite candidly. "I thought I had made a discovery which might prove fruitful."

The Pundita laughed: "You are late this time, Savitri. You will be astonished when you see my intended son-in-law's and Bindo's finger nails—they are exactly alike. Both have the same kind of pink almond shaped nails. They will need no *menhdi* (Henna) to dye them."

"I noticed the similarity in their nails and that is why I remarked it. But you know, sister, most of the people of our class have clean cut nails of varied shades of red. And they cannot all be intended for each other."

"No, of course not. Nails are merely taken note of to determine the health of our children."

"You know," continued Mrs. Missar as the other ladies joined them. "I think our decision not to allow our girls to marry till they have finished their education, that is, the passing of the VI standard is taking root. For our example has been copied by several other Mohallas."

"Yes, I have noticed it too," their host confirmed, and to which the experience of several was added.

"But how can this be for all girls, Aunt?" said Mrs. Warde. "In most cases poor girls have to begin working when they are about six years of age."

"My child," her mother answered for the Pundita, "the sixth standard limit is only for those girls whose parents care to allow them. They may or may not just as they choose. The compulsory limit is only up to the fourth standard, which means sufficient Reading, Writing and Arithmetic for domestic purposes."

"Of course," chimed in Mysa Bai, "widows and those who want to prepare themselves for higher examinations and work may do so at their option. Only thing is they have agreed not to restrict us in the future—and to compel only up to the fourth. Is it not so, mother life?"

"Yes, my child," her mother answered stroking her hand. "But, mother," commented Mrs. Warde, "Sanskrit is of course our root language from which Hindi, Gujrati, Maharatti, etc., have sprung and it seems quite reasonable that it should be one of the compulsory subjects for us, Hindoos; but why should it be so for those of other faiths, for instance Mahomedans?"

"I believe," answered the Pundita, "the arrangement is that Roman Hindustani alone is common for all and compulsory. Sanskrit, Arabic or Persian are optional, and compulsory only so far that each child must be taught one of these three, according to the wishes of its parents."

"But what of those whose mother tongue is Gujrati, Bengali, or Telugu, etc.?"

"Those my child," said Mrs. Ozah, "are provincial languages and will receive provincial attention. The arrangement here is for the whole country, for the peninsula as a whole."

"I now understand," joined Miss Bindo for the first time. "Roman Hindustani is alone compulsory for all Hindarya up to the fourth standard, no matter to what faith the child may belong. And that Sanskrit, Arabic or Persian according to the wishes of the parents. In other words according to their

creeds. And provincial dialects in accordance with the ruling of each province."

"That is it, Bindo, you have quite grasped the matter," affirmed Mrs. Ozah.

"It seems quite fair and reasonable, does it not, sister?" said the Pundita.

"Oh, quite, sister, and perfectly fair." Mrs. Ozah replied.

"I must say," remarked Mr. Ozah who had been listening intently though seemingly engaged in other talk, "that you ladies seem to have grasped the matter more clearly from the point of mutual good both to the government and ourselves than many of us have done." He paused and then continued. "It will certainly be advantageous to government and the people in as much as it will enable them to understand each other. And the nefarious ways of under strappers who cause more misunderstanding between the rulers and the ruled will have received its final quietus."

"Besides by learning one language," joined the Pundit, "British officials who are not given to acquiring languages in adult age will be able to mix freely with the people whenever they may happen to be posted. And the classical languages may be left to those who have a taste for them."

"I think the arrangements arrived at here," explained Mr. Warde who was one of those present at the great and memorable meeting, "are excellent. British Government has become by this proclamation of 1877, and which is acquiesced in by the people, suzerain over the whole peninsula. Consequently it seemed to us nothing but right that their language should be the court language, and as all Hindarya cannot learn English, we must have something as a second language acceptable to all throughout the country, be they Hindoos, Mahomedans, Christians, Parsees or Animists."

"Now Hindustani has its origin from Sanskrit, Persian and Arabic. It is written in Sanskrit, Persian and Roman characters. These facts—drew good deal of discussion and it was found that Sanskrit and Persian characters were not acceptable to all, but as the Roman script was the least objectionable it was decided that the second language for the whole peninsula should be Hindustani and that it be written in the Roman script. This will enable all Hindarya to understand each other, and the Government officials will be saved the trouble of having to acquire provincial dialects. And as all had agreed to give and take, as brother citizens of a great and united Empire under the Queen's promises there could not be a better way of shewing our appreciation than by adopting the Roman characters for inditing a common second language for the whole peninsula. And lastly since Hindustani owes its birth to Sanskrit, Persian and Arabic lexically let us add to its lasting remembrance and gratitude to the English for making this possible by accepting the Roman characters in which the English language itself is written."

"It is certainly very well put," said Mr. Ozah feeling convinced himself, "and will, I am sure, be welcomed by all, for we are not ungrateful however much some may try to tack this characteristic on to us."

"But has this really been accepted by all the leaders of the various faiths," asked Mrs. Missar?

"Yes, what I have told you is the substance of what took place at the meeting here," answered Mr. Warde.

"It will do an enormous deal of good in that the poorer classes who are misled by interested people will be able to come in direct contact with responsible officials of government and so save much misunderstanding to which they are now necessarily exposed." said Mrs. Ozah.

"That is so," her husband affirmed. "It will certainly be a step in the right direction."

## CHAPTER VI.

On their return home that night after the dinner the Ozahs found a welcome party of visitors from Kashmere awaiting them. It had brought kindly greetings from Pundit Mahabere Ottis accompanied with a request that Bulwar's marriage with his daughter should no longer be delayed. And as there were no valid reasons for further postponement preparations were at once set in motion. There was to be no pomp or unnecessary show owing to the last sad disappointment from one point of view:—

A few days after an auspicious day was fixed by the family Purohit, and the whole family with a few retainers, accompanied by the visitors, left for Shri-maggar on the appointed day.

At the Kadji Mansion this time there was no instinctive shrinking from publicity. Preparations were being made openly and there was an air of festivity which was lacking at the last occasion.

In due course the bridegroom's party arrived and the marriage of his daughter Uma Devi with Bulwar Pershad Ozah was celebrated with due pomp and circumstance befitting their two ancient houses.

After the marriage they remained there six weeks and then returned to Benares with the beautiful bride.

In due time the advent of twin boys was hailed with great delight—but especially by Mysa Bai who at once took charge of the babies as her special province. And the love she bestowed upon these cherubic babes was typical of her unselfish pure nature.

Their happiness was unbounded and for which they never failed to thank God. For by the birth of these boys the two houses were simultaneously established in a direct line, and the heart's desire of the venerable Pundit Mahabere Ottis was mercifully granted during his life-time.

"This is an answer to our humble prayers," said the aged Pundit on learning the news with eyes uplifted in gratitude to God.

"This is immanence—for out of His orderly stores. He has answered our prayer," he said continuing his remarks to some of the Pundits who were trying to convince him that the immanence of the universe was God. Whereas he always held that the universe is endowed with self-existing and self-creating forces of life intended to exist within itself which, by His knowledge He knows will be needed and prayed for but that that endowment or gift is not God. Of course His intelligence and presence pervades all space that is quite a different thing from material manifestation, for I cannot conceive carcass or impure matter to be a manifestation of God equally as much as for instance Soma!

## GENERAL BOOTH'S MEMORIAL.

## WORLD WIDE MOVEMENT ORIGINATED IN BOMBAY.

Great interest has been evinced in the proposed Memorial to the late General Booth, but it is not generally known that the proposition originally emanated from Bombay. Mr. Ratan Tata is the gentleman who first conceived the idea, & the message he sent to London on August 23rd, ran:—"In view of the death of General Booth, I venture to suggest opening a subscription list for world Memorial in which all countries benefited by the general's work should be asked to participate. The funds to be utilised for consolidating and ensuring permanency of the work. The subscriptions of each country to be used within itself. I will subscribe six thousand guineas. Mr Tata's message made a profound impression in England, and we understand that Mr. Tata is now in conference with the Army authorities as to the form the proposed Memorial should take in India, details of which we hope to publish as soon as decided upon.

## THE CONJEEVARAM PARISHAD AND ITS PRONOUNCEMENTS.

The Conjeevram Parishad has just closed its sittings and its pronouncements on the various social topics submitted to its judgment are very gratifying indeed. But is it expected that these parchment verdicts will either nerve the vacillating to pursue what their reason recommends or will charm the millions out of their inveterate hatred of all social innovations? The masses of the Brahmin community, ignorant of the shastras, have come to associate Hindaism with the few customs and practices prevailing in society.

Any attempt to change the present social order will necessarily continue to be received by them as dangerous interferences with and perversions of their religion and the Pundits summoned to sanctify it with their approval, will have no other effect upon the many than producing the appearance of "the devil quoting scripture for his purpose."

There is already audible the cry in some quarters that the honoraria and the travelling allowances allowed to the Pundits who are mostly poor are too powerful solvents of their sincerity and truthfulness and that they can be prevailed upon to incline to any views that the conveners of the Parishad may favor. Though we may not accept this imputation against our Pundits' fidelity to the Shastras, yet it gives us an unmistakable indication of the fact that the people would not feel themselves morally obliged to abide by their exposition as the right one. The only way and the most instructive and effective way to absolve themselves from this reproach, is for the pundits to realise the force of the maxim "example is better than precept." It remains to be seen how far they themselves shall be prepared to go to the full length of their convictions and interpretations, when it falls to their own share to take the initiative. We trust the findings of the Parishad will not be benignant concessions wrung by subtle sophistry from the Shastras for the satisfaction of the English-educated, but are a piece of our Pundits' minds.

Then again, the resolutions too are vague and capable of as subtle dialectics as the Shastras themselves. Sea voyage was condemned by 30 out of the 50 consulted, for the failure it occasions in the due performance of daily religious rites and for indulgence in prohibited food and drink it necessitates.

It is blindness not to see, it is hypocrisy not to recognise that the home-stayers are more guilty of these transgressions than foreign travelled men. It would be a very interesting record if we could calculate whether even a single individual in a thousand, urban and rural population included, scrupulously performs the morning, noon and evening prayers, each, in its fullness, at least an hour's devotion. Can any moderner spare the leisure, or much less the inclination to recite in unintelligible Sanskrit, these unusually long, but universally-discarded, though strictly enjoined prayers?

Intended originally as the appropriate functions of a class devoted purely to religious pursuits, they require curtailment and modification as the exigencies of modern-day-life have reduced the Brahmins to plodders on material lines. Not to wink at facts—the requirements of our religion ought to be made sane, reasonable and not too exacting. The Pundits who are to meet at big centres every year at the budgetted cost of Rs. 7,000 and those who get them to meet, will, in our view, be doing incalculable good to the country if they would codify Hindaism inconsistency with the latest theological thoughts and after a careful perusal

of our religious treatises. This, one need not have any hesitation in saying, will have the wholesome effect of convincing the people that Hinduism is not a hotch-potch of unreasonable customs and practices as they imagine.

Even as regards expiatory rites, many subterfuges are possible. They may be made so costly as to be beyond the means of the foreign-travelled gentleman or too humiliating for him to go through with decency. It is extremely unfortunate that foreign-travel should have been proposed for discussion at all.

It is the only contention of the reformer that has passed from the stage of discussion to that of action. The public has ~~been~~ reconciled to it in case of men going to Colombo and Burma and are effectually silenced by handsome dalishiums and a sumptuous feast by the Indians returning from Europe.

This point might have been left off as one of the accomplished triumphs of the Reforming party.

It is needless to review the other resolutions of the Conference in detail. They are all very flattering to the feelings of every one interested in India's social emancipation. We welcome with cordiality and gratitude the honest and strenuous endeavours of the organisers of the Conjeevaram Parishad to reform our degenerate society. The opinions of the Parishad will be a great relief to those English-educated gentlemen who, though imbued with a devout belief in the moral and scientific righteousness of foreign-travel, post-puberty marriage, etc., were yet prevented by a vague fear of religious transgression from acting up to their own convictions.

But to remove purely worldly and carnal considerations like marriage, travel, etc., from the sphere of religion and to appeal, for the purpose of effecting any change in them, to the scientific and common-sense nature of man instead of to his religious apprehensions—or more properly speaking, his misapprehensions—is the only lasting and solid basis of all movements for reform.

To fancy that favourable interpretation of Shastries will make the reformer's path smoother and to make him less the object of the people's displeasure, is to ignore facts and forget experience.

N. S. SUBBIA.

### THE HEMP TRADE IN INDIA.

The following extract from a letter written by Mr. Wigglesworth of Messrs. Wigglesworth and Co., 32, Fenchurch Street, London, E.C., dated 17th May 1912 addressed to Major A. T. Gage, I. M. S., Superintendent, Royal Botanic Garden, Calcutta, has been communicated to us by the Bombay Agricultural Department for publication:—

"We think that a very great future could be made for the Hemp Trade in India if they would adopt better methods of preparation. For instance in the philibhit district there is no earthly reason why they should "ret" this material in muddy water, if not in mud, as it results in deteriorating the strength of the fibre and in filling it up with such volumes of dust that some of the European countries have actually had to legislate against its use except by the introduction of expensive dust collectors, to save the working people from being injured by breathing the atmosphere.

In the Godavary Delta the practice is at its best, also in Gopulpore and Bengal, and if they could be studied and introduced to the rest of India, then we should have qualities of Hemp of greater uniformity, and a much higher price would be obtained for the product. In Jubbulpore they grow a fine class of fibre, sometimes it is prepared in fresh water and is free from dust, but at times it is prepared in muddy water and the fibre is deteriorated and weighed with dust in consequence."

Owing to the scarcity of European Hemps during the last season, the demand for Indian fibres has been very great and the prices have gone up to a figure un-known in the history of the trade. All this should encourage the native growers to enlarge the production and to improve the methods.

### THE POONA SEVA SADAN FANCY FAIR.

#### LADY CLARKE'S SPEECH.

26th September, 1912.

Ladies and Gentlemen,

The importance and value of the Seva Sadan as an institution appeals to me very strongly, as it must to everyone who has personally inspected it, and seen its willing workers engaged upon their mission of mercy. It is therefore a great pleasure to me to come here today to open the Fancy Bazaar which has been organized by Mrs. Ranade and many of her friends in order to raise an endowment fund to provide buildings which have now become necessary.

You doubtless know that the work of the Seva Sadan, which combines educational, industrial, medical and philanthropic work in the interest of Indian women, is now carried on in Mrs. Ranade's private house; but as the value of this excellent institution becomes better known its scope and its needs must steadily increase, and must continue to do so. In the last year another house has been rented in connection with the work, and the Committee are anxious to collect funds for building. It is for this special purpose that the Fancy Bazaar which I have come here today to open has been arranged, and I trust the result of the sale will be such as to justify the great amount of time and labour that has been spent by many willing hands in collecting so large a quantity of articles. Many ladies in Poona, both European and Indian, have given much care and thought to this for many months past. The ladies of Bombay also, with Lady Chandavarkar at their head, have done their best to assist this movement and to show that their hearts are with our efforts here. It is for us now to open wide our purse strings and buy freely so that by the end of the day there will be nothing left on the stalls. Mrs. Ranade is very grateful to the English and Indian ladies who have come forward so generously to help her, and she fully realizes that their assistance will greatly contribute to the success of the Bazaar. The motto of the Seva Sadan, "One at core if not in creed," is exemplified by the assemblage here today of all communities combining with an earnest desire to further the great project started by Mrs. Ranade about three years ago. She and her followers are carrying out the word of our Bible which says:—

"Is not this the fact that I have chosen? To loose the bands of wickedness, to undo heavy burdens, and to let the oppressed go free? Is it not to deal thy bread to the hungry, and that those bring the poor that are cast out to thy house? And if those draw out thy soul to the hungry, and satisfy the afflicted soul; there shall thy light rise in obscurity and thy darkness be as the Noon day. And the Lord shall guide thee continually."

I am sure that it is the wish of all hearts to help our poorer brethren, to lighten their burdens, to ease their pains, to bring brightness into their dull lives, to open their minds by education and thus widen their horizons; but it is not given to everyone to grasp how best to accomplish this work. Here is a good opening. Many of us are unable to give personal service to the Seva Sadan, because we have other lines of life to follow; but we can greatly help those who labour daily there, by subscribing as much as we can afford to swell the subscription list. The late Mr. Malabari with the valuable assistance of Mr. Dayaram Gidmal was the first to start a Seva Sadan at Bombay. It was one of the many great schemes of philanthropy which will make his name revered; and throughout India his loss will be felt, and his sudden death lamented by everyone who has benefitted by his wide-spread generosity. It has been said "Great deeds are great legacies, and work with wondrous usury. By what man has done, we learn what man

can do, and gauge the power and prospects of our race." His example at Bombay was followed by Mrs. Ranade in Poona whom he helped substantially. To anyone who is watching the social changes taking place in India, it must be apparent that a great advance is being made in the encouragement of the education of women, not only are there now many schools, in Poona especially where they are taught to read and write, but great progress is being made in literature, music, drawing and embroidery. Owing to ancient traditions, Indian women upto very recent times have lived such secluded lives, that they have not had the chances of the women of Western countries, and the cultivation of the artistic and finer arts have necessarily been neglected, and that part of their natures has not been developed thereby, depriving them of much interest and pleasure in life. A change has now come, and I am glad to find drawing and music forming an important part of the school curriculum. This will have the effect of drawing out the powers of observation in them, and now that Indian girls go more out of doors, their eyes will be opened to much that did not interest older generations. The study of nature is a source of everlasting pleasure, and in England it is made a subject of special study in schools where children are taught to observe, and to make notes of all they see and find in a day's walk.

And now I have great pleasure in declaring this Fancy Bazaar to be open. I trust that it will be a great success in securing help for the Seva Sadan and that its good work will go on developing and increasing with the years, bringing help and hope to those who need them most, and giving a great practical example of our common brotherhood which stands far above race and colour and links us all together in the service of humanity.

### MR. DADABHOY'S BILL.

(THE BENGALUR, CALCUTTA.)

We desire to accord our cordial support to the main principles of the Bill introduced by the Hon. Mr. Dadabhoj at the last meeting of the Supreme Legislative Council for affording greater protection to minor girls under sixteen years of age. The offences which the Bill seeks to penalise are very real and they constitute an undoubted evil which it is the duty of society to put down with a firm hand. The admirably lucid speech in which the mover stated the "objects and reasons" of the Bill will be found in another column, and no one who reads the speech with the care it deserves can for a moment doubt that Mr. Dadabhoj made out a very strong cause in favour of his Bill. It is, therefore, satisfactory to find from the speech made by Sir Reginald Craddock that the attitude of the Government in regard to the Bill is sympathetic and that the Government is prepared to do all that can legitimately be expected of them at this stage. "The Government," said the Home Member, "would keep an open mind in dealing with the measure. They would circulate the Bill, with the Government's suggestions thereon, to local Governments and public bodies and do every thing necessary to ascertain the feeling of the people on the subject." Sir Reginald Craddock admitted the gravity of the evil which the Bill intended to modify or check, and appealed to non-official members to do their utmost to allay public feeling which Government action might arouse. It seems to us that the Home Member is somewhat exaggerating the strength and volume of the probable opposition to the Bill. It is inconceivable that any section of the educated community will take up any attitude towards the Bill except that of emphatic support. The non-official members who spoke on subject at the last meeting of the Council made this

absolutely clear, and they fairly represented the views and feelings of the educated sections of their respective communities. And the educated community, after all, has no small or unimportant share in moulding the opinions of the general population. Undoubtedly in all such cases the forces of ignorance, prejudice and bigotry have also to be reckoned with, but in any contest between these and the forces of light and reason the Government need be under no delusion as to the final result, if only they can count upon the support of the educated community, as they can in this case. Let the Government proceed with caution by all means; only let not caution, whether in this or any other case, where a reform is demanded by the educated community, mean inaction.

(THE HINDU PRAKASH, BOMBAY.)

Turning to the Government proposals, we find that they intend to strengthen the law of abduction (S. 372 and 373 I. P. C.) by extending abduction to not merely unlawful and immoral purposes but to either unlawful or immoral, and by throwing the onus of proof of age on the accused and by adding the words "or is in possession of" to the words "buys, hires, sells," etc. They also propose to enact that present immorality need not be proved if the intention to force the minor into a life of immorality in future is clear and that one act of immorality would be sufficient to constitute the offence. The last but one proposal is intended, we imagine, to specially cover the practice of making minor girls Devadasis. The question is would that suffice to prevent the evil of Devadasis? We, for one, should certainly like it to be directly provided by law that the dedication of any minor girls to gods in any form is a criminal offence coming under the said section. It would also be well to directly provide that wherever a minor girl is disposed of to a stranger the onus of proving the absence of evil intentions should, like that of proving majority, lie on the accused. Then, we doubt whether even the addition of the word "to be in possession of" will suffice to cover what may be termed temporary seductions—for casual acts of immorality. To us it seems that the only way to effectively protect girls from such acts is to make sexual intercourse by any one, who is not the husband, with a girl below 16, to be an offence. Government propose in this regard rather complex provisions. They wish such connections to come under the section for rape where the girl's age is below 13. And in the case of girls between 13 and 15, sexual intercourse is to be made a lighter offence punishable with the maximum of 2 years' imprisonment. We think this is too much refining—too much hair-splitting. If 16 be considered to be too high an age, let it be 15 all round, intercourse with a girl below that age by a person not her husband being regarded as rape in all cases. We do not think public opinion—even of the orthodox will resent the raising of the age of consent against all strangers to 15. If Indian girls mature early in India that is so physically only. Below 15 they are hardly able to understand their interests. And yet in India even casual sexual immorality means a total ruin of life, as much in the case of innocent girls seduced by others as of those going voluntarily into a life of shame. For this reason it is quite necessary to extend the protection far beyond the limits Government propose. To other proposals of theirs we will turn later on.

THE TRIBUNE, LAHORE.

Mr. Dadabhoj's Bill is for the greater protection of minor girls under 16 years of age and kindred purposes. He introduced the Bill in an exhaustive and admirable speech giving an account of the efforts that had been made by social reformers and the inability of the Government to do anything in the matter. As the facts stand the case is not one for further inquiry but for strong legislative action. There is a body of



opinion which would discourage legislation but the Government is strong enough to ignore it. Government has more than once undertaken preventive legislation in the cause of humanity in the teeth of the bitterest opposition. On the present occasion the Government will have the support of by far the larger section of the population. Sir Reginald Craddock, on behalf of the Government congratulated Mr. Dadabhoy on the lucid exposition of his case and the treatment of the subject of the Bill. He would not commit the Government to any definite view and observed that the Government would keep an open mind in dealing with the measure. The gravity of the evil which the Bill sought to check was admitted. The Home Member appealed to the non-official members to do their utmost, to allay public feeling which Government action might arouse. It was very delicate ground and the Government would move with the utmost caution. We think the Government might derive some assurance from the attitude of the non-official members present at the meeting. Mr. Muiholkar withdrew his own Bill in favour of Mr. Dadabhoy's. He pointed out the inaccuracy of the census figures about women of ill-fame when they showed that there were none in Rangoon. The *Devadasi* system, or the dedication of girls to temples, must be effectually checked. All the non-official members cordially supported the measure. The Government has nothing to apprehend in undertaking this legislation while it will win the gratitude of the country and help in suppressing a grave social evil.

(INDIAN MIRROR, CALCUTTA)

We have as yet only a mere outline of Mr. Dadabhoy's Bill, and can, therefore, only comment upon it in general terms. The principle of the measure is unexceptionable, and we are glad to see that it has received the support of the entire body of the non-official Hindu members of the Council. The assurance given by Sir Reginald Craddock as to the attitude of the Government of India towards the measure is also most gratifying. The Government of India will keep an open mind in dealing with the measure. They will do everything necessary to ascertain the feeling of the people on the subject. If the consensus of public opinion is in favour of the measure, the Government will undoubtedly undertake the proposed legislation. There cannot be the slightest doubt that the legislature has a difficult task before it, for it is only on the understanding that the measure interferes with no religious custom, that the Government can interfere in the matter, Sir Reginald Craddock has, therefore, wisely appealed to the non-official members to do their utmost to allay public feeling which Government action might arouse. The best course, accordingly, is for the leaders of Hindu public opinion to acquaint the public with the humanitarian and benevolent import of the measure, to convince them that it is actually for the good of Hindu Society, and also to remove any misapprehension as to the measure being in conflict with the observances or tenets of the Hindu religion. The Hon. Pandit Madan Mohan Malaviya, in his speech in the Council, challenged the production of any Shastric texts in support of the dedication of minor girls to a life of shame. He was perfectly right. The practice in question is totally unauthorised. If this fact is strongly impressed upon the general public, the opposition to the measure, if any, will be but a feeble one. It is to be hoped that every Hindu will deem it his duty to do all that lies in his power to strengthen the hands of the author of the Bill.—*Indian Mirror*.

(THE SUBODH PATRIKA, BOMBAY.)

The attitude of the Government of India towards the Bill for the protection of minor girls introduced by the Hon. Mr. Dadabhoy in the Viceregal Council last week is distinctly encouraging. The despatch of the Secretary of State of March

1911 has apparently brought about a great change in the manner in which the question was so far treated by the officials of the Imperial Government; but it still remains to be discovered whether it has had any effect with the Local Governments to whose opinions the proposals of the Government of India are to be referred before any legislative action is taken. The inquiries of Government have shown that the traffic in minor girls is on the increase and their proposals, to raise the age of consent against strangers to below 16 and rescue the child from even the custody of its mother who is a prostitute if finally passed into law, will introduce important alterations in the law to afford substantial protection to the helpless victims of vice. Government seem to fear that their action would give rise in the country to a feeling that they are actuated by a desire to interfere in religious matters and have appealed to the educated classes to use their influence in assuaging such misconceptions. The Bill was warmly supported by all the non-official members of the Viceregal Council who spoke on the Bill and we are sure that it will be received with equal cordiality by the educated classes all over the country. The advance in public opinion has of recent years been so great, and the confidence of the people of India in the attitude of Government towards their religion has after so many years of British rule become so firm as to make such apprehension on the part of Government look quite antiquated.—*Subodh Patrika*.

(THE ADVOCATE, LUCKNOW.)

We congratulate the Government of India on the hearty support which they have promised to give to the measure. The Home Member told the Council that the Government of India would keep their mind open and would circulate the Bill in the local administrations for expression of opinion. Sir Reginald Craddock appealed to the non-official members to do their utmost to allay public feeling which Government action might arouse. We may assure the Home Member that he will receive the fullest support from all parts of the country. Any measure taken by the Government of India for the protection of innocent girls who at an immature age are unable to realise the consequences of their own acts and abandon themselves to a life of shame is not calculated to cause any excitement. Excepting the few degraded persons who profit by the trade and who will be only too glad to multiply the number of the unfortunates which already stands as high as twenty-five lakhs there will be none to offer any opposition to this beneficial measure. The supporters of the measure should however see that it receives the fullest support of the general public.

THE SOUTH INDIAN MAIL MADURA.

With the advent of the reformed Council, reforming counsel also is becoming the order of the day. The Hon'ble Mr. Dadabhoy's bill is a case eminently in point. Two years ago, as was well observed by the Home member all that phalanx of facts and figures marshalled before the Council would have become still-born in spite of any amount of sympathy that might be wasted upon it by educated India and the liberal members of the Council Board. Then it might have been thought to an interference with a religious institution which it is the policy of Government not to do. It is monstrous to suppose that any religion would have sanctioned such a detestable institution, much less Hinduism with its noble ideals of womanhood and motherhood. Pandit Madan Mohan Malaviya's challenge to quote any scriptural text providing for it may be taken at its full face value. As was pointed out by the Hon'ble Member the causes of female degradation are (1) dedication of minor girls to idols, temples or symbols; (2) their seduction, purchase and sale by professional procurers and brothel-keepers, (3) adoption or possession of girls by prostitutes; (4) transfer of minors in concubinage; (5) and their defilement at an immature age or at a moment of tempor-

ary mental obfuscation. The amending of section 375 of the Indian Penal Code alone is useless but that sections 110 and 552 of the Criminal Procedure Code must be given a far larger application and sections 372 and 373 of the Penal Code must be so amended as to give less chances for evasion. For those who are already fallen and who are yet willing to come out of the mire, provision can be made by establishing institutions like the Reformatory school and by the munificence of Government and private individuals founding homes where work of the sort best suited to them will be given and they will be clothed and fed free, the proceeds of the manufactured articles going to the general fund. In case of adoptions, adoption of boys only may be admitted, the adoption of girls even by hereditary Devadasis being discouraged. Of course, it will take time before the evil is completely rooted out but with a stringent legislation and a higher tone in the moral feelings of the people the progress is bound to be as rapid as possible.

### AN ORTHODOX HINDU JOURNAL ON SOCIAL REFORM.

The *Hindu Patrika* of Sraban publishes a remarkable article on Rights of Women over the signature of Pandit Probodh Chandra Deva Sarma. The article is remarkable because it has appeared in an orthodox paper like the *Hindu Patrika* and has been written by an orthodox Pandit. There is a very large number of orthodox journals which search the old Shastras to find support for evil and immoral customs of the modern Hindu Society. But the *Hindu Patrika* has stamped itself differently: it gives both Shastric sides of a question, the texts in favor of and in opposition to the manners and customs of the day, following the cardinal principle of all religion and morality. *There is nothing higher than truth.* The article points out that women in ancient India had the rights of initiation or Sanskara like the men. The girls were given sacred thread and educated like the boys, and led the life of Brahmacharya like young men, unless they chose to marry young men of their own selection (Swayambara). There was another speciality of the Aryan Society in India. The women had the right of maintenance first from father then from husband then from son, and failing these from some body or other. All these customs bespeak a very high state of civilisation in ancient India. There is no *dharma* or duty, social or religious, which a husband could do without his wife. Hence the wife was called *Saha dharmini*. Rama had a golden image of Sita, when she was in banishment, in order to perform the Aswamedha Yajna. Ladies were employed (1) in the earning of money, (2) in the spending of it, (3) in maintaining purity of society, (4) in directing the discharge of all duty and (5) in feeding of the household. Women composed the *mantras* of the Vedas and discussed truths of deep spirituality with the greatest teachers of the time. All these changed gradually, until women were regarded as objects of amusement and pleasure. Texts were composed and interpolated in old Shastras to justify shutting up of women in the zenana, and keeping them ignorant and illiterate. They were regarded as evils, and no restraint, physical, moral and intellectual, was considered too bad to keep these evils from spreading. This reactionary spirit must have gone for centuries, until it reached its climax at the advent of the English rule in India, when a new era was started. The noblest ideas of the European civilisation has found texts in the Sanskrit lore in its support. In ancient time a maiden might devote her life as a Brahmacharini to the good of her sex and her country; now we force her to marry and insist on a sort of debased Brahmacharya, should she become a widow. Then she might have the highest education and knowledge with her brothers; now we take her away from schools as soon as she has reached her eighth year to be married away. Then she might take to earning her own living, now we shun her if she does anything of the kind even as a helpless widow. We do most strongly recommend to our readers the perusal of the article, as it is an indication of the effect of the leaven which Pandit Ishwar Chandra Vidyasagar introduced into the Sanskrit College and the Sanskrit

Tols of Bengal—to work the quarry of Sanskrit lore to elevate our women again to the exalted position they held in ancient India. Without the elevation of the woman, as the writer of the article says, elevation of the man in India is impossible.—*The Indian Mirror.*

### INDIAN STUDENTS IN FOREIGN COUNTRIES.

A Press Note issued last week states:

The Secretary of State for India has brought to the notice of the Government of India that it not infrequently happens that natives of India, students or others, who have proceeded to England, desire to obtain passports to enable them to travel to foreign countries in which the possession of a passport is necessary or desirable, and that difficulty often arises from want of evidence to show that the applicant is a British subject and therefore entitled to a passport. Appeals for assistance are also frequently addressed to His Lordship by destitute Indians who desire to return to their country and by students who, owing to embarrassed circumstances, are unable to complete their course of education.

2. The Government of India have also received intimation from the British Legation at Tokyo that orders have been issued by the Educational Department of the Japanese Government to the effect that applications on the part of foreign students for admission to schools in Japan must be made through the Diplomatic or Consular Representatives of their country in Japan. It has been suggested to the Government of India that it would be a great convenience to His Majesty's Legation at Tokyo, if Indian students, who desire to prosecute their studies in Japan, were provided with recommendations from a recognised authority in India, as it is undesirable that applications should be made to the Japanese Educational Department without some guarantee as to the character and antecedents of the persons on whose behalf such applications are made.

3. The Governor General in Council accordingly desires to make it known that Indian students and others visiting England and Indian students proceeding to Japan for their education should provide themselves, before their departure from India, with an authoritative certificate of identity signed by the head of the district (in a Presidency Town, the Commissioner of Police) in the case of residents of British India and by the Political Officer in that of residents of Native States. For student proceeding to England the certificate should be signed by the head of his last school or college and countersigned by the District Officer (in a Presidency Town, the Commissioner of Police) or Political Officer, as the case may be.

4. It is believed also that the grant of such certificates of identity would be of use to Indian gentlemen proceeding to America for the purpose of study or otherwise, and with the approval of the Secretary of State, the Governor General in Council desires to recommend such Indian gentlemen to obtain, before their departure from India, an authoritative certificate of identity signed by the officers mentioned above.

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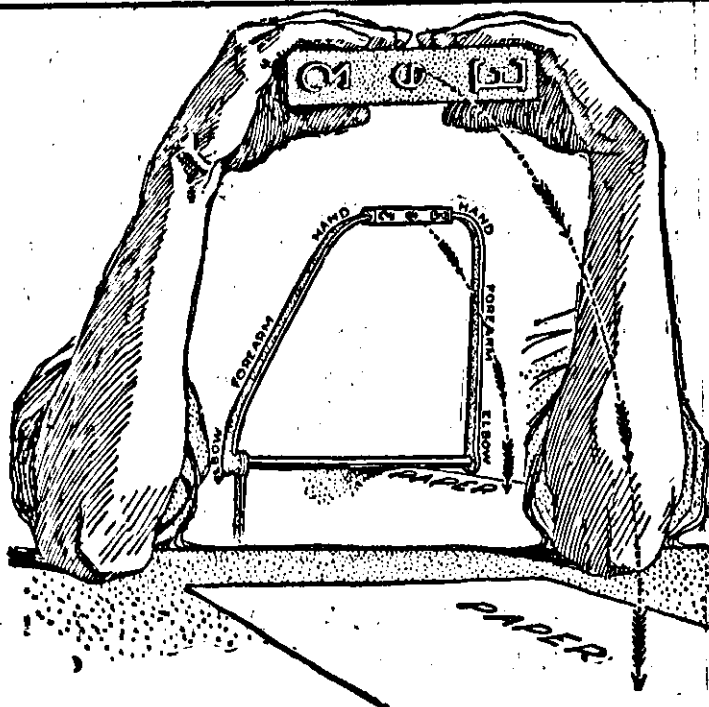
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Editor:—K. NATARAJAN.

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"I will be as hard 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 Prarthana Samaj celebrated its forty-fifth anniversary last month with much enthusiasm. In view of the criticisms of some carpers who, doing nothing themselves, are always interested in making it appear that what others are doing is mere empty show, it may be useful to indicate some of the important directions in which the Prarthana Samaj has influenced public opinion and public life. The number of members on the roll of the Samaj is but a feeble indication of the extent of its influence. The larger number of the congregation at the weekly services is composed of outsiders. The Samaj has given a powerful stimulus to social reform, to mass education and to closer intercourse between the several castes and subcastes. It is within the fact, to say that infant marriage and enforced widowhood have disappeared within the circle of the Samaj influence. Education of women has been fostered, and intermarriages have taken place under the auspices of the Samaj. The Samaj yet lacks many of the essentials of a religious community. It is without the means of educating the children of its members within the radius of its influence. The earliest years of life are the most receptive and if the Samaj neglects its children, it cannot expect to have a hold on the future. A High School, to be developed in time into a College, where the most efficient type of secular instruction will be imparted in an atmosphere of liberal religion, is a desideratum which the Samaj cannot much longer delay, to provide. It behoves all members to put their heads together and frame a project to consolidate the mission of the Samaj.

A Mahomedan lady writes to the *Times of India*: "It is futile to expect that the Muslim nations can scale the heights of national regeneration without the co-operation of women, especially in the sphere of education in the earlier stages of a child's growth. The *pardah* is the greatest deterrent in this respect. Those who talk glibly about *pardah* schools, covered conveyances for girls and other expedients which can only achieve a limited success have not even an elementary and superficial idea of the essential factors in the difficult problem of the elevation of the Mahomedan masses. Muslim men and women can never expect to compete in intellectual pursuits on equal terms with the freer nations of the world until they break the fetters which have cramped their energies. As regards polygamy, I would ask its advocates to consider the fate of their mothers and sisters and daughters if the feelings of the wives do not count. Is the spirit of the practically prohibitive Koranic restrictions observed in any Muslim country? If not, how can women be protected from the whims and caprices of the less scrupulous members of the other

sex except by restrictive legislative (in harmony with the spirit of the Koran) when the collective conscience of the community realise the need for it? If the barge of Muslim hopes is to be steered safely into the haven of a rejuvenated and vigorous national life the Mahomedan pilots must not seek ignoble popularity by trimming their sails to the gusts of irrational prejudice and passion."

Mr. V. S. Srinivasa Sastry of the Servants of India Society opened an interesting debate at the Madras Hindu Social Reform Association on the comparative merits of the so-called Shastric methods of Social Reform and of the method of basing it on reason. The interest of the question is mostly academic, as few persons really care whether a man acts from motives of reason or from motives of authority, so long as he does act. There are no doubt even now some persons, though their number is not large, who find their scruples considerably mitigated if they could be assured that the Shastras are in favour of widow marriage or foreign travel. We see no harm in citing the Shastras as an authority in favour of social reform so far as it can be so cited without violence to its language or meaning. At the same time we may point out that at one time there was only one school of social reform and that was the Shastric. Renowned scholars like the late Iswar Chandra Vidyasagar were its leaders, but it failed, and such an enthusiastic exponent of that view as the late Dewan Bahadur Raghonath Rao declined in his last days a controversy with Pandits on the ground that it was not likely to prove fruitful. The fact is that the authority of the Shastras is recognised only in words nowadays. People do what suits their interest or their pleasure or comfort without troubling about the Shastras, and it is not correct to say that the operative principle of Hindu social life to-day is to be found in the Shastras. That is why the Shastric method has been and will be a failure in social reform.

✓ Alluding to the news that His Highness the Maharaja of Kashmir has forbidden performances by nautch girls in his Darbar, the *Modern Review* remarks: "It is disquieting that in Bengal, where nautches had long come to be discountenanced by respectable people, they are coming into vogue again. When Lord Carmichael recently visited Rajshahi, among the festive doings in his honour was a nautch. We only hope he did not know what sort of women the performers were." Some one ought to call His Excellency's attention to the circular letter reproduced on the subject of nautch entertainments in honour of high officials, which is reproduced at pages 46 and 47 of Mr. Edgar Thurston's recently published book "Omens and Superstitions of Southern India." His Excellency may also be given to understand that while the people of India appreciate

sympathy with their reasonable and legitimate aspirations they do not expect or desire their European friends to adapt themselves to the defects of their environments in this country.

At the last meeting of the Bombay Legislative Council Sir George Clarke had to explain away his statements in some recent speeches regarding the creation of separate Universities in the near future in Poona and Ahmedabad, as being no more than his own personal opinion of what should be done. It seems neither the Bombay nor the Indian Government have considered the subject. His Excellency is generally able to express himself with sufficient precision, but it is impossible to say, in view of this definite disclaimer, that Sir George Clarke took pains to obviate any misunderstanding in his repeated allusions to separate Universities. When the head of a Government, and especially such a head as His Excellency, chooses to assume the role of a prophet in regard to what may happen within his jurisdiction, the public not unreasonably conclude that there is something more substantial behind his words than the pure spirit of prophecy. We are glad that the matter has been set at rest now, because undoubtedly it has had the effect of unsettling the public mind in regard to one or two things which we had hoped were in a fair way of settlement.

The *Hindu* of Madras has a thoughtful article on the suggestion of Mr. Harold Baker as to the best style of architecture for new Delhi. "Unquestionably", says our contemporary, "the character of the architecture of new Delhi has quite as much Imperial as artistic importance and our rulers had better tread warily in the matter, if only for the sake of preventing Calcutta having an opportunity of sneering at the whole affair....Of course in a work of art no particular suggestion should be aggressively prominent, but rather should it impress one with a sense of beauty which on analysis one finds is due to a sense of completeness. If Mr. Baker wishes the suggestion of law and order to be blatantly prominent the only style of architecture which would achieve the object would be the style after which barracks are built....Above all it is important to remember that Delhi is not going to be the capital of some European country but of India—India modified by contact with Western civilisation, it is true, but still of necessity primarily, India....It appears to us much easier to adopt an indigenous style to express one or two new and not particularly subtle ideas than to import one and try to impart to it the subtle and complex ideas which alone can be truly expressive of India."

There has been so much written about Buddha and Buddhism that one hardly expects to glean anything new from a booklet of less than one hundred diminutive pages of the usual size of Mr. Natesan's publications. Parenthetically, we may suggest to the enterprising publisher the desirability of his designing a special book case for his publications which are apt to get in the way, when they do not get lost, in the ordinary receptacles. The Anagarika Dharmapala's "Life and Teachings of Buddhism" is written from an entirely Indian point of view and is well worth reading. Another book from the same firm is an appreciation of the late Mr. Kashinath Trimbak Telang by Mr. Vasant N. Naik, M. A., of Bombay. Mr. Naik enables us to get a fairly good idea of Mr. Telang as an educationist, as a social reformer and as a political leader, but we have yet to wait for a biography which will fix on the canvass something of his fascinating, if somewhat elusive, personality. Of quite a different type is the Hon. Rao Bahadur Mudholkar, a short sketch of whose career is also issued by Mr. Natesan in the expectation, no doubt, of the forthcoming Congress.

There is nothing elusive about the Rao Bahadur—everything about him is as plain as a pike staff. Our readers will be interested to read the following about his attitude to social reform: "Mr. Mudholkar has always taken a keen interest in social reform and though he is not a "whole hogger," he sympathises largely with the main principles of the movement. He does not want the State to interfere in matters concerning the social polity of the Hindus and depends for the social amelioration of the people on the growth of public opinion. He is for reform on Shastraic lines and on the lines of least resistance." All that we can say is that the Rao Bahadur is not quite so namby-pamby in his social reform as he is here made out to be. He supported Mr. Basu's Bill in the Legislative Council by his vote and, if we remember, by his voice also, which shows that though he may not go the "whole hog," he is capable of appropriating a good bit of it.

A meeting of some of the sympathisers and friends of the Hindu Sanatorium for Consumptives at Karla, was held on the 25th September, at Sir Bhalchandra Krishna's residence, when it was proposed to collect funds by arranging for house to house collections, during the Divali holidays. A Committee was organized to manage the work and collect subscriptions with power to devise means to achieve the object. It is hoped that co-operation would come not only in the form of contributions but also by way of help to the Committee, in their efforts to collect subscriptions.

The Bombay Municipal Corporation has been spending much time in discussing the ethics of members receiving free passes from the Tramway Company. The matter is so simple that one wonders what necessity there was for discussing it at all. Some members maintained that the value of the passes was so small that they can not be said to be capable of influencing the conduct or opinion of members on questions concerning the tramway. What would be the value of a pass which will influence their opinion?

The *Hitabadi* and the *Basumati* publish between them the some curious instances bearing on the state of affairs that prevails in the matrimonial market of the present day: Here is one of them: An elderly gentleman of Cooch Behar, a widower of slender means, having a marriageable daughter to dispose of, was on the look-out for a suitable bridegroom. But the prohibitive rates ruling in the market were against him and he at last hoped that with the dowry he would obtain from the marriage of his only son, he would marry away his daughter. But as ill-luck would have it, the boy died, and the gentleman finding no other way open, was forced to enter into holy wedlock himself for a second time in order that he might marry the girl to his new brother-in-law!

The week's foreign news includes the outbreak of hostilities between Turkey and Montenegro. The other Balkan States are expected to join in the fray, and the situation may eventually involve some of the great Powers. There have been rumours of impending peace between Italy and Turkey but there has been no confirmation of it up to Saturday morning. Turkey can not have two wars on hand at the same time, and it is not unlikely that she should be anxious to be rid of one of them at any cost.

The Senate of the Calcutta University has resolved to apply for sanction to appoint the Rev. S. Yamakami as University Reader to deliver a course of lectures on "Ancient India, as depicted in the writings of Chinese Pilgrims."



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**THE INDIAN SOCIAL REFORMER.**  
BOMBAY, OCTOBER 13th, 1912.

**MR. DADABHOY'S BILL. II.**

The feature of the Bill to which we have to take the strongest exception, occurs in the sections on procurement and defilement. Section 5 runs thus: "Whoever procures any girl under sixteen years of age, not being a common prostitute, to have unlawful sexual intercourse with any man, to become a common prostitute, or to leave her usual place of abode in British India (such place not being a brothel) with intent that she may become a prostitute, shall be punishable with imprisonment, &c." Section 6, again, lays down, that "whoever, not being her husband, has sexual intercourse with a woman, not being a common prostitute, with her consent, when she is of or above the age of twelve years and under the age of sixteen years, &c., shall be punishable with imprisonment." The effect of these exceptions seems to be that if, by any means, a young girl of under sixteen years, can be started on a career of shame or decoyed into living in a brothel, she will be fair game for any scoundrel, and that the law will not protect her. Against this principle we desire to enter our emphatic protest. In our view, the young girl who has been already ruined has as much claim on the consideration of the Legislature as her sisters brought up in more favourable conditions. What is the idea underlying the raising of the age of consent directly, as some of us had suggested, or indirectly, as Mr. Dadabhoy proposes, to sixteen? Is it not that a girl under that age is not competent to give a responsible consent to her own defilement? If that be so in reference to a single act, is it reasonable to assume, as Mr. Dadabhoy does, that she could give a responsible consent to be made a common prostitute or to become the inmate of a brothel? Why, then, is it to be declared by the Legislature to be no offence to act in a manner likely to confirm her in that career or to kidnap her out of British India? A girl is a girl after all. It may be her misfortune to have fallen into the hands of villainous persons in her early days, but that only makes her more deserving of the protection of the law, and her exclusion from the above sections seems to us to constitute the greatest blot on this piece of attempted legislation. There are other ways, too, in which such exclusion is apt to prove dangerous. It is obvious that the section, as it is drafted, indicates to the offender his easiest as well as safest line of defence. He is virtually invited to prove that he was not the first man with whom the girl was involved, in order to secure a verdict of acquittal. Especially where the offender is a rich person, and the victim, a poor girl, it would not be difficult to get half a dozen men of like character to swear that they had been on terms of familiarity with the unfortunate young woman. Thus the exception is likely to have the effect of adding insult to injury. We are strongly of opinion that the protection afforded to girls under sixteen years of age should

be absolute and not subject to any conditions whatsoever. It is sad enough that the social customs of the country necessitate the exemption of the married relation from the proposed increased limit of protection. There is absolutely no reason to recognise prostitution as another valid ground of exemption. We do not want—and Mr. Dadabhoy does not want—any girl under sixteen to take to the profession of a common prostitute. We do not want—Mr. Dadabhoy's Bill is defective here—any girl to be recognised or confirmed in the profession by an Act of the Legislature. We earnestly hope that agencies will spring up in the country to reclaim young women who had been led astray, and the sections in the Bill above referred to, if they become law as they stand, will prove a hindrance in the way of rescue work. Sir Reginald Craddock, in stating how far Government were prepared to go, made no such reservation as in the Bill. In that respect, the Government proposal is decidedly superior to Mr. Dadabhoy's and it should be accepted in preference to the Bill.

The Government of Bombay have issued a very opportune Press Note which confirms our view that the sections in the Bill dealing with the dedication of minor girls to the service of temples and deities, are supererogatory. During the last two years there have been nine cases of conviction under the Indian Penal Code for dedicating girls of from ten to fifteen years of age. Some of the cases had been taken to the High Court on appeal, and that Court had confirmed the conviction and sentence. It is, therefore, as much the law of the land today as if it had been embodied in a special Act that the dedication of minor girls is an offence punishable by the criminal courts. It is worthy also of note that in none of the cases did the sentence exceed one year's imprisonment, in some cases the imprisonment being simple only. This is as it should be. It is a mistake as well as a cruelty to subject offenders who err from ignorance and mental darkness and not from brutal passion to vindictive penalties. We may also mention that in one of the cases in the list the offence was committed at a shrine in the Nizam's dominions to which the girl was taken by her parents from British India. The Press Note will be printed in full in the next issue, and we should much like its contents to be widely published in the country. The Government of Bombay, it is well-known, have devoted special attention to this question for the past three years and more, and social reformers all over India will feel grateful to them for it. In conclusion, we repeat what we have already said in our first article, that it is not necessary to do anything more than what Government, as announced by the Home Member, are prepared to introduce of their own motion to meet the principal evils with which we are confronted. The first of the amendments which Government favour, is the substitution of "immoral or unlawful" for "immoral and unlawful" in section.....of the Penal Code. In a recent Bombay case, that of the Pathan buying a Christian girl in Poona, it was decided that the section contemplates only such immorality as is also unlawful, and as concubinage is not unlawful, the act of the Pathan was not an offence. The amendment would set the law right so far as such cases are concerned. The next amendment suggested by Government is the constitution of a separate offence of the violation of girls above 12 and under 16 years of age. This of itself will have a far-reaching effect. Every act which involves the defilement of girls under the prescribed limit would at once become unlawful, in whatever name or form it may occur, with the sole exception of marriage. It is not so much to the punitive as to the educative effects of the change that all rightminded men would attach most importance,

DEPRESSED CLASSES MISSION,  
MAHARASHTRA CONFERENCE.

(Contributed.)

The D.C.M. Maharashtra Conference was opened with a divine service conducted by R. B. Marathe, B.A., L.L.B., at 9 a. m. on Saturday, the 5th October in the spacious Pandal erected for the purpose in the premises of the D. C. M. School Camp, Poona. It was largely attended by men and women of the Depressed Classes in the Camp, members of the local Prarthana Samaj and a large number of guests of the Conference who had been coming since the day before, from the various parts of the Bombay Presidency, Berars and C.P. They were lodged in the school building and the Pandal and the tent specially erected for the purpose, and were entertained for two days by the Reception Committee of the Conference. The premises were gaily decorated for the occasion. The Conference commenced punctually at 3-30 p. m. as announced, in the amphitheatre of the Fergusson College, with a song of prayer by the children of the school. Mr. V. R. Shinde, the General Secretary, delivered his inaugural address in which he dwelt upon the history of the problem of the Depressed Classes and that of the Mission and also the special features of the Conference. He observed that whereas the innumerable caste conferences of the day were the exclusive concern of those castes, the present conference was the common concern of all of them, depending for its success on the earnest sympathy and co-operation of them all. Describing the extent of the work of the mission he said that in fourteen centres in Western and Southern India there were 24 schools, 5 boarding houses, 12 other institutions, 55 teachers, 1,100 pupils and 4 missionaries and that the annual expenditure of the society was twenty-four thousand and six hundred rupees. Proposed by Dr. H. Mann, the President of the Reception Committee, and seconded by Mr. Kharade of Poona and Mr. Dañgle of Ahmednagar, Sir R. G. Bhandarkar took the chair amidst cheers, and delivered a thoughtful address which will appear at length in our next issue. The boys of the school then gave a song of welcome and performed drill. Several speakers then dwelt on the appointed topics of the Conference, amongst them being the Hon. Mr. Rafiuddin, Bar-at-law, Mrs. Laxmibai Ranade, Mr. B. S. Kamat, Mr. G. K. Devdhar, Prof. K. R. Kanitkar, Rao Saheb B. V. Jadhav of Kolhapur, and a number of speakers of the depressed classes. After the evening meal, several *Gosavis* of the depressed classes among the guests performed *Bhajan* in the pandal. On Sunday morning at 8 A. M. Sir Dr. Bhandarkar conducted divine service in the Hari-Mandir of the Prarthana Samaj in connection with the Conference and preached a highly-instructive sermon. By Sunday noon, the Conference Camp in the D. C. M. School was filled to its utmost with guests from several parts. Of the total number 229 of the several depressed communities belonging to 52 places representing 17 districts of this Presidency, Berar and C. P. The *Pritibhojan* or the principal dinner took place at 12 o'clock and was attended by about three hundred men and women of the Depressed Classes and about 50 from the higher classes from the city of Poona. The function was as successful as it was unique. The Conference was resumed at 4 P. M. in the Amphitheatre when several members of the depressed classes spoke feelingly on their disabilities and grievances. The Hon. Shrimant Babasaheb, Chief of Inchalkaranji, gave a very sympathetic speech on the spread of literary education among the depressed classes, which will be published later on. Prof. G. C. Bhate, Mr. N. C. Kelkar, Mr. R. G. Pradhan of Nasik then followed. Pandit Shri Maha Bhagwat of Kurutkoti, Dharwar District, the Dharmadhikari of the Shankaracharya, Sringeri Math, who specially came for the Conference

then spoke in Sanskrit on the co-operation of all denominations in the spiritual and social work of the mission: Mr. Shinde rendered the purport of his Sanskrit speech in Marathi. Mr. Laxman Shastri Lele in a very eloquent speech approved of the liberal religious work of the mission quoting various authorities from the Hindu *Shastras* and *Puranas*. The Conference was then concluded by a vote of thanks to the chair and a beautiful song by the school-boys blessing His Majesty King George V. A women's meeting was held in connection with the Conference at 5 P. M. on Monday, the 7th instant which was attended by about two hundred ladies of the depressed classes; and about fifty of the higher classes, among whom were Mrs. Kashibai Kanitkar, Mrs. Laxmibai Ranade, Mrs. Sitabai Bhandarkar, Miss Sahashrabudhe, Mrs. Javere, Mrs. Harkar and the students of the Female High School. Mrs. Ramabai Ranade presided over the meeting and strongly advocated the cause of the mission and exhorted the women of the depressed classes to avail themselves of the advantages offered to them by the lady workers of the Mission. The meeting was concluded by a song and musical drill by the children of the school.

THREE READINGS OF A PALM.

THE SECOND READING: MOVEMENT IN THE DRY

BONES.

(By O. S. S. O.)

CHAPTER VII.

"I think," remarked Mr. Bulwar Ozah to an intimate friend whom he always addressed frankly and without ceremony and who like himself had plenty of leisure and no need to work for a living, "that as we have plenty of time we ought to think out some thing definite in life. Something I mean in which we could employ our leisure to advantage, so that in after years we may be able to look back with satisfaction that our lives have been of some good in the world."

"Yes, your idea is certainly a good one. Shall we consult Budri Nath and see what he has to say on the subject?" But before he had finished his sentence Mr. Budri Nath himself with two others who were equally independent of work, came in and began chatting and humbugging aimlessly. They remained there for an hour or so and then after some light refreshments all five went for a walk down to the river.

On their way they looked in at all the temples they passed, saluted the images with joined palms at each in the way of prayers, and then finally settled down on the Durga Ghat steps to enjoy the quiet of the evening and to watch the calm waters of the mother Ganges as they glided past a few inches below the steps on which their feet rested. They were silent for a while looking across the stream and watching a few late bathers. Then Mr. Budri Nath, the eldest among them, being about thirty, whilst the ages of the others varied between seventeen and twenty-five, thoughtfully remarked: "How delightful is this quiet."

"Yes and is it not perplexing to analyze the mixed thoughts and feelings which spring up spontaneously (often being quite unconnected with any previous ideas one may have had in one's mind) after being seated for a while on the banks of a pond or beside a rippling stream," said Mr. Bulwar Ozah.

"These facts are certainly strange," said one, whilst another who had been watching some insects chasing each other on the surface of the water close to his side of the steps, remarked:

"I wonder if the insect life which would seem to be quite happy judging from the way they rush about on the surface, has anything to do in imparting in

some subtle way the strange and often melancholy thoughts which arise at such moments?

Or are they only due to the calm atmosphere which surrounds the vicinities of silent tanks, ponds and rivers, which on being inhaled produce after a while a corresponding calm by soothing one's nerves?"

"Both may aid in the creation of these spontaneous phenomena," joined a thoughtful youth with a white straight line from his forehead to the tip of his nose and who knew no English but quoted from an old Sanskrit manuscript which he was then reading with his Guru. "The apparent stillness of the air if you will listen with care you will find is no more still than a rushing stream. The invisible forces which are ever active come in collision with the ethereal part of ourselves at such moments. This subtle contact produces emotions foreign to the material body but perfectly part of our real self, the Atma. And as the forces of Atma are stronger than those of the material body, they force themselves into the mind in various disjointed forms, but always accompanied with a calm that is not of the earth. And thus the Atma has glimpses of happiness and realizes that it is not forsaken by its Creator and with renewed courage continues to endure its connection with the grosser part of our material self. For if it were not so the transcendent ecstasy which is frequently created at such moments would overpower the neurotic system, lead to intense longing to pierce the veil and to self-destruction."

"What a revelation," said Mr. Budri Nath. "I had no idea that such a simple remark of mine would have provoked so enthralling a rejoinder. For my part I had forgotten for the time that I was in the body. I am coming over to see this manuscript."

"Do, by all means. All the brothers, if you will."

"Of course," responded several at once, "it is something rare."

"There you are," called Mr. Warde, from the top steps of the ghat, who had strolled down to the river in the hope of finding them there.

"Come down, Rama," called Budri Nath, "it is very pleasant here—not too chilly yet."

"You certainly seem very comfortable down there," he remarked stepping down the flight of rough stone steps.

"Quite, it is really delightful—" one of them answered.

"Shall I bring you something to pick and munch?" he asked stepping a few steps above them.

"Yes, we shall—or at all events I shall be very glad," responded Bul. Thereupon he went back and got some roasted almonds, spiced split gram and pistas.

The philosophic part of their talk was gone for the time being as each taking a little from each pocket began nibbling and talking on little nothings. Time wore on pleasantly and as the evening began to show signs of closing, with solitary lights blinking here and there, one of them got up with a shudder: "I am feeling cold—come let us return."

They walked along chatting pleasantly for some time. At length three fell out at a cross road leaving Warde, Budri Nath and Bulwar to continue their way home.

"Rama," began Mr. Bulwar Ozah in order to open the subject which was postponed for Mr. Budri Nath's opinion, "you remember sometime ago our discussing the subject: 'The aim of our existence,' and how we arrived at the conclusion that the intention of our lives is often marred by the unhealthy desire to accumulate wealth for its own sake and not for what use could be made of it."

"Yes, very well," Mr. Warde answered, as his thoughts went back a decade when Mr. Bulwar as a lad had not only expressed the same idea but had acted upon it.

"Well, I have made up my mind," Bulwar continued, "that I am not going to add to what we have."

"Why, have you decided to lead an idle life with Uma?" he remarked lightly knowing fully that that was not the case. He was so absorbed in his own ideas that he did not notice the implied jest in his brother-in-law's remark and so went on:

"You know, if I was to enter into business or service—knowing fully well as far as human nature can judge that I could never need it—I should really be leading a harmful, useless and a selfish life. And this would be worse than idleness. For by idleness one only harms himself and possibly those dependent on him. But by taking service or entering into business for which there is no need as far as provision in life goes, one is bound to deprive some one else in real need."

"An excellent idea," said Mr. Budri Nath, "but how few of us look at it in that light. If we could only follow this ideal, what an amount of hardship we might save without even being aware of it! That would be altruism in very deed and not in sympathetic theory."

"Thus refraining when we do not need in order to give our fellow beings a chance of a livelihood, is equal to assisting one in life without making a parade of our thoughtfulness and forbearance."

"Quite true, but do not people work for others—so that they may help them?"

"They do," replied Mr. Bulwar Ozah, "and should do so, but only so far as to provide up to a certain age. After that children must look to their own work for their support. For every one born into this world brings his provision with him. Nature teaches us this, for a coming mother is always provided with milk before the child is born."

"But of course I do not mean that people should stop working even after sufficient has been accumulated for one's needs provided the increase is being used for some good purpose and not for hoarding. To make my meaning clearer I should suggest that those who have no need to work for their living should devote their time for some public good and not waste it in heaping up riches for hoarding or some unprofitable pleasures."

"Very well," said Mr. Warde, "let us turn to something practical. You have no need to work. What are you going to do yourself?"

"That is just the reason why I have started this discussion. I want to find out what I ought to do and what you all think I am fit for—something useful. I am tired of learned discussions as they often mean nothing, except bringing some one gifted with greater talking powers to the front. Take, for instance, the Christian Missionary Organizations which we have been watching closely. They are supposed to be more practical—but do they do anything more—I am afraid none of us who have analysed the doings of their gatherings can vouch for anything more than praising one another? In the same way, our meetings lead to nothing practical and end in the admiration of each other's oratory."

"Yes, the Missionaries do one thing practical," said Mr. Budri Nath, "they manage to collect subscriptions for the support of many good works here, which we shall do well to copy."

"You are quite mistaken Budri, brother," he retorted with some warmth, "this is just what they do not do. The money is collected for them by real earnest Christians in their native lands."

Their deputies out here spend it for them and for which a certain amount of work has to be shewn and reported regularly. But go deeper—do we feel that their work is abiding among us? Have not many of those who have gone over, freely expressed themselves that they would return to the old fold if it were possible?" Mr. Budri Nath admitted that, from what he had heard, the Hindaryan Christians were not satisfied with their changed lot, and certainly did not feel they were on any firmer ground. The Missionaries certainly talk to them, they say, and tell them that they are brothers and children of the one self-same God, but their treatment of them does not accord with their teaching. The better classes who have come under their sway feel that they are alienated from a firm and established system powerfully supported and are being turned adrift into a shifting desert leading they do not know whither—And this he concluded he had heard from more than one when the first flush after joining the brotherhood had subsided.

"But all this is neither here nor there," said Mr. Warde. "We have drifted away from our point, but with all this, their talking is not quite so bad as ours. They at least talk to some advantage—if not to that of their *chelas* at least to their own. Whereas we talk and talk and never come to any practical decision." Then turning to face their companion as they had reached the place where their way led in different directions he concluded: "Well, Budri, our talk must come to an end—though without anything definite to night."

"Yes, tonight, but we must come to a head when we meet next," said Mr. Bulwar. Then joining the tips of their fingers in salutation to each other, separated for the night.

"Ho-O-O!" responded Mr. Warde on reaching the verandah to the chorus raised by Bulwar's twin sons.

"What a rowdy lot," said their father in joy.

"Yes, and what were you at that age?" came a saucy rejoinder from an inner room.

"That is nothing—we never think of those days—if they ever existed." The two mites now toddled up, one following the other. On coming close, after several falls and crawls on all fours, they clutched and hung on to their knees. The father and uncle picked up one each and carried them tossing to their grand-mother's room.

"Amar Nath," said the old gentleman who happened to be there addressing the first of the twins borne in by Mr. Warde. The child pricked up his ears and recognizing him, cooed: "Da-dha, dada." The other on being carried in turned in the same direction and lisped his brother's salutation.

Presently Mrs. Bulwar followed and hiding behind Mr. Warde commenced tickling the little fingers of Amar Nath's right hand which hung over Mr. Warde's shoulders. He turned, recognized his mother and began struggling to reach her.

"Uma," Mr. Warde remarked teasingly, "I thought you were the cook in charge for this month."

"It is fortunate for you I am not," she retorted mischievously. "You will not find me indulging you same as Mys and Azie do."

"Mys and Azie never do anything of the sort. In fact they are harder on me than you would imagine and that is why I was in hopes you might be in charge. For I am quite sure my pretty sister-in-law could never be unkind." "Compliments," she said taking the baby from him, "but with all this you will get nothing nice from us."

"That is it, Uma, don't spare him," joined her husband.

"Don't you imagine you will fare better by joining us—" she said and ran out of the room with the child in her arms, smothering him with kisses."

"Sister," she said addressing Mrs. Warde on reaching the kitchen, "make something very hot for Rama."

She looked up with a smile: "What has he done now—wicked again."

"It is their nature, they can't help being wicked," she replied brimming with happiness—at which even their sedate look laughed. Then coaxingly added: "Do, Az, do something!"

"Very well, what shall I make?"

"Hot chutney—not for him alone, I mean for both. Bul is quite as horried as the other, is he not baby?" And she danced round the three sides of the chowka, tossing him up in perfect glee, delighted at the idea of a practical joke.

Presently vialoo (dinner) was announced, and as they settled down, Mr. Warde noticed that Mrs. Bulwar and his wife frequently exchanged sly glances. I wonder, he whispered to Bulwar what these girls are up to—look Uma's lips are trembling in suppressed laughter.

Just then Mysa Bai who was not in the secret, happened to look in her direction: "Laugh out Uma or else your sweet mouth will burst."

This actually set her laughing—"Oh, why, did you make me laugh. I wanted to see how long I could keep sedate."

"No, life," said Mysa Bai, "there is something at the back of all this—you and Azie are up to some mischief."

"No, sister," replied Azie Bai promptly in defence "we are not up to anything—. A little while ago we were talking of some very funny things and probably they have occurred to her mind and made her smile. Is it not so Uma?" The line of defence was most welcome, so she unhesitatingly supported her sister-in-law, and concluded with a saucy toss of her head: (The action loosened the lightly tied knot of her abundant hair and as it was not besmeared with oil it fell like a lovely halo about her shoulders) "Cannot we laugh at what occurs to us?"

"By all means," said Mr. Warde, "Laugh, just at this moment with all that lovely silk about you if you were to laugh you will make the paries (fairies) of Indra's court jealous." She blushed with pleasure and averting her face said: "Please remember this is my own hair and not artificial silk."

"That makes it all the harder for the poor eclipsed fairies."

"Just you keep quite Azie," she said tying up her hair and addressing her companion in the plot, "do give him something to keep his mouth occupied. He has too much to say."

"Azie," said her mother who saw her serving some condiments, "give your father some of that chutney." She got confused for the moment, but quickly recovering before any one had noticed she made a silent 'no' with her mouth.

From this her mother divined there was some joke on and that that was the cause of their extra jolly disposition. And as she always encouraged them in all their innocent fun so as to attract them more to home enjoyments in which relations and friends of both sexes may profitably participate she smiled and turned their attention by asking: "What is that you have got in the other *thali* (salver)?" The incident was passed—no one noticed it and the dinner proceeded merrily.

By and bye Mrs. Warde came round with other things and noticed that her preparation of chillies, pepper and cloves, which was served only to her husband and brother was not touched by either of them. There were several kinds of chutneys and it was by mere chance they had not tasted it, so far. She went close to Mrs. Bulwar and by some occult sign conveyed the intimation. But to their delight just at that instant her brother took a pinch of it between his thumb and second finger:

## RAJAH RAM MOHUN ROY.

(MR. D. V. PHAKSABOW, B. A.)

The 79th anniversary of the death of Rajah Ram Mohun Roy, whom the followers of different religions inhabiting this vast country have learnt to admire for his strenuous endeavours in unfavourable times to give a new shape to India in its different departments, religious, social, political, economical, educational and physical, occurred recently. The greatness of the man and the esteem in which he is held by the public at large can be determined from the fact that during the course of this day similar enthusiastic meetings are being held as heretofore in Boston, London, Edinburgh, Tokio, Quetta, Lahore, Simla, Lucknow, Calcutta, Shillong, Madras, Bombay, Indore, leaving several of the towns and cities of this vast empire out of account. Living at a time when the Mogul Emperor at Delhi was more a scarecrow than a ruler, when the East India Company though acquiring territories was more anxious about its factories, and dividends, when the Maharatta power though formidable, was lacking in cohesion, Ram Mohun Roy eagerly looked into the dim future to strike out new lines in which a united and awakened Indian nation should move to hold its place among the civilized nations of the earth. He foresaw that without a purified religion, an emancipated womankind; an amount of self-respect, and a vitalising education, the people of India could not have a bright future for them. With his characteristic shrewdness, he discerned the points of strength and weakness of the religion in which he was born and bred up. He could, with equal clearness, understand all that was best in Islam, in Judaism and in Christianity whose gospels he had read and studied in their original languages. The comparative study of religions, which first began with him in modern times, as admitted by Sir Mouier Williams, led him to the conclusion that a true national life in India would not be possible without combining the spirituality of Hinduism and the morality and the active philanthropy or the teachings of Christ. The Swetaswataropaniṣad says, "This Eternal one seated in the soul is to be known. There is nothing higher than this to be known. Knowing the individual self, Nature and God the aspirant obtains liberation."

One seeks in vain in the teachings of western philosophy that the attainment of eternal peace is possible only by finding Him in the Soul. The idea of Christianity is to found a Kingdom of God upon earth, i. e., amongst men. That kingdom is established by the observance of the rule of righteousness and love in human affairs.

Hinduism believes in God to be immanent in Nature, and in the soul as life of life. The Christian belief in God as a Ruler and Governor as if extra cosmic in his actions was repulsive to Ram Mohun Roy. The Hindu conception was loftier, more spiritual and more rational. In this country where the three great religions of the world are established, the religion of Ram Mohun Roy claims the credit of having reinstated God in Nature or to be more precise restored Nature of God. Further the Brahma Samaj of Ram Mohun Roy is conspicuous for its breadth and toleration in acknowledging the presence of prophets in so many religions and in its declaration that God's revelation is not the heirloom of one race, and is not given at one time only as some would expect us to believe. The followers of Ram Mohun Roy believe that spiritual illumination is forcing itself on mankind in all times, in all places and in all climes. The sublimity of this teaching has compelled Rev. J. Farquhar to admit that the laying of so much stress first on the revelation to Israel and then on the

Word and Work of Christ gives the Christian system a seeming narrowness which to many intellectual men is repellant.

The influence of Ram Mohun Roy on the public mind is according to Rev. Reed, a Unitarian minister, not due to his social, educational and other reforms, nor to his philanthropic work nor to his wonderful powers of controversy, but to the man himself. His personal excellences gained for him the deep esteem of all who had known him. The Hon'ble Mr. Bhupendra Nath Bose once compared him to the Himalayas. Rev. McNicol compared him to an Isthmus. A high Chinese Official once remarked that he believed that there would be salvation for India, as it could produce a Ram Mohun Roy.

Says Miss Cobbet in her Life of the Rajah: He was the first Brahman to cross the ocean. He was the first Hindu of eminence to break the spell which for ages, the sea had laid on India. He set a conspicuous precedent to the host of educated Hindus who have since studied and travelled in Europe. The consequences for his countrymen are such as to wake this act alone sufficient to secure for its author a lasting destination. Its imperial importance is not less striking. Ram Mohun Roy's presence in England made the English people aware, as they had never been before, of the dignity, the culture, and the piety of the race they had conquered in the East. India became incarnate in him, and dwelt among us and we beheld her glory. In the court of the king in the halls of the Legislature in the select coteries of fashion in the society of philosophers and men of letters, in Anglican Church, and Non-Conformist meeting house, in the privacy of many a home and before the wondering crowds of Lancashire operatives, Ram Mohun Roy stood forth the visible and personal embodiment of the Eastern Empire. Wherever he went there went a stately reputation of the Anglo-Indian insolence which saw in an Indian fellow subject only a "Blackman" or a Nigger. He was the first great representative of the Hindu race at the seat of Empire and the contrast between official London and official Calcutta in their treatment of him showed the effect of his personal presence at head-quarters.

Ram Mohun Roy's religion contemplates a perfect unity of aim among its adherents though their methods may be many. The conception of the Brahma religion is broad. There is no sphere of activity, no walk of life which is outside the range of true faith and which is not sacred and binding, if it is calculated to promote righteousness and human happiness. Any one should, therefore, be proud to own allegiance to a religious system which aims at imparting a moral dignity to any station in life which its members may be called upon to fill, keeping the above mentioned two cardinal points in view.

In order to explain the relation of Brahmaism with other religious systems in this country, I shall take the liberty to quote the words of Dr. Savage intended to apply for Unitarianism. They apply fit to our purpose.

"We share with orthodoxy our belief in God, in religion, in worship; in righteousness of life; we share with science the belief in the legitimacy of her methods for the discovery of truth; we share with ethical culture societies that supreme regard for character and conduct; we share with agnostics their profound sense of the infinity of the universe, but think it too early yet to settle the limits of knowledge; we share with materialists this respect for hard facts and this belief that matter is good and not evil; we share with free religionists their respect for other faiths; we share with the advocates of the religion of humanity in their high human ideals."

The religion of Ram Mohun Roy has resisted the abuses and criticisms of Grub-street Journals and stump orators. It is not sorry for the slow progress it has made up till now.

The followers of Ram Mohun Roy are sanguine of a bright future when they see around them every day, the orthodoxy spending its energy and its purse to rationally explain the objectionable practices and rites which have obtained a hoary sanctity in society and established themselves firmly for centuries together. This they take as a prelude to the Hindu nation reverting ere long to the simple, natural worship of God in spirit inculcated by the Rishis of old. When that glorious day comes as it has already begun to appear, Ram Mohun Roy had not lived and worked in vain for the emancipation of this country. May God bless all those who have been working in the lines chalked out to them by the illustrious Rajah.

Who never sold the truth to serve the hour  
Nor paltered with Eternal God for power.

### OUR CALCUTTA LETTER.

(FROM OUR CALCUTTA CORRESPONDENT.)

*Politics and Social Reform.*

Referring to the progress of Social Reform, the 'Englishman' in one of its issues remarked: "There is perhaps no living Indian who has done more for the cause of Social Reform than Sir Ganesh Chandavarkar of Bombay, and one of the reasons why he has succeeded, where so many others have failed is because he does not, as is so often the case with other progressives in India, confuse Social Reform with politics." This is, indeed, one of those truisms which our reformers should bear in mind in their task of carrying the social work in India. But the "Bengalee" has the peculiar characteristics of thinking contrary to what the "Englishman" or "Statesman" says. The 'Bengalee' has been pleased to remark in reply to the 'Englishman's' statement that before his elevation to the Bench, Sir Ganesh Chandavarkar was a prominent Congressman and if he were free from the trammels of office today he would be still a Congressman as so many other ardent Social Reformers are. Sir Ganesh Chandavarkar is a patriot and as being so he would have been in the Congress Camp if he were free from official capacity. But is there anyone in the Congress Camp who is a more sober social reformer than he or is there any one who has been more successful in this thankless task than he? What is then his secret of success? Is it not due to his single minded devotion to the cause of Social Reform which is free from any political taint? The National Social Conferences have failed—failed completely; and why? Because it has always been the Indian Speech-makers' 'field-day' after 3 or 4 days' labour in the Congress Camp.

It has been sometimes asserted by our so called Social reformers that social regeneration completely depends upon the political advancement. My reply to this absurd theory would be emphatic 'No.' Can you expect a sickly baby mother at the age of 13 or 14 to produce a healthy and strong-minded son who will take an active part in country's political affairs? There are actual cases now happening in our land. A writer in the *Modern Review* remarks, 'The very appearance of the Indian boy would seem to indicate as if his body has not had a normal, healthy growth.'

"A boy father and a child mother" the writer says "can not of course produce sturdy and strong children. It is against the rule of Nature. Giants only can produce giants and pigmies can produce only pigmies.

Why should not therefore our reformers try to uplift, the physical, moral and intellectual status of India before crying or the moon—I mean 'Self-Government.'

### SOCIAL SERVICE LEAGUE.

#### A LIBRARIAN'S CLUB.

In connection with the movement of travelling Free Libraries started by the Social Service League, Bombay, a further step has been taken by the promoters by starting a Librarian's Club. The League has now sent out among the backward classes of the community 26 Libraries of the Marathi books and 12 of Gujarathi-books. Nearly half the number of Libraries are at present given to the Depressed Class people. Each box of books contains 50 volumes of which nearly half the number belongs to wholesome light literature, about 10 books on biography and history, 5 books on religion and mythology, 40 on miscellaneous subjects such as travel, sanitation and hygiene, essays, etc.,

The Librarian's Club is started with the idea of bringing together the persons who are in charge of the travelling libraries in order that they may be interested in the method of the working of the libraries and in order to give them an opportunity of making suggestions from time to time as regards the best working of the institution. The meeting of the Club will also be utilized to give those persons who are working in connection with the movement, knowledge of the progress that is made in other countries especially in America. The first meeting of the Club took place on last Saturday at the office of the League which was attended by about 20 Librarians. Mr. Amin who is in charge of the travelling libraries at Baroda also attended. Mr. N. M. Joshi of the Servants of India Society in opening of the meeting traced the growth of the library movement in civilized countries and in India. He referred to the finding of the remains of a library on the site of ancient Babylone, carved out bricks forming the books of the library and to the libraries at Alexandria and Rome. He also referred to the Library Act of 1850 in England and detailed the several uses to which the library is put in America. He then impressed upon the librarians the duty of trying their best to find out readers for the books in their charge to take care of the books and to keep regular record of the work done.

In the course of the discussion that took place a librarian named Mr. Subhedar belonging to the Depressed Class people suggested that the League should send its volunteers twice or thrice a week to read out books for the benefit of those who could not read. He also suggested that as some of the ignorant people objected to signing their names in the issue books which is required according to the rules he may be permitted to give books in the beginning to them without insisting on having their signatures. Messrs. Amin, Lalay and Bole took part in the discussion. The next meeting of the Club will be held on 17th November. Mr. Narayan Dhondou Kadam, a Librarian will make some suggestions as regards the working of the libraries.

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**THE ARYAN BROTHERHOOD CONFERENCE.**

The Aryan Brotherhood Conference of all Hindus, who do not approve of the distinctions and differences of caste which are in vogue in this country, meets at Bombay on the 9th November 1912 and the following days. All who are in sympathy are requested to cooperate and to attend.

Persons coming from up-country for the Conference, and wanting to have arrangements made for their board and lodging, should give timely intimation to the undersigned,

Cook's Building, } K. R. DAPHTARY,  
Hornby Road, Bombay. } Secretary.

Young men wishing to serve as Volunteers at the Conference may personally apply to the undersigned before the 15th October 1912 between 5 and 7 P. M. at the Aryan Brotherhood, Cook's Building, Fort, Bombay.

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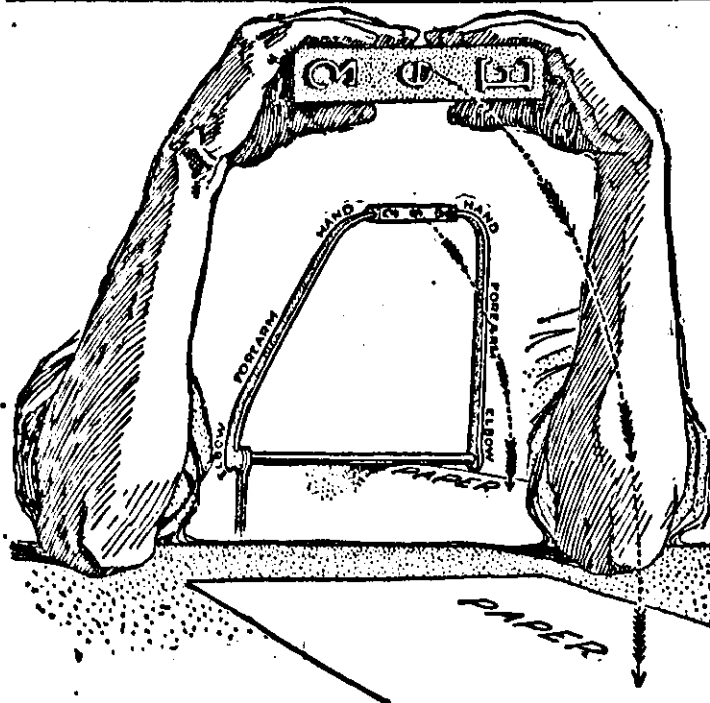
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# THE INDIAN SOCIAL REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

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*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 print in another column the concluding portion of the address which Mr. M. Chengayya delivered as Chairman of the Reception Committee of the first Nellore District Social Conference. At the outset Mr. Chengayya regretted, as most thoughtful persons do, the process of disintegration that is going on in the shape of conferences and associations for the benefit of individual sections of the community. "The question of the establishment of separate Universities for Hindus and Mahomedans," he observed, "may have its own justification, but no valid reason can be conceived for a Naidu Conference, a Kamma Conference, an Aruvela Niyogi Conference, and even an Aruvela Kamma Niyogi Conference, which is said to be brewing. One has also to look with concern on the agitation which has been stated by the well-wishers of the Andhras, for separate political representation, for the carving out of a separate Province, and for the establishment of a separate University. If after nearly a century of Western education, we have not learnt to pick our differences and strive after noble ends in association with our countrymen irrespective of their language, their habits of thoughts or their social customs, either there has been something wrong with our education, or it has not produced its natural fruit on the Indian soil." These are wise words. Equally wise and thoughtful were his remarks on the unsuitability of the so-called Shastric mode of reform to our social conditions at the present day. We trust, now that it has begun so well, Nellore will persevere in the cause of social reform the importance of which was so eloquently insisted upon by Mr. Chengayya.

The *Leader* publishes a circular letter issued by the Bharat Dharma Mahamandal or the Orthodox Hindu Association, started some ten years ago, addressed to its Samrakshakas, patrons, and Pratinidhis, agents, urging on them the need of more vigorous action in the interests of that body. The letter expresses disappointment at the little work done during the ten years of the society's existence, and, in view to launching a more energetic programme of work, it asks the members to state their opinions on certain questions, among which we are glad to see social questions such as sea-voyage, the raising of the depressed classes, increasing the solidarity of the Hindu community by promoting union and cohesions of its various classes and castes and, most interesting of all, the extension of the sphere of the Sanatana Dharma by bringing into its fold those who have by mistake or from any other cause gone out of it. The Council of the Association suggest that preachers and teachers should be sent both amongst the followers of the Sanatana Dharma and amongst those who are outside its pale. They should be posted not only in the different centres of

Hinduism but also in tracts of country which are inhabited by non-Aryans who are called animists. As regards the depressed classes, "there can be no question that all followers of the *Sanatana Dharma* ought to have better status than those who are not its followers, and they should have such status given them as may induce them to continue in the fold and not to go outside it. The Sri Bharata Dharma Mahamandala is not prepared at once to raise them to high social position, such as those of the higher castes, but they may be placed in such a position as would make them believe that when they are well-educated and impressed with the principles of morality and of the Hindu *shastras*, they would have good position in the hierarchy of castes." As a manifesto of a body professing to be the exponent of the orthodox religion this, it will be recognised, is a remarkable document, and if the Mahamandal is able to achieve some results along these lines, it will be entitled to the congratulations of even those who have been hitherto sceptical of its methods.

One of the unfortunate features of public activities among us is that, as soon as a movement is started having for its object some definite line of progress, other than political, efforts are forthwith made to whittle it down to the vanishing point. The result is that any chances of the movement evoking enthusiasm instantly disappear, and the purpose with which it was originally conceived is frustrated. The anti-caste Conference to be held next month is an instance in point. Any one who reads the literature connected with the origin of the movement, cannot doubt for a moment what was the idea impelling its promoters. But it is now sought to be made out by a contemporary that it has no settled basis except that of a vague dissatisfaction with the caste system as it is, and that it is intended as a common platform for the man who wants some modification in the constitution of the panchayat of his caste or sub-caste and for the man who believes that cast based on birth is an anomaly in the twentieth century, inconsistent with our aspirations in the direction of national and humanitarian progress. When the Sansatana Dharma Society itself feels the necessity of enlarging the bounds of Hinduism, a compromise of this type is hardly worth the time and trouble involved. The country wants a definite lead from those who are able to speak from the fullness and strength of their conviction, and not a patched up truce to enable the Conference to pass off, what is called, successfully:

The gentlemen who promoted the holding of the Pandits' Conference at Conjeevaram, have decided to convene the second Parishad at Tiruvadi in the Tanjore District commencing from the 18th December 1912. The subjects to be discussed at the Parishad will be, encouragement of the study of Sanskrit, the marriageable age of girls and post-puberty marriages, sea-voyage, re-admission of re-

pentant converts, the standard of determining whether a particular custom is *sishtachara* (pure conduct) or not, and alterations in Hindu law. The Parishad offers honoraria of Rupees fifty and thirty-five to Pandits who show a competent knowledge of the Shastras. In connexion with the Tiruvadi Parishad Mr. V. P. Madhav Rao offers two prizes of Rs. 250 and Rs. 150 respectively to the best essays in Sanskrit on the subject of Purushartha or the ends of life. Pandit D. Gopalachari also offers a prize of Rs. 116 to the best essay in Sanskrit on *Sishtachara* or acceptable conduct. Further particulars may be obtained from the Honorary Secretary, Mr. R. Swaminatha Aiyar, retired Deputy Collector, Mysore, Madras.

The *Comrade*, which has just removed to Delhi, attempts to explain the willingness of the promoters of the Hindu University movement to accept the Government's condition as to affiliation thus: "Hindu Society is not homogeneous in character nor is it held together by the force of common ideals. The existing State Universities have hitherto supplied all their educational needs. The only criticism that they have ever advanced against these universities has been confined to the degree of their share in their direction and management. That share is growing daily and the influence of Hindu opinion is being increasingly felt in the organisation of public education in this country. With so many State Universities practically their own, it need create no wonder if the community finally elects to accept the Hindu university on the conditions laid down by the Secretary of State." We may observe, by the way, that for a paper which made a tremendous fuss because the Under Secretary of State for India said that the Mahomedans of India were not a homogeneous community, to asperse the homogeneous character of the Hindus, is not exactly in accordance with the golden rule of doing unto others as you would have others do unto you. The Hindus are in much the same position in this respect as the Mahomedans, and it ill becomes the one to throw stones at the other.

A simpler and probably truer explanation of the attitude of the Hindu leaders to the Government conditions, is that they realise that there is such a thing as a distinctly educational point of view, and that it is, in the long run, wisest to discuss and decide educational questions from this point of view solely, however great might be the temptation to tack on to it considerations which, worthy enough in themselves, have no direct bearing on educational issues. As an educational matter purely, there is only one answer possible to the question whether a residential university affiliating only institutions in one locality or a university with colleges scattered all over this continent, is the most effective agency for promoting the highest type of education. There are enough educationists among the Hindu promoters of the Benares University to prevent any tendency to grasp at shadows. That is also, perhaps, the reason why Hindu opinion is able to influence to some extent the development of our educational policy. The promoters of the Mahomedan scheme count very few educationists among them. They are very eminent men in various ways, but few of them have devoted special attention to educational matters as such, or they would have seen, as some of the Hindus have done, that the Government have rendered a distinct service by laying down the condition that the new Universities are not to lose themselves in space.

In our leading article, we contrast the opinion expressed by the Madras Chamber of Commerce some years ago on the proposal to award certain

scholarships to Indian scholars to prosecute technical studies in Europe, with its opinion recorded in the report of the Committee on Technical education recently published. Here is what it said on the former occasion:

"The Chamber understands that manufacturing industries are what Government have chiefly in mind, and if it is only in that direction that encouragement by the grant of scholarships is proposed, the Chamber fears that the difficulty you mention of attracting suitable native candidates for them will prove insurmountable. The reasons are that practically all manufacturing industries in India are at present run by Europeans, and they when requiring men with expert knowledge for responsible post (such as an ex-scholarship holder would naturally aspire to), would almost certainly prefer to employ a European, whose capacity and general reliability they would better form an opinion of. Natives doubtless realise this, and those of a class and with the education, ability and energy to qualify for technical scholarships are scarcely likely to care to enter on a career with no very promising or assured prospects for them in it."

Speaking at the annual prize distribution of the City College, Calcutta, Sir Asutosh Mukerjee took occasion to bear testimony to the high value of the services private colleges were rendering to the community. "These private colleges," he said, to "my mind, constitutes one of the most striking monuments of English education in this country. They are not in receipt of any regular subvention from the State, and yet they have successfully competed with institutions richly endowed or maintained by a lavish expenditure of funds. The manner in which the first attempt at the foundation of these private colleges was received in well-informed circles, has always seemed to me to afford a striking proof that the range of vision of the most gifted men may be of an extremely limited character. In 1866, when the late venerable Pandit Iswar Chander Vidyasagar applied for the affiliation of the Metropolitan Institution to the standard of the F. A. Examination, the proposal was summarily rejected by the Syndicate, as the members were confident that Indian graduates could not be relied upon to teach up to that standard. Time, however, has falsified the judgment of the Syndicate of those days, and no one will now have the hardihood to dispute that Indian graduates are able to maintain educational Institutions of a high degree of efficiency even under the most adverse circumstance; and no one will have the courage to dispute that private Institutions, so ably maintained, have brought the blessings of Western education within the reach of an innumerable body of indigent students."

The leaders of the three great sections of the Jain Community have issued an appeal to the rulers of Native States, exhorting them to discard the cruel practice of killing goats and buffaloes on the occasion of the Dasara festival. We warmly support the appeal, and trust that this brutal and barbarous practice will be put an end to by all princes with any pretensions to enlightenment.

A Bombay Government Gazette Extraordinary, issued on Monday, contains a notification appointing dates and giving directions for the election of members to the local Legislative Council. December 19th is the latest day fixed for the counting of votes, so that the constitution of the new Council will be known before Christmas.

A Reception Committee has been formed at Bankipore for the forthcoming National Social Conference with the Hon. Mr. S. Sinha as Chairman and Mr. P. P. Sharma as Secretary.

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**THE INDIAN SOCIAL REFORMER.**  
 BOMBAY, OCTOBER 20th, 1912.

**TECHNICAL EDUCATION.**

The Committee of two gentlemen appointed by the Government of India to enquire into and report on the question of how to bring Technical Institutions and employers of labour into closer touch and more practical relations with each other, have submitted their report which has been published. At the outset, we cannot help regretting that it was not found possible or necessary to nominate an Indian member on the Committee. The two members of the Committee seem to be exceptionally ignorant of the changes that are taking place in this country in almost every respect. Their outlook is narrow and their views correspondingly illiberal. One section of the Report contains the replies of certain firms and factories to the questions put to them by the Committee, but those who have a working acquaintance with enquiries of any kind, know how the form of the question shapes to a large extent the form of the answer. Thus, if an employer of labour was asked why he did not employ a large number of Indians in the higher positions, he will naturally seek an answer in their defects or supposed defects. If, on the other hand, the question was what can be done to employ a larger number of Indians, the answer may be different. The drawback of the composition of the Committee is obvious on every page of the Report. Everything that was, or could be, said against the Indian as a possible holder of the more advanced positions in industrial occupations, has been accepted and emphasised, without any attempt at testing. The whole tone of the report is deprecatory. At the outset, Government are warned against the danger of overdoing technical education. It is repeatedly dinned into their ears that there is no opening for Indians in any except the subordinate and mechanical grades. They are solemnly adjured to keep the level of literary education sufficiently low in their technical institutions to prevent the students from getting what is called "the head in air." Unfortunately for themselves, the Committee have allowed themselves to be obsessed by the idea that it was part of their duties to lecture the educated Indian on his opinions about technical education. Again and again we read that this or that opinion, generally held in this country, is wrong or foolish. In some cases, the members are woefully ill-informed, as in their statement about the relative priority of technical education and industrial development in the countries of the West. Above all, the Committee of two evince a complacency about their own achievements and a wholesale contempt for all that has been done hitherto, which mark them as utterly unsuited to be the responsible advisers of Government in a matter so important as the policy to be pursued in regard to technical education. It is the fashion among a certain section of our publicists to condemn everything which Lord Curzon did as retrograde. But one has only to read the resolution of his Government rejecting the Clibborne Committee's recommendations involving the substitution of a system of workshops in place of technical

Schools and Colleges of the higher type, to realise that he had a grander conception of the future of technical education in India than this Committee, for instance. The Committee have recommended that the State Technical scholarships which are being given, should be withdrawn, as employers of labour are not in favour of continuing them. These scholarships were established because they had, to quote the words of Lord George Hamilton in sanctioning them, proved very successful in the case of Japan and Siam. If they have not proved successful here, the reason must be found elsewhere than in the inaptitude of the Indian or of his predisposition to get his "head in the air." Heaven knows that nothing is left undone in this country to prevent this particular calamity from overtaking our young men!

We have carefully gone through the opinions of the employers embodied in the report. The impression left on our mind is that, in every case almost, there is something behind, which the witnesses have not cared to tell. If an Indian who knows something of the industrial organization in our cities was on the Committee, he would have been able to probe matters deeper than the Committee was able to do. A statement such as that of Messrs. Marland Price of Bombay, for instance, to the effect that they had to get Europeans out from England to supervise their work as they could not trust Indians as a rule, would not have been allowed to go on the record without further particulars about the pay and prospects held out by this firm to Indians and Europeans respectively. In striking contrast to this opinion is that of the Muir Mills whose Manager spoke of a number of technically trained men who had turned out really well. He also laid his finger on the spot when he referred to the "continual opposition of the uneducated men in authority" in the factories, as among the principal difficulties of the technical school men. The Committee quote at length a letter from the Chairman of the Madras Chamber of Commerce in which he says that in industry there is no racial question whatever. "If industrial managers can get any given work done as well as by an Indian as by an European, the former if cheaper, as he always would be, would certainly get preferential treatment." This is certainly an improvement on the opinion which the same body expressed some years ago on the proposal to grant the technical scholarships which are now recommended by the Committee to be abolished.

Where there is a will there is a way. In Japan and other countries, the State and employers of labour feel that they have to get their work done by the people of the country, and have neither the time nor the inclination to enter into meticulous estimates of their character and capacity of their own people. Among Indian employers of labour, the Parsis have understood and are acting on this principle more than men of other communities and that is one reason, perhaps, why some of them have proved themselves so successful as captains of industry. Among other classes also the feeling is slowly gaining ground, and in the next few years we shall see a notable transformation of the prospects, of the Indian in industrial pursuits. Whatever the Government may do or not do, Indians will go to foreign countries in increasing numbers in search of technical education, and whether or not every such man becomes the founder of a new industry, there will, in consequence, be an addition to the sum total of technical knowledge in the country, which must in time react on its social and economic ideals and aspirations. It is absurd to expect for every technical student entering in at the front door, an industry emerging out of the back door, of a technical school.

## THREE READINGS OF A PALM.

## THE SECOND READING : MOVEMENT IN THE DRY BONES.

( By O. S. S. O. )

## CHAPTER VII.

( To be Continued. )

"What sort of chutney is this—it has a strong smell of cloves—" and without waiting for an answer put it on his tongue. The young ladies who a minute before were fearing their joke was going to be a failure pricked up their ears and heard the welcome exclamation : "Oh ! This is hot." And his eyes blinked.

Mr. Warde, who was fond of hot things, on hearing Bulwar's exclamation conveyed a pinch without hesitation to his mouth, but on applying his tongue to the palate to get the taste, he winced—it was a little hotter than he expected. Their joke was accomplished and the two ladies burst into rippling peals of laughter. The aged Mr. Ozah on learning the cause of this sudden outburst joined the others and the dinner was brought to a conclusion amid general good humour.

After dinner the old gentleman settled to a game of shatranj (chess) with Mr. Warde. Mrs. Warde then had her dinner, and after going through the day's household duties and giving orders for the next day, she joined her brother, Mysa and Uma in a game of cards. Whilst the gentle Mrs. Ozah made herself comfortable on the soft carpeted floor with the twins. The boys gambolled, screamed and disturbed the players to their heart's delight. Gradually they began to tire—became naughty and finally fell asleep. The game of shatranj was the last to finish. That being over they all retired.

In the morning Mr. Budri Nath called alone. And after the usual salutations and enquiries about the ladies of his family the young ladies allowed him to go out with their brother to attend to their urgent business as they styled it.

"Now, Bul, what do you propose we should do. I mean in accordance with our talk of yesterday. I have thought over the matter and I quite see that people with means are intended for a different line in life."

"It is splendid that you have arrived at the same conclusion. Well, I am not going to propose a debating society or a talking club or an exclusive samaj. Of talk we have had enough. Clubs for recreation and for the purpose of bringing people together are necessary and useful—so clubs we must have, and these ought to be in accordance with the understanding of the people and not in keeping with caste or sect. In fact sectional clubs and samajas must cease. Again we must not place exaggerated importance on academical degrees, for degree holders have not the monopoly of intellect. The degree system is a good test of memory and it teaches us to think in a regular prescribed way, that is all. The others who have not gone through the prescribed text books are not fools as some of us think them to be and so object to non-degree, people joining clubs where degree men predominate. This is a false notion and should on no account ought to be allowed to grow."

"In practical life as we all know the degree holders are at the mercy of those who have never graduated and in most matters have to be taught and set right by them. We must therefore in the first instance throw open our Club doors to gentlemen of all classes whether they be graduates or not and knock the growing priggish tendency out of our heads."

"So you have noticed this pernicious tendency also—I am glad of that—it will strengthen our

hands, Bul. And we may rest assured that no one who may feel out of tune with the other members will seek admission. Besides where would be the use of our Education if that were to divide and alienate. In fact our systemised education ought to draw people to us and not repel them. This repellent attitude of some merely indicates the hollowness of individual education. And we know for fact that many non-graduates can put us into their pockets."

"Real knowledge is undemonstrative. The present phase among us must be an aberration or the first blush of what the effect of education ought not to be."

"Well put," laughed Mr. Budri Nath. "We know the value of our graduates from the way Government treats them. Government needs efficient workers and not men soaked in their text books and hence their discrimination when selecting for public service."

"So far so good. Now come up, have lunch with us and then we shall go and see the other chaps," said Mr. Bulwar as they reached his home on their return walk.

"Mother," he said going up to the door of Mrs. Ozah's *baithack*, "Budri will stay for *ronaha*." And carried him off to his own room for a wash.

Mysa Bai overheard her brother and told her sister of the extra one for lunch. "I am glad of that, she answered, I want to hear the details of his story about the tiger."

"Budri, brother," coaxed Mrs. Warde as soon as they were comfortably settled over their *sopari* nuts after lunch, as they seldom eat *pan* during the day—that being reserved as a luxury for after dinners—"tell us the whole story about that tiger and how the four men attacked and killed it with sticks."

"Killed a tiger with sticks!" repeated Mrs. Bulwar in astonishment.

"Yes, they actually did," said Mr. Budri Nath, and the skin was presented to an European gentleman who evinced a great desire for its possession, as a practical monument of what Hindaryans can dare and do when they make up their minds, notwithstanding what our detractors may have to say about us and which is gradually being brought to light—for great is the power of truth.

"Well, the people of Adhpore, a village in the Palitana State, in Kathiawar, were greatly exasperated by the depredations of a tiger and having no arms they were at a loss for a while. One day, however, in an abortive attempt to reach a calf, the tiger clawed a little child, but as there were several people about no serious harm was done. This proved too much for their patience. Hitherto he had never touched a human being and since he had attacked one now there was no knowing what he might do further—and so they determined to act. They met and consulted at the village Chowrah (a Chowrah is a raised platform and as far as possible is built in the centre of the village. Part of it, if not the whole, is roofed over and is the public meeting ground of the inhabitants, a miniature Town Hall where the affairs of the village have been discussed and settled from time immemorial). Several young farmers offered their services to tackle him. Out of whom four were picked by the elders and the whole village offered to share in the expenses in providing the decoy goat and iron bound sticks.

"Well, the following day a goat was tied under a spreading tamarind tree and the four young men armed with these sticks climbed on to this tree and remained hid among its branches till mid-day. The goat was tied early in the morning and allowed to remain there nibbling at its feed and innocent

of its danger till noon each day. Four days thus passed—there was no sign of the tiger. But on the fifth morning when the four had barely taken up their position they heard a stealthy rustle among the scrub and dry leaves. Presently one of them saw him—he drew the attention of his companions in the direction and eight eyes watched him in breathless silence. The beast approached—crouched—looked on all sides—an anxious moment with his breakfast in sight—a few more hesitating steps—and then came the final leap, as the fated goat realizing its danger gave a frantic tug at its rope for dear life. The work of destruction was over in a moment. Having appeased his temper he was not long in satisfying his hunger also, after which he wended his way to a thicket under a scraggy Sal tree, where after examining the spot and its surroundings he lay down to rest. And where according to his habit they knew he would sleep for the remainder of the day.

"The four brave rustics watched and waited in their hiding place till they thought he was asleep then having marked the spot descended to carry out their daring plot. Tightening up their loins and testing their sticks they soon settled the position each was to take—their plan being the usual four square: The one at the tail was to strike first followed by the one at the head, then the one on the right of the man at the head whose stroke was to be answered by the one stationed on his left.

To carry this out required nerve and precision. But they were true Hindaryans who had made up their minds. So they moved forward to their work. Two went North and two went South—and then gradually closed in silently and cautiously. The tiger was lying with his head to the North immediately under some leaves which occasionally as the breeze moved them touched and fanned his head. He was in deep sleep of a gorged beast. The three sides of attack, tail, head and the right were in a beautiful position but the left was hindered by an overhanging branch. But there was no time to hesitate now. So they decided to take their chance. Dividing, they took up their places and inch by inch holding their breath approached the enemy till all were within striking distance. The first—tail—measured the distance of his stroke with the length of his stick and stood ready to deal the opening blow, the head, right and left to be quickly in their measured places. The man at the head who was to give the signal by inclining his head swept a glance at the uplifted sticks, and gave the pregnant sign. Immediately the iron bound stick descended with the force of sledge hammer on the hind quarters of the tiger—it reared its head to see what had happened when at the same instant its head was flattened on his neck—right and left followed in turn—the bewildered beast gave a jump—but its hind-quarters being almost broken it fell back on the same spot. Four strokes more followed in the same order—it wriggled and rolled—four more and it began blindly to claw and bite the ground. The work was done—more blows followed and the beast lay passive, except for his tail which kept moving to and fro for some time longer.

"Farmer Giga who was one of the four and who related this then shouted to the villagers, many of whom were gathered on a hillock awaiting signal. Instantly there was a rush, the whole village came tearing down and the tiger was soon carried by willing hands to the village chowrah.

"In course of time the skin was tanned and exhibited by the Punch at Bombay, and which, as I said before passed into the possession of an European officer."

## THE FIRST NELLORE DISTRICT CONFERENCE.

Mr. M. Chengayya, Chairman of the Reception Committee of the 1st Nellore District Conference, which met on the 21st and 22nd September, delivered a thoughtful speech from which we take the concluding observations. Mr. Justice Sadasiva Iyer presided over the Conference.

It is needless to call attention to the fact, that, in point of education and general advancement, there is an utter disproportion between the progress made by men and women in this country. It is unnecessary to discuss the causes. But the result of this state of things is far-reaching. We often hear severe comments made on the practically double lives that most educated men are leading. The reason of this is the utter incapacity of women to sympathise and co-operate with their husbands or sons in ever so trifling situations, quite unobjectionable, but against orthodox notions. The consequence is that while our educated men are prepared to break caste, tradition, and scruple, when they are practically unobserved lack the boldness either to act likewise or to avow their actions in the presence of the women of their households. Neither this disparity, nor the conduct which it necessitates is creditable.

It is absolutely necessary to take the women along lines of education and civilization. The time has arrived when there should be High Schools for women in all District stations. There is the question of funds, but if the people and the local bodies will realize their responsibility in the matter, the aid of the Government may be depended upon. The more difficult question is as to the means of providing suitable staff, and appropriate curriculum. It will probably be desirable to memorialize Government to appoint a committee to discuss the necessary details and formulate proposals. The points to be aimed at appear to be:—

- (1) The appointment of women teachers, at least for higher forms,
- (2) The restriction of the whole course to a period of six or seven years,
- (3) A qualified diversion of the course at the end of the 4th year, so that girls leaving school early may themselves have had a completed all round course though of a lower standard,
- (4) The adoption of indigenous methods of instruction, as most suitable for imparting the maximum knowledge within the minimum period of time, and
- (5) The use of the vernacular more extensively than in the case of boys in the teaching of language as well as non-language subjects.

Another reason for the slow progress of reform appears to be the disagreement among the reformers as to the stand-point of advocacy. One class appeals to the Shastras, and attempts to satisfy the Pandits and the orthodox party that the reforms pleaded for have the sanction of India's sacred books and are in effect cases of return to the happy state which once existed. Dewan Bahadur Raghunatha Row, the pioneer of the reform movement in Madras, spent all his life in the performance of this gigantic task. Mr. Mahadeva Sastriar of Mysore, whom we are proud to claim as of Nellore, has added valuable contributions to the literature on the subject. The other class of reformers would prefer to base their proposals on grounds of justice and expediency. It appears to me that the principle of Shastric sanction is not helpful to the cause of reform. For one thing, the work is of an uphill character, and cannot be undertaken by a large body of men, who are otherwise eminently fit to carry on the work of reform. Secondly, an appeal to the Shastras would appear to carry with it an admission

that this particular sanction is the determining factor. Again, justifying one reform, *e. g.*, post-puberty marriage on the basis of the Shastras would place other reforms such as breaking down of caste distinctions in respect of which the Shastras cannot be of much use, at great disadvantage. Further, the Shastras can afford no strong and unyielding basis, on account of their conflict and variety, due to changes of time, so that while one authority is cited in favour of a proposal, a later authority is cited on the other side and claimed to be more binding. Also, if you claim to reintroduce a custom, which suits you, as one sanctioned by the sages, what can be urged against the reintroduction of another which you do not approve? One of the objections urged against Basu's Bill to amend Act III of 1872 is that while it reintroduces inter-caste marriages, it makes illegal bigamy, which has been an approved incident of social life among the Hindus through all ages. Lastly, it must be remembered that no written law will convince the Hindu community, among whom the last resort is to custom which alone is binding, though opposed to a hundred texts.

It may be said that it is a wise step to conciliate the Pandit class, with whom an appeal to the sacred books might avail, and the results of the *Copjeevaram Parishad* may be instanced. But a careful examination of the tone of the opinions shows two things, one that the authorities are capable of being read by the Pandits themselves in different lights and that each Pandit's sense of the propriety of the reform naturally determined the degree of readiness with which opposing texts were either disregarded or explained away. There is no doubt that by means of Pandit's Conferences the reform party will be able to acquire a decent accession of strength. But the opposition gains strength also, and this is not desirable though the addition to the opposition might be less in point of numbers or influence. It seems to be problematical in any case whether the reform party will be able to win over the general community through the Pandits. The status of the Pandits in the social organism is not clear. The *Guru Pethams* will naturally hesitate to adopt the opinions of one set of Pandits in preference to the other. The *Gurus* themselves do not possess the needed authority or means to enforce their conclusions.

It distinctly appears to be the better plan to allow each reform to stand on its own merits, its reasonableness and its utility in the interests of the society. There is no doubt the world will take long to appreciate a reform upon abstract principles, but the process can be facilitated and hastened by a more pointed attention paid to the general education of the masses and especially of women.

There is also another practical method which may be considered in this connection. The best plan appears to be to carefully distinguish customs that have little or no connection with religion from those undoubtedly religious. It will be found that a large number of useful reforms may, when the necessary demarcation has been made, be effected with greater ease. And as regards customs clearly falling within the sphere of religion a few will still be found among them to bear not upon the essentials but upon the excrescences of the Hindu religion. Several customs, whether connected with religion or not will be found to have a most baneful effect upon the physical and moral wellbeing of the society, and there is no doubt, that somewhat drastic measures, such as legislation, would in such cases be regarded as appropriate.

To take an instance it will, I conceive, not be seriously contended that either from a spiritual or religious stand-point, it is absolutely necessary to continue any longer the institution of *Devadasis* in our temples. The Government have done their part in making it penal to sell or transfer girls for purposes of

prostitution. As a pure question of Civil law, it is valid for a dancing girl to make an adoption. It is urged that *Devadasis* have a recognized status in Hindu society and adoptions have been customary among them for purposes of inheritance not only in respect of the property, but as regards the spiritual office in the temple. As it is notorious that the women of this class, as a matter of profession lead lives of infamy, the question is whether you should any longer tolerate their association with temple worship, which now affords at least one ostensible ground for the continuance of the custom of adoption among them.

The true danger in this matter is the tendency for this class to increase in numbers by the addition of destitutes and out-castes, almost the necessary consequence of the Hindu marriage customs. The questions that arise are (1) how to diminish the class, and (2) how to protect the children. One means probably is to ask for a change in the law by which adoption of girls might be prohibited although or at least adoption of girls below 18, and in all cases of transfer, whether by sale or adoption, the burden of proof that the object of the transaction is not prostitution but something else might be thrown on the person adopting. This legislation would be along the lines of sections 371 & 372 of the Indian Penal Code. "The object of the Penal Code is to protect the chastity of minors and to assure to them the freedom of choosing married life when they attain their age, whether they are the natural or the adopted daughters of dancing women."

And this leads me to the consideration of another pressing need of the society, with a few words on which I propose to bring this long address to a close. There is no nation that is without its orphans, destitutes, and foundlings. It is the duty of the society, whose customs and manners are largely responsible for the ever increasing numbers of this class, to see to it that they are clothed and fed and trained to some respectable calling. A society for the protection of children was recently inaugurated in Madras, and an agent of the society who had been here some months ago, suggested the formation of a similar society for this District. It would be futile to attempt to make prostitution disappear. A great deal can be achieved even in that direction if the class of children is kept from the harm's way.

It is a matter for sincere gratification that through the generosity of one of the citizens of Nellore, this first Social Conference will be able to start an Orphanage in the town of Nellore. The name of the donor and details of the scheme will be announced to you in the course of the Proceedings of this Conference. The institution will require large funds for its upkeep and I hope it is not too much to expect that the good citizens of Nellore will take the necessary steps to organise and place it on sound financial basis. It will be a most signal proof of their sincerity and self-sacrifice in the cause of reform.

## THE ANDHRA THEISTIC CONFERENCE

THE EDITOR, *The Indian Social Reformer*.

SIR,

We have the pleasure to inform the public that the Andhra Theistic Conference this year will be held at Rajahmundry on the 18th, 19th and 20th instants. There will be 3 Divine Services, 2 Sittings at Conference, one Nagara-Sankirthan, one Harikatha, one Ladies' gathering, one prithbojan and one public Meeting. The presence at the gathering, is earnestly solicited of the members of all the Prarthana Samajes and the sympathisers of the Theistic movement in the Telugu districts, with their families.

Prarthana Samaj,  
Rajahmundry,  
11-10-1912.

N. KRISHNA RAO,  
K. LAKSHMI, }  
Secretaries.



## The Dedication of Minor Girls.

The Governor in Council is pleased to publish for general information the following list of convictions obtained against persons guilty of dedicating minor girls to lives of prostitution :—

Name of accused.	Date.	Name, age, caste of minor girl.	Brief history of the case.	Section under which charged.	Court by which tried.	Result of prosecution.
I (i) Neayat Hussain, (ii) Jainabai, a prostitute.	30th April 1911	Ganga, 13 years, Hindu.	The first accused came into possession of the girl through the agency of a woman named Changoona on the understanding that he would look after her. He subsequently sold her to the second accused for Rs. 10, and it was at the brothel of the second accused that the police found the girl.	Sections 372 and 373, Indian Penal Code, respectively.	Third Presidency Magistrate, Bombay.	Accused No. (i) sentenced to eight months' rigorous imprisonment, and (ii) to six months' rigorous imprisonment.
II (i) Naha Mahadu Mang, (ii) his wife, Guni kom Nana, and (iii) Govind Narayan.	16th October 1910.	Radha, 12 years, Mang.	The first accused and his wife, the second accused, caused their minor daughter to be married to the goddess Yellamma at Velapur in Malsiras taluka in the Sholapur district in May 1909, thereby making her a jogin and dedicating her to a life of prostitution. The marriage ceremony of the girl with the idol of the goddess was performed by Govind Narayan, a devotee of the goddess, in his house.	Sections 372 and 373 and 109, Indian Penal Code.	Sessions Judge, Sholapur.	Accused Nos. (i) and (iii) were each sentenced to six months' rigorous imprisonment, and No. (ii) to one month's rigorous imprisonment.
III (i) Banu, (ii) Amri, and (iii) Kasu.	1910	Daughter of accused No. (ii), 10 years, Naikin.	The three accused who were of Satara district were naikins by profession. They took part in the "Misi ceremony" of the girl. The ceremony was performed by a "Gurav," though the accused at whose instance it was performed professed Mahomedanism.	Section 372, Indian Penal Code.	First class Magistrate, Satara City.	All the accused were sentenced to four months' rigorous imprisonment. The appeal against the sentence was dismissed by the Sessions Judge, Satara, and the revision application by the High Court.
IV (i) Bhimave Tai Ten- kave, (ii) Kallave Tai Bhimave.	20th February 1911.	Daughter of accused No. (i), 13 years, Holer.	Both the accused, who were of taluka Bagewadi in the Bijapur district, were the daughters of the prostitutes. The first accused dedicated the girl as a "Basavi." The second accused performed the dedication ceremony.	Section 372 and sections 372 and 109, Indian Penal Code.	.....	The (i) accused was sentenced to four months' rigorous imprisonment and Rs. 5 fine. The (ii) accused to two months' rigorous imprisonment and Rs. 4 fine.

October 20.]

THE INDIAN SOCIAL REFORMER.

Name of accused.	Date.	Name, age, caste of minor girl.	Brief history of the case.	Section under which charged.	Court by which tried.	Result of prosecution.
V (i) Sarasvati Tai Tulsara, (ii) Shankargowda bin Yellappagowda.	14th April 1911.	Yemnavra, 13 years, Shimpi.	The first accused, who was of taluka Paragad in the Belgaum district, dedicated her sister, a minor, at the temple of Yellamma at Yellamma's Hill. Shankargowda, a priest, performed the ceremony of making the girl a jogtin.	Do. ...	.....	The (i) accused was sentenced to two months' rigorous imprisonment. The (ii) accused to ten days' simple imprisonment and fine of Rs. 500.
VI Basawa kom Dyappa.	23rd February 1911.	Grand-daughter of the accused, 13 years, Talwar.	The accused, an old woman holding certain Talwarki service lands in the Dharwar district, dedicated her grand-daughter, in pursuance of a vow, to the service of the gods in the temple of Hanmant Dev. Her object was to prevent the girl from marrying, so that thereby the Talwarki land might remain as such and not pass into the hands of strangers.	Section 872, Indian Penal Code.	.....	Three months' simple imprisonment with Rs. 75 fine.
VII Bharnava Tai Mailarinda.	June 1911 ...	Daughter of the accused, 12 years, Talwar	The accused, an old woman, dedicated her daughter to the goddess Yellamma at the village of Suleshwar in Hangal taluka in the Dharwar district, with the intention that she should become a prostitute.	Do. ...	.....	Three months' simple imprisonment and Rs. 25 fine.
VIII Mollava kom: Bhim- I (Langarava, Haveri)	February 1911.	Daughter of the accused, 15 years, Kabear caste.	The accused, a widow of taluka Haveri in the Dharwar district, took her daughter to a village in the Nizam's dominions and dedicated her, in pursuance of a vow, to the goddess Hulgava, with the intention that she should become a prostitute.	Do. ...	.....	Six months' rigorous imprisonment.
IX Mukappa bin Bhim- Janna.	Do. ...	Daughter of the accused, under 14 years, Talwar.	The accused dedicated the girl, one of his two daughters, to the goddess Yellamma in his own village in the Haveri taluka in the Dharwar district. The ceremonies observed made it inevitable that she should become a prostitute.	Do. ...	.....	Three months' simple imprisonment and fine of Rs. 80.

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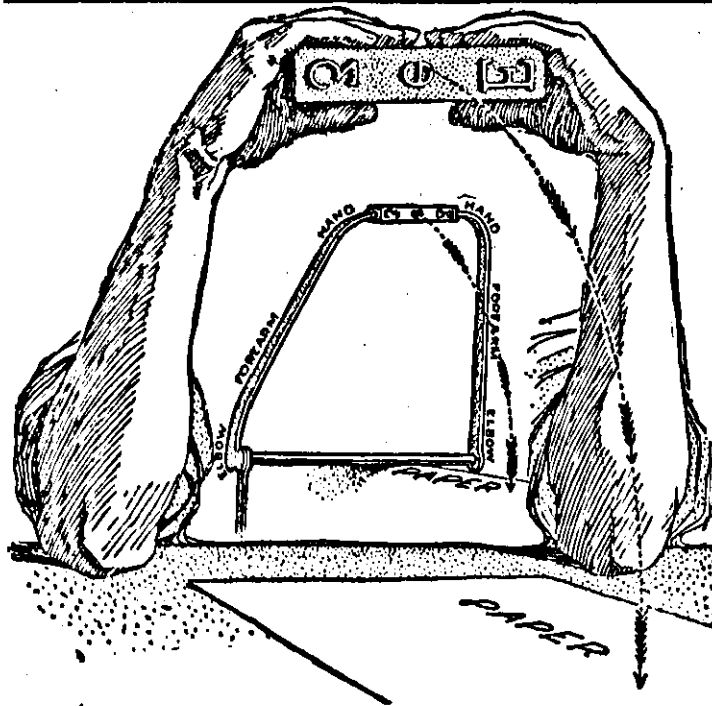
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# THE INDIAN \* SOCIAL \* REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

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"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.

News from South Africa about Mr. Gokhale's visit is of a gratifying character. He landed at Cape Town and the Mayor of the place presided at a large meeting on Wednesday the 23rd instant when the Indian organisations presented addresses to him. Senator Schriener delivered a speech of welcome. Mr. Gokhale in reply said that his compatriots in South Africa would find that India would support them, but they should do nothing to jeopardise the real interests of the Empire. Mr. Gokhale has been invited to be the guest of the Government at Pretoria. Mr. Gandhi in an interview said that he did not believe that the visit would result in a final settlement, but hoped that it would bring about a better understanding between Europeans and Indians.

The reception accorded to the Hon. Mr. Gokhale by the authorities in South Africa, judging from the cables, has been, so far, all that could be wished. It is, therefore, with much surprise that we read in the same issue of *Indian Opinion* which announces the departure from England of Mr. Gokhale for South Africa, a leading article headed "More threatened Humiliation." Our contemporary, however, is fully justified in its heading, because the new humiliation consist in an order issued by the Registrar of Asiatics instructing the Railway Administration of the Transvaal to demand the production of registration certificates from Asiatic passengers before tickets can be issued to them. *Indian Opinion* in protesting indignantly against this extraordinary order, warns the Administration that unless it is promptly rescinded, there will be a sudden recrudescence of passive resistance in the Transvaal, "for a registration certificate purports to act as a protection to the holder and not as a ticket of leave, to be produced on demand to every callow youth in Government service who may choose to demand it." Our contemporary adds: "If the document does not protect its holder from molestation the sooner the bonfires are re-lighted the better." It is curious that the Transvaal Administration which has invited Mr. Gokhale to be its guest during his visit, should have signalled the occasion of his starting on the visit, by an order of this kind. Perhaps, it wished to have something superfluous which it could dispense with as a graceful concession to its distinguished guest, and invented this as a sufficiently sensational piece of persecution. The Transvaal, however, will find the Indian leader too astute to be deceived by make-believes.

The September number of the *African Times and Orient Review*, is a "Coleridge-Taylor Memorial number." Samuel Coleridge-Taylor was of mixed parentage, his father being a Negro, and his mother,

English. "It was a pleasant trait," says the *Westminster Gazette* in its obituary notice, "of the late Mr. Coleridge-Taylor, and characteristic of his sturdy, honest nature, that he never sought to keep in the background his Negro origin, but on the contrary, was thoroughly proud of it, and of his own position as the first notable composer to come from the coloured races." At the age of thirteen, says the *African Times*, he was not only a brilliant violin soloist but was the feature at the choir concerts and local entertainments in the part of London where he lived. He entered the Royal College of Music as a student in his 15th year, and three years after admission, he won an open scholarship for composition. He remained a student of the Royal College of Music for seven years, and was later elected Principal Professor of Musical Composition at the Guildhall School of Music, London. Up to the time of his death, he was conductor of the Handel Society of London. He visited America three times, the last occasion being for the purpose of conducting a purely white chorus and orchestra of 600. His first visit to America was to conduct the S. Coleridge-Taylor Choral Society of 300 coloured people at Washington, D. C. After the festival held in Convention Hall, Washington, he was feted and presented with a massive silver loving cup, upon the three panels of which are the following inscriptions: "A Token of Love and Esteem to Samuel Coleridge-Taylor, of London, England, in appreciation of his achievement in the realms of Music. Presented by the S. Coleridge-Taylor Choral Society of Washington, D. C., to their distinguished guest on the occasion of his first visit to America to conduct "Hiawatha" and "Songs of Slavery," November 16th, 17th, and 18th, 1901,

"It is well for us, O brother,

That you came so far to see us."

The Committee on Emigration from India to the Crown Colonies which was presided over by Lord Sanderson, recommended that the Government of India should depute periodically one of its officers to visit the Colonies which import Indian labour. Mr. M. G. McNeil of the Indian Civil Service has been selected to proceed to the West Indies and to Fiji early in December to make enquiries into the condition of the emigrants. Mr. McNeil is known as a very capable and sympathetic officer, and did excellent work as Registrar of Co-operative Credit Societies in this Presidency. We are sure that he will look into things himself, and that real good will come out of his deputation. The Government of India has improved upon the recommendation of the Sanderson Committee and has associated an Indian gentleman, Mr. Chimman Lal, with Mr. McNeil in the enquiry. The *Tribune* does not know anything against Mr. Chimman Lal, but is of opinion that a better selection could have been made. The choice of a gentleman from the United Provinces for the

work, is not quite intelligible as by far the larger number of emigrants for Fiji at any rate, left from Madras Port, in 1910-11, the last year for which statistics are available.

Journalism has become too much of an industrial and commercial concern nowadays too afford scope for the chivalrous pursuit of truth. It is, therefore, specially creditable to the Editor of the *Burma Critic* who has just been sentenced to one year's imprisonment on a charge of defamation, that he should have taken up the case of a poor Malay girl who, he believed, was outraged by a planter of the name of McCormick. McCormick himself claims that he took the girl out of philanthropic motives from the custody of her parents who were forcing her to lead a bad life. The girl was suffering from some disease, and McCormick, though no doctor himself, maintained that he was treating her for it. He was discharged by the Magistrate, Mr. Andrews, before whom he was brought on a charge of abduction, and the *Burma Critic* roundly declared that the Magistrate had been actuated by motives of partiality. The Magistrate, thereupon, prosecuted the Editor, Mr. Arnold, for defamation, and the case was decided by the Burma Chief Court against the journalist. We are glad that the matter is not to end here. The Secretary of State has called for the papers, and there is a strong feeling in Burma that Mr. Arnold has suffered for his love of justice.

The Government of Bombay have appointed a Committee to enquire into the desirability of creating a permanent Charitable Famine Relief Fund for this Presidency, and of creating a permanent Committee to administer the Fund. Owing to the non-existence of such a Fund and Committee, when famine comes, independent and uncoordinated funds are started, and their work overlaps. The members of the Committee are, the Sheriff of Bombay, Chairman, The Hon. G. Carmichael, Chief Secretary to the Government of Bombay. Mr. H. A. Wadia, Colonel A. R. Blowers (of the Salvation Army), the Hon. Mr. Lalubhai Samaldas. The Hon. Mr. Fazulbhoj Currimbhoy, and Mr. Purshotam Thakordas (late Secretary, Bombay Central Famine Relief Fund). As the idea of a Provincial Famine Fund originated with the present Sheriff, Mr. Narottam Morarji Gokuldas, who vacates office about the 15th of December next, Government evidently intend the Committee to submit its report before that date.

The *Times of India* understands that Mr. Prabhakar Pattani, Dewan of Bhavnagar, has been appointed member of the Executive Council of the Government of Bombay in place of Mr. Chowbal who is appointed to the Royal Commission on the Public Services of India. Mr. Pattani has had a remarkably successful career as Dewan of Bhavnagar, and almost alone among the administrators of Kathiawar States, he has taken pains to keep himself in touch with progressive movements outside his State. There is no reason to doubt that he will prove in his new office as efficient as in the Dewanship. Personally, too, he has none of the bumpiousness of the average successful man of the world, and he leaves on those who come in contact with him an impression of refinement and repose. While congratulating him on his promotion, however, we are bound to say that the appointment is not one which is entirely free from misgivings. The work of a member of the Executive Council in these days is not confined to the Secretariat. He has to take a leading part in the Legislative Council, both at its regular sittings and in Select Committees. The Indian pub-

lic also expects that the Indian member should not be a stranger to their hopes and aspirations in regard to the association of non-officials in the work of the administration. In all these respects, the most successful stewardship of a Native State, affords very little experience. The conception of citizenship in British India is far ahead of that in the most advanced of Native States. Of course, as we said, Mr. Pattani has not confined his interest to the rather narrow limits of Kathiawar. He has travelled in Europe. The appointment is one which will be received with mixed feelings—of gratification that so kindly and capable a gentleman as Mr. Pattani has been selected for it, and of surprise that there was none among the leading workers—official and non-official—in this Presidency, competent, in the eye of Government, for the place.

The Jubilee of the Alexandra Girls' School will be celebrated in March next year. An influential Committee has undertaken the celebration, and Sir George and Lady Clarke have kindly consented to be patrons. The following programme is announced. An opening Educational Conversazione on the evening of Monday the 10th March, the anniversary of the marriage of the late King Edward VII. and Queen Alexandra; a grand evening concert on Wednesday the 12th March; a school children's afternoon fete on the 15th or the 16th March; and an Exhibition of women's progress in Arts and Crafts during the Jubilee week on and from 10th March. It has been suggested by friends of the Institution that the occasion of the forthcoming Jubilee, should be taken advantage of to collect an Endowment Fund for it so as to make it self-supporting.

A Correspondent writes: "A very interesting function took place on Sunday the 18th October 1912 when a Panchama School was opened at Beeraya Gudem, pariah hamlet of Ellore. The school was opened by the public of this place at the earnest request of the pariahs of the hamlet. Precisely at 6.45 a. m. the proceedings opened with a hymn and lasted up to 8.30 a. m. when they closed with the distribution of sweets to the children. The place was tastefully decorated by the Panchamas themselves with wreaths of leaves, lotuses and wild flowers. The services of a teacher of the panchama caste (not a Christian) of 17 years experience was secured. The work commenced that every day. About 40 children were enrolled including boys and girls amidst the great enthusiasm of the parents."

We are glad that the movement for establishing an Arts College in Dharwar for the Karnatak districts of this Presidency has taken definite shape. The Karnatak College Association has been duly registered. Sir Narayan Chandavarkar, has accepted the Presidentship of the Association, and a Central Committee has been nominated with the Hon. Mr. Rodda as Chairman. His Excellency the Governor has written a letter to Mr. Rodda expressing his full sympathy with the movement and warmly wishing success to the efforts that are being made in the cause of higher education in the Southern Division. His Excellency adds: "I hope you will gain support not there only, but from some of the many generous people who will look upon the Dharwar College not merely as a local institution, but as completing the provision of the means of higher education in the Presidency and thus tending to the general advantage." The Committee has issued an appeal for funds, and we trust it will meet with a generous response.



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**THE INDIAN SOCIAL REFORMER.**  
**BOMBAY, NOVEMBER 3rd, 1912.**

## MYSORE.

The retiring Dewan, Mr. Ananda Row, in his address to the Representative Assembly which meets during the season of the Dasara in Mysore, dwelt at length on the position of the State. Financially, the continued prosperity of the last three years had made it possible for the spending departments to be dealt with liberally. An additional grant of over 2½ lakhs of rupees had been given for special measures in connection with education, and a grant of nearly 2 lakhs had been given to the Economic Conference for meeting the cost of investigating special industries, conducting a general industrial survey of the State, and carrying on experiments with experts on industrial and agricultural subjects. Large special grants had been made towards Public Works and Railways in particular. The deficit in the Budget need cause no anxiety. It represented no extravagance in expenditure; it indicated no falling off in the resources of the State. It only meant that in laying out the programme of work for the current year, they had been able to devise means for investing a part of their savings from past years in large projects and measures of far reaching importance in connection with the material and moral progress of the population. In these words the retiring administrator announced the opening of a new chapter in the policy of the Mysore Administration.

Ever since the retirement of the late Sir Seshadri Iyer, there has been a pause in the material progress of Mysore. His successors were either too timid or too much taken up with routine work to think out bold schemes and to put them into execution. Mr. Madhav Rao, who certainly does not lack courage, was unfortunately embroiled in personal controversies of a more or less acrimonious character, and so lost the opportunity of a life time to leave his mark on the State which he had served long and well. Any one who compares this address with the addresses of Mr. Ananda Row to the Representative Assembly in previous years, will not take long to realise that a large part of the new and more spirited policy of development which he foreshadowed, originated with some more ardent mind than his. At any rate, it is difficult to believe that a Dewan would choose the last days of his official existence to launch on a scheme of enterprise as extensive and as intrepid as that which he formulated. All the signs point to education, and economic and industrial development, being the key-note of the new regime which is about to commence in Mysore. There can be no greater contrast than that which marks off the present Dewan from his successor who takes office within the next

few days. The one is the incarnation of routine. The other has a horror of routine. Mr. Visveswaraya is, perhaps, as near approach as an Indian and a Hindu can make to the energetic ways of the West. The safe man is not always or necessarily the slow man. The younger generation of Mysoreans will feel ere long that they have, at last at the head of the Administration one who believes in youth, in pluck and in standing up to difficulties.

Already we seem to note the advent of the new spirit in the businesslike report of the recent Mysore Census by Mr. Thiagaraja Aiyar, the Census Superintendent of the State. The population of Mysore consists of 5,806,193 persons of whom 2,934,621 are males and 2,871,572, females. The Census Superintendent enters into an elaborate enquiry into the causes of the disparity between the male and female population. Infant marriage and premature child bearing, unskilful midwifery, confinement and bad feeding of women during certain critical periods of their lives, the hard life of widows, and the hard labour which women of the lower classes have to perform, are the principal causes to which he traces the difference. It is gratifying to note that not even a single male under ten years of age, and not a single girl under five years, was married in Mysore. In this respect, as the Superintendent points out with justifiable complacency, Mysore is ahead of Bombay and Madras as well, as of Baroda, although the last State has an infant marriage prevention Act like Mysore. He calls attention to the fact that during a period of 7 years from the passing of the Baroda Regulation, nearly 25,000 persons were convicted under it while the corresponding figure in Mysore was insignificant. He infers that the reform in Baroda is more in advance of popular opinion than the Act in Mysore. We trust that now that Baroda is making strenuous efforts to push forward education among its people, the next Census will show better results. While on the subject of widowhood, Mr. Thiagaraja Aiyer calls attention to the fact that the largest proportion of widows as well as the greatest disparity between the ages of husband and wife, occurs among the Jains of Mysore. The tendency among other races too is for this disparity to increase. Owing to the introduction of English education, young men generally object to being married off too early, while the girls have to be married under custom before a fixed limit of age. The result often is that the husband is much older than the bride by several years, which leads to consequences even more tragic than a life of widowhood. The social problem is at the root of the economic and the industrial problem, and any one who is unwilling to face the one is incapable of facing the other.

The latest news from the scene of the Turko-Balkan war continues to be unfavourable to Turkey. In fact, it records something like a collapse of the Turkish Army, and it is even suggested that the Turkish Cabinet is considering the question of suing for peace. The message is dated November 1st and runs this: "A message received by Reuter from Constantinople, time 12-50 this morning, states that grave news has been received in Constantinople from the front and that the Cabinet is still sitting. It is believed that the question of peace is being considered."

## THREE READINGS OF A PALM.

## THE SECOND READING : MOVEMENT IN THE DRY BONES.

(By O. S. S. O.)

(Chapter VIII Concluded.)

A question, however, arose as to what class of children were to be admitted. And notwithstanding all that had been said and agreed upon, yet at this supreme practical moment, a silent shrinking was perceptible. Tact with firmness was now needed. Consequently Mr. Bulwar Ozah proposed that as the women are the most conservative and most practical as well, in such matters, the subject should be referred to them. Each member should consult the ladies of his family who should be left free to meet and consult other ladies of the Mohalla in any way they pleased. Their ideas might then be communicated to the male members of their household, who in turn should give it a shape, and bring it for final consideration of the Mohalla meeting where ladies shall have the option of being present, but may not vote or speak. For it is not desirable that women should face in public the rough logical repartees to which people in public assemblies are exposed. And it is not becoming for them, since they are emotional by nature, that they should be dealt with in public in accordance with the male standards.

About a fortnight after this a general meeting of the residents of their neighbourhood was summoned at which almost all were present, including ladies. The whole scheme was put forward and agreed to unanimously, except the last as to who should be admitted. A prolonged argument ensued, and some bitter things were said; but in the end the cause of humanity prevailed. And this was due chiefly to the presence of women whose innate pity was roused. Some even shed tears at the harsh things which were being said and which attributed their present degradation to the Karmas (works) of a previous existence.

They did not debate, shout or throw bottles and other missiles in a gentle way—no, all they did was to look on and softly whisper to their male relations and friends their own feelings in the matter with the result that those who were in favour of recognizing all as brothers in accordance with the shastras became stronger along with the weak and the wavering, whilst the careless and selfish ones felt ashamed of their attitude in the face of their earnest and pathetic entreaties.

The excitement gradually subsided—a subdued feeling of responsibility pervaded the atmosphere—there was an ominous pause—and then the aged Mr. Ozah rose to put the matter to the vote. At this instant a heaven sent incident occurred. For just as he began with trembling lips to dilate on the responsibility of life and our relation to each other, a sonorous base voice raised the *tala* (time—a prolonged note or notes before the singer gives the words of the song) outside on the road. Two or three treble voices joined and flowed on, floating on the mighty clear base. Some gazed at the venerable figure of the speaker who became dumb on hearing their thrilling notes in the midst of a sentence. Others directed their gaze and attention to the roadway, but none moved to disturb the moment. The *tala* rose in volume—hung and mixed with the ether of the room—and then descended and seemed to be dying away in the distance, producing a thrill which all lovers of music experience at some time or other in their moments of ecstasy—a pause—and then came floating in, the words of a well known bhajan :

“Kayon man bhula hai yeh sansara,  
Man mat de took karle guzara,

Yeh to hai jaisi pani ki dhara,  
Kayon man bhula hai yeh sansara.”

The wandering minstrels passed on little dreaming of the pregnant seeds they had dropped on the way side. The silence which followed was his opportunity. He told the audience how mysteriously at that supreme moment they were being reminded of the fleeting ways of this world and which the composer compared to a running stream, asking the question why the soul is so forgetful of these unalterable facts of life. He dwelt upon the fact that all mankind are made of one blood. Our Vedas teach this. Shall we then continue to despise our own flesh and blood and ceremonially condemn it as *malich* ! A silence which could be felt fell in the room—this he interpreted as auguring well and so boldly put this resolution before the assembly : That our Mohalla Primary School shall be open to all classes irrespective of caste. That we pledge ourselves to send our children to this school and to keep them there till they pass the prescribed limit of teaching of Primary schools. And that it shall be compulsory for all children attending school to bathe daily and appear in clean clothes. Cleanliness must be enforced, and uniform clothing as well as far as possible, so that children may not be able to differentiate. This was accepted in full and without a dissentient voice.

A great Jagirdar of Benares who was not of their Mohalla and attended privately had listened to the whole proceedings from an unobtrusive corner and being so impressed and gratified at the earnest and generous tone of the meeting in contrast to the eternal talk of many that he stood up and modestly asked for permission to say a few words. This on being gladly given, he said :

“Sahibān-i-Majlis: I do not know whether the term includes the ladies who are present in large numbers. But whether it does or not I certainly include them and thank them publicly for their gracious presence which has greatly influenced the far reaching work this assembly has just concluded. The presence of ladies is of great value to us, for they exercise a force which I can only compare to the unobtrusive power silently wielded by woman in medieval Europe. It was at that time that she by her piety and sweet home life (such as ours is today but unhappily barred and confined within four walls and caste exclusiveness) that she laid the foundation of European greatness, which their sisters of today are openly helping to break down by a flippancy in public life that would draw tears of blood from their eyes if they were to rise up in our age. To this, I am perfectly sure our mothers, sisters and daughters will never descend but will, without copying the rough and tumble ways of man in his sphere of labours, increasingly help us by gracing our public assemblies in the manner their European sisters did a few centuries ago. And I repeat that this meeting could never have accomplished what it has done if it was not for their inspiring and gracious presence.

And now ladies and gentlemen allow me to make a humble offer of my duty. And that is that the cost of Primary Education should not fall as an extra taxation on my children and loyal tenants. That is part of a parents' duty and as I stand to you of this Mohalla in that capacity it shall be the privilege of my Jagir to provide education free up to the IV Standard. After that those who wish to proceed higher must provide for themselves.” This announcement was received with vociferous cheering from the assembly while the ladies waved their *romals* (Handkerchieves) in token of their appreciation of his generous offer. Some aged men shook their heads in a dubious way as if it were too good whilst others were heard to remark the dry bones were surely gathering strength.

In course of time their Mohalla School was opened and Mrs. Rama Nand Warde was installed as its first mistress. The School filled rapidly and when the non-caste people realized that bathing and clean clothes were the only qualifications necessary to enable their children to enter the hitherto forbidden portals, the difficulty was soon overcome. The dirty gutter urchins from whom one shrunk in passing once were now joyfully vicing with other children on equal terms, and as the privileged parents had made up their minds for action and not empty sympathetic talk the children grew up together in an atmosphere of human brotherhood. Term after term passed in perfect harmony. The other Mohallas seeing the success of this had teachers trained at their own expense, and followed in their wake. Distant towns were soon impregnated with the same zeal, and the sister Presidencies though slow at first also copied the system.

Madras accepted the curriculum but taught it in Tamil with Roman Hindustani as a compulsory second language up to the IV Standard. Bombay followed suit in Gujrati and Maharathi with Roman Hindustani as a compulsory second language as well. Bengal was of course not expected to lag behind after the success achieved by the other Provinces. So she also decided to teach all the subjects up to the IV Standard in Bengali with Roman Hindustani as a compulsory second language up to that Standard. And Sanskrit, English, Arabic and Persian became optional.

The effect of this enterprise of the Ozahs was marvellous. Government realized the utility of the Roman Hindustani for their troops and the masses. It also proved a ready means for disseminating their own literature, and it saved time. Europeans, and Hindaryans of the ordinary class who knew no English, were delighted at being understood by each other wherever their avocation carried them. Besides the Europeans having acquired Roman Hindustani through a recognized educational channel instead of books which profess to teach the same in a month were not exposed to the ridicule or amusement of drolls.

Pandits and Moulvies were equally satisfied as their religious literature would still remain in the original script and language untouched, that is, Sanskrit and Arabic. And may be acquired at will in High Schools, Temples or Musjids on Sundays or other suitable holidays.

#### CHAPTER IX.

The Primary School made steady progress but this was not to be wondered at as not only the originators of the scheme but the whole neighbourhood had taken the matter up whole heartedly. There were no lingering selfish regrets or looking back—forward was the word—and forward they went.

"Mother," said Mrs. Warde on the approach of the ninth birthday of her brothers' twin sons, "the boys will finish their primary course this term, and before they are put into the High School do you not think it will do them good to have a real holiday out of Benares?"

"Yes, I am quite sure it will do them good. An outing will freshen them up for their new and harder studies."

"Well, mother life, then they could not do better than go with Mys who is anxious to visit some of our sacred places in Bengal, Madras, Ceylon and Bombay."

"Have you talked it over with your father and Bul?"

"No mother, the idea only crossed my mind today when looking over their school records, and they are sure to pass at the end of this term."

"When do the holidays begin?"

"At Dewali, next month, mother." Mysa Bai came in at this juncture, and when told of their conversation she became excited for once in her steady even life. Her joy at the prospect of having the boys, who belonged to her more than any one else, with her, on her long pilgrimage, was so real that even if there had been any obstacle it would not have been allowed to stand in the way. The matter was talked over and decided upon, and when it was conveyed to the boys they became frantic with delight and promised to be good for the remainder of their lives.

The remaining few weeks were soon passed. They went through their IV Standard examinations triumphantly, and Dewali time arrived with all its attendant pleasures: presents to receive and presents to give.

But even that time of joy and mirth was eclipsed when told that they may give a party to their school mates in honour of their having completed their primary school course.

A few days later a day was fixed for their entertainment. Invitations were sent out in their joint names, and the time given was four o'clock.

Their little guests dressed in holiday attire and spotlessly clean (a habit undoubtedly acquired in their new surroundings at school) began to arrive from half past three in regular procession, all in great excitement. Most of them came in batches walking, in charge of servants who were dressed in recognized school uniform. Some drove—while a few were carried in the smart palkies with clean and uniformly clad bearers. There was no old fashioned incongruity of beggarly dressed attendants accompanying their charges habited in princely garb and costly jewels. Even jewels were discarded in the case of boys, but they scintillated beautifully in the earrings, necklets, wrists and hair of prettily dressed girls. The boys, Amar Nath and Mahabere unassisted by their elders, who, however, watched without making their presence being felt, in case of juvenile failures, received each lot as it came under their portico; and conducted them into the *Dewan-i-Am* (public reception hall) as they hilariously termed their grand mothers' set of three rooms which were put at their disposal for the evening. Most of the children who numbered between eighty and hundred were bare feet but a few both boys and girls wore either shoes or slippers. All were admitted freely on the score that bare feet and encased had passed over the same ground and consequently one was as clean as the other. And as to pollution that was a matter of other days—days which Hindarya is fast forgetting in these humanitarian times when bone is being drawn to bone awaiting its appointed period for sinews to form before standing up into a great and mighty human brotherhood.

To look at the happy beaming faces of the children, who had not yet let themselves loose, as they sat, stood or lolled on the sofas arranged against the walls or on the softly carpeted floor was to behold a scene in fairy land. There were children of all conditions dressed not according to their caste or no caste but in accordance to their individual tastes or rather the predilection of their parents, and as human nature is imitative a fact which is allowed by all except those endowed with the bump of Priestcraft the children were indistinguishable from each other, and harmony reigned supreme. There was joy in the hum and laughter. Masters Amar Nath and Mahabere the hosts of this juvenile party flitted about from group to group, chatted and made all at home and welcome.

( To be Continued. )

### A HINDU LADY ON FEMALE EDUCATION.

At the Social Conference held at Nellore on 21st & 22nd September 1912 and presided over by Mr. Justice Sadasiva Iyer, Judge High Court, Madras, Mrs. Ganpat Rai, wife of Captain Dewan Ganpat Rai I. M. S. of Punjab, District Medical & Sanitary Officer Nellore, spoke as follows in moving the resolution on Female education. Mrs. Rai is the eldest daughter of Bai Sahib K. B. Thapar of Lahore.

Ladies and Gentlemen,

To commend for your consideration the Resolution entrusted to me, is not a difficult task for, I am certain all of you are in sympathy with it, but I wish some Madras lady, better still a lady from Nellore district and one better qualified to speak on such a matter had been asked to do so.

Education is to ignorance what light is to darkness. If light is necessary for our boys, it is surely also necessary for our girls. A community is composed of men and women; if you keep one half the number of the community in darkness and the other in bright light, the mental development of the two will not be alike and the state of affairs resulting from such dissimilarity cannot contribute towards the happiness of the community. Take a common country two bullock cart; if one of the bullocks is a healthy and strong animal and the other weak and worn out, the driver of the cart has not an easy time nor can he be possibly satisfied with the progress he makes.

The state of our society is just like this bullock cart at present; the men are rapidly advancing and the women lagging behind and helpless. How can there be any harmony in our society or any material progress in our country.

I went to Europe last year with my husband and two little girls and was pleasantly surprised to see that in England and Scotland alone there were 1,200 Indian boys studying for different professions, but to my great disappointment there were hardly any girls. In Edinburgh I found nearly 250 Indian students but not one girl among them. When these highly educated and westernised young men return home then will begin their misery and unhappiness. Most of these young men are married to girls who are not educated; the husband on his return home finds it very difficult to pull on with his ignorant wife and the wife begins to curse her parents for having got her married to one who does not care for her.

Would it not be better that when we send our boys abroad for education, which of course we must in the interests of the future of our motherland, we should give a thoroughly good education to the girls at home.

Do not misunderstand me, I am not in favour of sending all of our boys abroad for education but as long as our Schools and Colleges in India remain in their present miserable and disgraceful condition, some of our boys must go abroad for higher education. But we do not want our boys and girls to be denationalised or too much westernised. We are proud of our past and of our ancient civilisation. Only our Indian teachers, men and women, can teach our boys and girls on national lines. Much undoubtedly has been done by the foreigners, paid and honorary workers for our advancement, but we cannot for ever depend on them or their institutions. Education of our boys and girls, specially of the girls, must be in our own hands, and for this purpose we must develop our own national institutions and keep them under our own control.

The Government as the keeper of our purse and guardian of our interests has been doing all it could with the funds at its disposal. It is the people now that ought to take their

share of the burden on their shoulders. Believe me there will be no real progress in the country until our girls receive the same education as our boys and until the whole system of education is placed on national lines and is controlled by the people themselves.

Throughout Europe I did not see any Girls' Schools or Colleges that were solely maintained and managed by the Government; yet all of them are in a most flourishing condition. Gentlemen, it is only in these days that the education of our women is being neglected, as our women used to be very highly educated in olden days. Think of Gargi, Vidyottama, Maitreyi, ect., and it is all the more disappointing, because our country is at present governed by the most highly educated, civilized and the most powerful nation in the world, a nation which has not neglected the education of its own women. The education of our women has not had such attention from our rulers as it deserves, chiefly because, I sincerely believe, the people themselves have not shown any interest in the matter nor made any demand for it. Gentlemen, do you for a moment believe that the horrid institutions such as Devadasis attached to your sacred temples in Southern India would exist for one single year if our women were educated or that the girls would allow themselves to be married so early as they are, specially in this Presidency, or would they submit to the horrors of enforced early widowhood, or could the mean and degrading custom of accepting bridegroom or bride money continue any longer?

The President remarked yesterday in his eloquent and pious address that social reform in India should proceed so cautiously that we do not hurt the feelings of Mrs. Grundy. I say with all due deference to our noble President that if removal of institutions, disgraceful and immoral like the Devadasis attached to the temples is going to hurt the feelings of Mrs. Grundy, better hang Mrs. Grundy first and then rapidly remove all the evils from which our helpless country is suffering. The one remedy for all such evils in my humble opinion is the education of our women. With these remarks, I propose the Resolution standing against my name.

### OUR CALCUTTA LETTER.

(From our own correspondent.)

#### A WORD ABOUT RAJA RAM MOHUN ROY.

That the works of Raja Ram Mohun Roy are being steadily appreciated by all, is clearly seen from the large number of memorial meetings every year. The various resolutions passed in these meetings are also sure index of people's desire to keep his memory green. Perhaps, a most important resolution came this year from Chittagong which is worthy to be thought of seriously by every Indian and specially by all Theists of India. The resolution asks the people to take a necessary step for removing the grave of Raja Ram Mohun Roy from Bristol to his native land. These things are quite common in the West. We have read many a time, that graves of some great men have been removed from such and such place to his native land or to some important place. I can not say whether this can also be applied to the illustrious memory of the Raja Ram Mohun Roy or whether this will not hurt the sentiments of Indian people. But this much can be expected that our leaders should give a serious consideration to this important proposal which has come from the distant Chittagong; because it involves the memory of one who has been acclaimed by the millions of his countrymen as "the greatest Indian of modern age."

## ALL INDIA KAYASTHA CONFERENCE.

While nearly all of our leaders are enjoying holidays in some hill-stations during this Puja Holidays, Mr. Sarada Charan Mitter, perhaps the most active public man of our province is touring in upper India for promoting the cause of All India Kayastha Union; and All India Kayastha Conference, that will meet in Calcutta in ensuing December, will be his sole achievement. Some people have been very hard upon Mr. Mitter from promoting this sectarian movement. The Kayastha Conference is for Kayasthas only and it will be for their benefit only. To those who take superficial surveys of things, this will appear true. But we have to dive deep to see the real condition of things. Let us not forget the old English adage "Victory begins at Home." Let the Kayasthas burst the bonds of cruel customs which are undermining their community and national strength. So the other communities should also follow this precept. There can only be true union among all the Sects of India if they would be equal to each other in every respect. Unequals only combine with unequals to produce still more unequals. Of course every one will oppose those sort of sectarianism that would produce ill-feeling among the communities and would be detrimental to the welfare of our nation. Let "National Prosperity" be the watch word of every community of India and there should be no cause of separation and ill-feeling among the different communities.

## UNIVERSAL RELIGION.

Nothing in the world is more comprehensive than what is denoted by the word 'Religion.' It is an ensemble of all that is best in human nature. So far there is a consensus of opinion. But how marred and vitiated is the ideal when applied to practical conduct. It then becomes the bone of strife and jealousy and is the bugle note sounded to rally the warring sects and contending parties. Coloured and animated by local and personal bias what a polemical literature it has provoked into existence!

The spirit of race pride and caste prejudices planned and fashioned many of the religious institutions that are becoming of late more and more softened by the influence of the time. We need not question that every religion in its incipient stage reflected a vestal purity of heart and conduct and we can trace its genesis to a mind throbbing with sympathy and a consuming desire for the uplift of humanity. Love was the corner stone of religion. To the maimed and the healthy, the weak and the strong, the poor and the rich, it carried the same of message of hope and joy, glad tidings of peace and harmony. Such an institution as this freighted with blessings and good will for all mankind should have been made to espouse the doctrine of inequality and intolerance is a melancholy chapter in human history. Religion was spelt as bigotry. How many an evangelist of truth and knowledge writhed under its agonising grip and the ministers of religion whose sacred office was to console the distressed and assuage the sorrows of mankind had their hands steeped in the blood of holy victims who have become canonised among the poets of human freedom and emancipation. Far from being a light in the loft sending its cheering rays to the distressed humanity straying disconsolate amidst the deepening shadows of the night and rocked between agony and death by the mooking billows of misery, it was a rock on which many a cause was wrecked and lost. The picture is harrowing enough. But the last act of the tragedy has been played out and the curtain has fallen never to be lifted up. Still the echoes are being heard and will ere long be hushed in repose. The

priests to whom service for their religion was never complete without some fulminations hurled against other creeds in a spirit of pious hatred, have at last vanished before a tide of enlightenment bearing on its crest a flood of new concepts of ecumenical nature. The imagination clarified by a scientific understanding of things is at last on the way to realise a religion of humanity, crammed with no formularies. The priest craft is in its gasp and the last nail is being driven on its coffin. Man is at last free untrammelled by conventions to enter into a covenant with his Maker in simple faith and devotion.

We have left the deep waters and have spread our sails on the smooth sea Humanity is said to throw off one yoke not to submit to another. The soulless mummeries manipulated from behind the screen by the clergy wove an enchantment round the laity who looked on them in slavish adoration. It was but a few days ago a noise of drum and music in the street attracted my attention and I noticed a band of men marching round a palanquin. I was told that it was a procession got up in honour of a Sivite Guru who was evidently making a tour and the non-Brahmins of the locality had united to pay homage to their religious head. Apart from the undesirability of erecting a system of feudalism in religion, long ago lived out in politics, in which the life of a man is to be held on the basis of religious vassalage to a chief whose individual judgment is to dictate terms to society, it was significant as an unmistakable protest against Brahminical ascendancy. Involuntarily the story in the Ramayana forced itself on my memory. A Brahmin came to the place gate of the King bemoaning the loss of his son and impeached the administration as answerable for the death of the lad. For was it not written that the maintenance of Varnasramadharmas was the main task set to the King; the fulfilment of which was a security against calamities of any kind to the people? Horror of all horrors, it was found that a sudra was making penance and the Dharma so violently shaken by such an impious deed was restored by visiting the delinquent with condign punishment of death! The contrast is glaring enough to make the moral fait with no comment to set it forth. The stream of reformation has gone on bearing down all opposition, spreading harvest all round and fertilising arid wilderness into fruitful gardens. The Brahmo and the Arya Samaj, the Social Conference and the depressed classes mission are these not indicative of the coil unbinding itself, the spell of orthodoxy vanishing like a dream, the conscience of humanity adjusting itself to new dimensions! The scriptural interpretation, that so long balstered up the tyranny of caste, has veered round in the process of gyration which has evolved a new order of things and is now found to be at time to the advancing ideas!

But it was at one time suspected that the mind freed from the thralldom of old world customs, may run amuck and empty itself in a spirit of "negation". The danger on this side has not assumed any considerable proportions. Religion in a purified form has come to stay and never to be forsaken. The reformers all the world over are agreed in devoting their energies to the furtherance of the moral well-being of humanity rather than to crucify its hopes on the ceremonial part of religion by renewing its expiring lease of life. One act of kindness, one thought of compassion towards suffering humanity, one drop of tear shed on an object appealing to our pity is now held more acceptable to God than an unceasing regularity at beads. Is not then a universal religion rising out of the ashes of the old and worn out institutions, overshadowing all sects and creeds and knitting men heart to heart in a spirit of brotherhood? It is no dreamy vision to hope that the mould, transfigured by the touch of moral sublimity, will in the end realise the ideal of 'parliament of man and the federation of the world and we will find no greater and holier task to consecrate our zeal and enthusiasm. This is the Religion which fuses together the love of God and love of fellowmen as opposed to the obsolete dogma of the fear of god and love of self.

P. S. RAJA,

Karnool,  
7th September 1912.]

RAMKRISHNA MISSION SEVASRAM  
HARDWAR.

THE EDITOR, *The Indian Social Reformer*.

DEAR SIR,

In forwarding under a separate cover a printed copy of the Report of the Ramkrishna Mission Sevasram, Kankhal, Hardwar, for the year 1911 for your kind perusal and publication in your esteemed paper, I beg to make the following observations with a view to give you an idea of the work done by the Sevasrama, its present needs etc. and hope that the appeal would find a place in the notice that appears in your paper:—

1. The work of the Sevasrama was first started in June 1901 in a small rented hut in Kankhal, Hardwar, with the object of relieving the sufferings of thousands of poor villagers, helpless pilgrims and Sadhus whose condition used to be miserable when they were taken ill who often used to die for want of shelter, proper treatment, diet and careful nursing and that following up the Ideal of Service which the Swami Vivekananda preached as a part of his message to mankind it has (in the report under review) entered into the 11th year of its existence with a record of 9,420 cases treated in 1911 as compared with 1,054 cases treated in 1901 when it was first started.

2. That the Sevasrama is a sore need of the place will appear from the fact that from its humble beginning—it has now got an outdoor dispensary with operation room etc., attached, an indoor hospital meant for sadhus only and has recently completed a Phthisical Ward, for indoor patients, consisting of a Central hall and four siderooms, besides having a library of its own, where Sadhus and others can get books to read, and a rest house for poor patients coming from distant villages—and such is the public appreciation of the useful service rendered by this Institution that the Government of India, as representing all the sovereign power and dignity of His Imperial Majesty King George V. encouraged the workers of the Sevasrama, by granting a Durbar Medal to its local head, and the secretary of the Local Municipality constantly helps the Sevasrama and has every sympathy for it.

3. That in a place like Hardwar with its great importance as a place of pilgrimage of immemorial antiquity where pilgrims and Sadhus and aspirants for the higher life flock by thousands, it is but common that they should suffer miserably for want of shelter, proper treatment diet and careful nursing when the hardships of an austere life and climatic and other conditions bring on disease and this more so during "Melas" when diseases of all sorts break out in an epidemic form. The Sevasrama thus receives constant applications from patients many of whom it has to refuse for want of accommodation, and if to cope with the daily increasing demands larger and larger provisions are to be made in future, it is evident that the spirit of co-operation, public sympathy and support which have maintained this Institution so long must also grow proportionately.

4. That in placing the last annual report in the hands of its sympathisers, the Sevasrama urged the growing necessity for providing a general ward for patients other than Sadhus and for separate wards for infectious diseases such as Cholera, Small-pox, and Plague. There were treated in one year 70 cases of Plague, 133 of Cholera, 149 of Pneumonia, and 3,791 of Fever. The Urgency of the need of having the general ward and the separate wards for infectious diseases built, will also appear from the fact that we have to refuse constantly applications from deserving patients for want of accommodation in the Sevasrama. The approximate cost of building the general ward will be Rs. 5,000 and it is to be earnestly hoped that the generous-hearted public would make this an opportunity of perpetuating the memory of departed dear ones by having wards erected in their names, in a place of such great sanctity as Hardwar.

5. That there is at present accommodation for 8 beds in the old general ward for Sadhus and for 12 beds in the new Phthisical ward and that the cost of maintaining one bed is Rs. 10 monthly and as in case of the wards, the beds also can bear the names of persons subscribing to the extent of Rs. 10 monthly for each one of them.

6. That the work of this Sevasrama is carried on in a purely unsectarian spirit and without any distinction of caste, color or creed, will appear from the fact that even 23 Christians and 714 Mahomedans and Fakirs and as many as 1,036 Chamars, and in fact, people from the highest to the lowest classes were treated in 1911 (Vide pp. 7-8 of the Report).

7. That the relief thus rendered is not confined to the people of one or two districts only but extended practically throughout the length and breadth of India from the Himalayas to Cape Comorin, and from Sind, Cabul and Nepal to the eastern districts of Bengal, so that the sympathy of every Indian ought to be attracted towards it. "He who worships Siva in the poor, the weak, the diseased," the great Swami Vivekananda used to say, "really worships Siva; and if he sees Siva only in the image of his worship is only preliminary." The work of this Sevasrama is really carried on in this spirit of reverence and love.

Contributions towards the maintenance and improvements of the Sevasrama will be thankfully received at the following address:—

- (1) Swami Brahmananda, President,  
The Muth, Belur, Howrah.
- (2) The Manager, Udbodhan,  
12 & 13, Gopal Ch. Neogi's Lane,  
Baghbazar, Calcutta.
- (3) Swami Kalyananda,  
Ram Krishna Mission Sevasrama,  
P. O. Kankhal, Dist. Saharampur.

Thanking you in anticipation,

I remain,

Yours faithfully,

KALYANANDA,

Hon. Supdt.

THE PANCHAMA EDUCATIONAL  
ASSOCIATION.

To

THE EDITOR, *The Indian Social Reformer*,

Bombay.

DIAR SIR,

It is gratifying to see that you have rendered one more service to the Panchama community in that you have favourably commented upon the appeal sent to you by the Panchama Educational Association of Maymyo.

Your observation in the issue of the 1st September 1912 that "the organisers would have done better, if they had drawn up their appeal in a more business-like manner," is no doubt a pertinent one, and I take this opportunity on behalf of the Association, to briefly state that the Association intends, on receipt of funds, bringing out a separate report which will amply deal with facts and figures so essential for the successful advancement of the cause.

The members of the Association have for sometime past watched your worthy service towards the cause of Social Reform in India and express their sincere conviction that the Community has already found in you a whole-hearted leader who will continue to advance their cause with unabated vigour and zeal.

I am directed to thank you sincerely for the encouraging words you have pronounced upon the movement set on foot here for educating the Panchama boys.

Your faithfully,

Ruja Gopani,

Secretary.

Maymyo,  
9th October, 1912.

The Panchama Educational Association,

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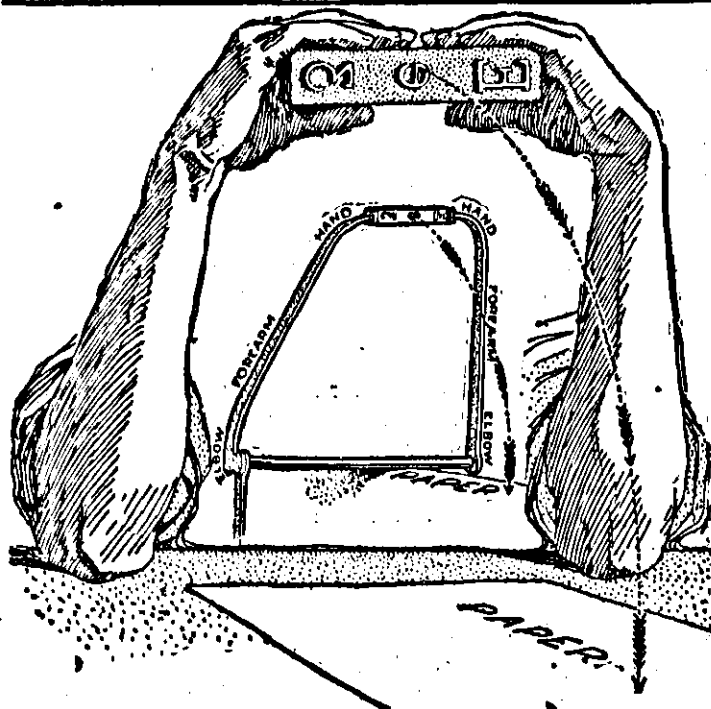
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needless to expatiate upon the magical qualities of this our invaluable medicine. We would not like to blow the French horn as is the fashion of the day, but suffice it to say that the use of this medicine is recommended to those who have any faith 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 ten only. Postage extra. No PARHSE necessary.

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# THE INDIAN \* SOCIAL \* REFORMER.

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*"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.

Last Wednesday Professor Henderson concluded his course of lectures on the Barrows Haskell foundation, before a crowded audience. The Professor did not say much that was new or which could not be gathered from books. His special contribution in these lectures, was the warmth of personal experience and the trained educationist's facility of exposition. We are constrained to say that the lectures somehow left the impression on those who had attended previous lectures on the same foundation, of being inconclusive. Professor Henderson was successful in conveying, as Mr. Claude Hill remarked, the optimism of the West to his audiences, and that is, indeed, a great service. But we should have learnt much of even more value if he had told us not only where they in the West had indubitably succeeded but were they had failed, or at any rate had not been rewarded with unalloyed success. Failures are more educative than successes in science as in practical life. They are the raw material of future successes, which cannot be attained but by studying them. This was all the more necessary because, as perhaps Professor Henderson is not aware, we in the East have been and are being supplied with what are no doubt exaggerated accounts of the failure of some of the institutions of social life which may be regarded as fundamental, as a consequence of these very successes. It is not that people in India are unaware of the striking achievement of the West in the production of wealth, but that they are led to ask what profiteth a man to gain the world if he must perforce lose his soul in the process. It would have been supremely interesting if Professor Henderson had begun where he ended, and told us something of the readjustment necessitated by the impact of industrial exigencies on other functions of the social organism. We had ourselves called his attention in the last issue to a new development in connection with the growth of industrialism in India and had suggested that he might throw light on it from his vast experience. But we should not look a gift horse in the mouth. As lectures on industrial and administrative organisation, the Professor's course has been useful. There is nothing in which we in this country need to be instructed so much as in organization, whether of industry, education or of charity or even of political activity. Organization, broadly speaking, is such a disposition of the energies and resources of the community, as to enable them to be rapidly mobilised and concentrated at the point where they are most wanted or can be most useful. There is plenty of almost everything in this country, but our great defect is that nothing is where it should be and everything is so dispersed that it is almost impossible to bring it when and where it is wanted. Thus, in the midst of plenty, we have often to starve. Professor Henderson

put in earnest words the lessons which British rule in India is teaching us. We do hope that the Indian people will pay more heed to this lesson, because the secret of success lies therein. It is much less abstruse than the Vedanta or the Sankhya, and without it neither Vedanta nor Sankhya can save us. Organization converts weakness to strength, and it is when it is organised that Faith can and does move mountains.

The Anti-Caste Conference organised by the Aryan Brotherhood, which held its sittings during the Divali holidays, was attended by an unexpectedly large number of delegates and others, and the proceedings were throughout characterised by much earnest enthusiasm. The President, Sir Narayan Chandavarkar, opened the Conference with the thoughtful and eloquent address which we printed in the last issue. He clearly showed that whatever caste might have been in the past, it is to-day a demoralising influence inducing only insincerity and cowardice. Few persons can say that they have been ever inspired by their caste to do anything great or noble. Sir Narayan Chandavarkar observed with truth that, so long as caste continued to exercise its present cramping influence, it was hopeless to expect Hindus to achieve any work implying considerable originality or enterprise. These propositions may seem sweeping, but if any one sits down and thinks over the question seriously, he will realise that where caste controls or is expected to control one's conduct, there is no room for any inborn impulse to manifest itself in originality. Mr. Pradhan whose letter we print elsewhere misses in the Presidential address an authoritative pronouncement as to how to get rid of caste. The resolutions passed at the Conference, and the social gathering and the monster dinner which followed it, were evidently intended to indicate the practical steps for the removal and correction of caste. The Presidential address, we rather think, wisely left something for the Conference to do. Moreover, it is for each man to decide with reference to his opportunities in what particular direction he would bring his energy and his influence to bear upon the evil in question. It is impossible for any one to make any authoritative pronouncement which would be appropriate in all cases. There are people to whom interdining is the crucial point and who, when once they have got over that, have to all practical purposes thrown off caste. There are others who "interdine" almost every day and night of their lives while, at the same time, managing to be swayed by the worst effects of caste. It is not what is done but the spirit in which it is done that matters. We trust that the enthusiasm evoked by the Conference will endure, and that the next twelve months will bring forth substantial evidence of its depth and force. We should not omit in this context to congratulate Mr. Daphtary on this successful issue to his indefatigable labours on behalf of the Conference.

The Mysore Widows' Home was started in 1907, and we are glad to learn from the report for last year that it has conquered, during the five years of its existence, almost all the difficulties which it had to encounter in its early days. The total outlay on the institution up to the end of last year amounted to about Rs. 15,000, of which more than one half was contributed by the founder, Rai Bahadur A. Narasim Iyengar. Nearly 100 pupils in all have passed out of the institution, 71 of them being widows. The institution supplies to some extent the place of a Boarding Home for the Maharani's College. There were 42 pupils in the Home last year, the larger proportion being widows, and we are told that, though the pupils were free to cook their own food, with rations supplied to them free of charge, 22 inmates belonging to the main sections of the Brahmin community, continued dining together, thus testifying, as the report says, to the unifying influence exerted by the institution. The Home receives a grant from His Highness the Maharaja, and the Maharani-Mother takes a deep interest in its working. The management of the Home is now vested in a Committee of which Mr. Narasim Iyengar is a honorary Secretary. We should like to see the names of more Hindu ladies on the Committee, and, in fact, the management should as far as possible be left in the hands of public-spirited ladies of whom there are, we are sure, not a few in Mysore. If the Maharani's College is doing all that is expected of it, there should be no lack of educated women to take charge of the Mysore Widows' Home.

We have received a reprint copy of the first issue of the "Revelation Revealed" or the "Shrutibodh," the monthly devoted to a faithful rendering of the Vedas into English and other languages of India. The reprint, we learn, was rendered necessary by the fact that all the copies of the first issue were exhausted within the first two months of its publication, owing to an unexpected demand for the magazine from all parts of India. The reprint edition embodies a number of improvements over the original edition. Typographical errors have been carefully avoided, new types have been used, and the prose construction of every verse in the original Vedic text has been given at the foot of every page of the translation. The meaning of difficult words is also indicated in the translation itself by the employment of figures. Another important feature of this reprint edition, is that the whole book is printed in stereotype, so that there could be no room left for errors in the text. The 5th or the November issue also contains the prose construction and stereotype printing. In view of the fact that the November issue coincides with the celebration of the *Divali* festival, the editors give a half-tone picture bearing on an incident described in the first book of the *Rigved*.

The September number of the *Young Men of India* refers to an experiment which may well be tried on a more extended scale. Our contemporary writes: "Last March, at the Punjab Student Camp, in connection with the question of how the Christian students of various parts of India might be more closely welded together, the Student Department Committee offered to defray the expenses of a deputation of two Christian students from the Punjab to different student centres of the South, the idea of the deputation being to carry the spiritual greetings of the Punjab students and to discuss with the students of the South the various questions connected with the All-India Student Conference. The two men selected by the Punjab students are Mr. Behari Lal Rallia Ram, of the Forman Christian College, Lahore; and Mr. S. P. Singha, of St. Stephen's College, Delhi. These two men are now in the South. They have visited

the Camps in Ceylon, Travancore and Irungalur, and are spending some days in Madras. They have thus had a very good opportunity of meeting representative groups of students of Southern India. We shall hope to print at some later time a report of their trip."

Illustrated journalism is making steady progress in Western India. The Illustrated Weekly Times of India easily leads, but some of our Indian contemporaries have been making remarkable strides in the line. The Divali numbers of the "Karmanuk" and of the "Manoranjan," both Marathi monthlies, are filled with photographs and drawings, many of them of high merit, depicting the social life of the Hindu community. The pictures in the latter journal illustrating the principal stages in the life of a Hindu, are of anthropological interest. The "Gujarati's" Divali number also is a notable addition to Indian illustrated journalism. The Christmas number of the Illustrated Weekly Times of India is as usual of high artistic as well as literary excellence. The fact that there is a growing demand for healthy literature of the type provided by the magazines we have noticed, is a sign of real advancement.

We have received a copy of the address delivered by Sardar Bahadur Dayal Singh Man, President of the Council of Regency, Faridkot, at the Dassahra Darbar. The Sardar Bahadur has a perservid way of speech, and he looks on the people of the State as a school master on his class of wayward lads. He has a way too of pitching his encomiums in a very loud key, and the greatest victim of this tendency of the Sardar Bahadur's is Sir Louis Dane, the Lieutenant Governor of the Punjab. With all his patent defects, the Sardar, it is evident, has the good of his people very near his heart, and we are glad to see from his address that the State has been making steady progress under his regime.

The Parsi Conference held its sittings in Divali week, and discussed several important questions affecting the material and moral well-being of the community. Mr. H. A. Wadia who presided, made a thoughtful speech in the course of which he surveyed the present position of the social life of the Parsis, and suggested how it might be improved in various directions. The Parsis are a living example of a community whose charitable funds amount to a sum disproportionately large for a small population, and yet find themselves confronted by grave problems affecting their vitality. This ought to be a warning to those who are apt to regard money as everything. The Parsis have practically no limit to the resources available for charitable and philanthropic work, but the more thoughtful among them realise that this very plethora of charity may be undermining instead of building up health and strength and resolution. Mr. Wadia very truly remarked that there can be no social reform without a change in religious ideas. The ignorance of the priesthood is a great drawback, and he put in the forefront of the programme of reform the elevation and education of the priests. If the experience of other communities is of any use, the leaders of the Parsi Conference might consider if any good is to be gained from a religious reform which seeks to perpetuate the anachronism of a priestly class. Surely in the twentieth century, the idea of a mediator between God and man is out of date. The investigations of the several committees of the Conference on questions of health and sanitation should yield results of value to other communities as well.

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**THE INDIAN SOCIAL REFORMER.**  
BOMBAY, NOVEMBER 17th, 1912.

**THE BIRD OF TIME.**

"The Bird of Time" is the title of a new volume of poems by Sarojini Naidu, a copy of which has been kindly sent to us. Mr. Edmund Gosse in a short introduction, tells us how he came to show Mrs. Naidu, to use her own words, "the way to the golden threshold." When at their first introduction, Mrs. Naidu gave him some of her early attempts at verse to read, he hastened to examine them. He was disappointed. "The verses which Sarojini entrusted to me," he writes, "were skilful in form, correct in grammar and blameless in sentiment, but they had the disadvantage of being totally without individuality. They were western in feeling and imagery; they were founded on reminiscences of Tennyson and Shelley; I am not sure that they did not even breathe an atmosphere of Christian resignation. I laid them down in despair; this was but the note of the mocking bird with a vengeance." Mr. Gosse did not know how to convey his opinion to the young author, but he reflected on her youth and her enthusiasm, and he ventured to speak to her sincerely. "I advised the consignment of all that she had written, in this falsely English vein, to the waste paper basket. I implored her to consider that from a young Indian who had mastered not merely the language but the prosody of the West, what we wished to receive was not a rechauffe of Anglo-Saxon sentiment in an Anglo-Saxon setting, but some revelation of the heart of India, some sincere penetrating analysis of native passion, of the principles of antique religion, and of such mysterious intimations as stirred the soul of the East long before the West had begun to dream that it had a soul. Moreover, I entreated Sarojini to write no more about robins and skylarks, in a landscape of our midland countries, with the village bells somewhere in the distance calling the parishioners to church but to describe the flowers, the fruits, the trees, to set her poems firmly among the mountains, the gardens, the temples, to introduce to us the vivid populations of her own voluptuous and unfamiliar province, in other words, to be a genuine Indian poet of the Deccan, not a clever machine-made imitator of the English classics." Such advice would have been resented by many writers in English among Indians, and not without excuse. Generally speaking, when we, Indians, are admonished to stick to our national or traditional ways, it is often the worst of the old ways, the subservience, the political apathy, the lack of national self-respect that we are asked to perpetuate. The garb alone of the precept is artistic, the underlying motive is often different. But Mrs.

Naidu's adviser had no motive but that of Art. The sum of his advice to her was to be herself. And as one who had the real root of the matter in her, she understood he was right, and accepted his advice. "Since 1865," writes Mr. Gosse, "she has written, I believe, no copy of verses which endeavours to conceal the exclusively Indian source of their inspiration. It has been in her earlier collection, and it will be found to be in this, the characteristic of Mrs. Naidu's writing that she is in all things autochthonous. She springs from the very soil of India; her spirit, although it employs the English language as its vehicle, has no other tie with the West."

So much for Mr. Gosse. Turning to the poems themselves, the workmanship is as exquisite as ever, though perhaps all of them do not leave on the reader an equal impression of spontaneity. But apart from the technique, we think we may take the liberty of warning the talented author that there is often a world of difference between what passes for types of oriental emotion and imagery in the West, and the real emotional life and expression as we of the Orient know it and feel it every day of our lives. The Western conception of the East is largely a product of the Arabian Nights and the Adventures of Haji Baba mixed with faint reminiscences of the Old Testament scripture. An Oriental whose whole idea of the West was derived from the Decameron, and Don Quixote, would furnish the exact counterpart of the average European's conception of the Orient. We are afraid that even Mr. Gosse is not altogether free from the influence of the Arabian Nights *cum* Haji Baba tradition. And we suspect that in endeavouring to wean our poetess from imitation of the West, he has unconsciously imposed upon her something of the European travesty of the real Orient. The healthy objective outlook which characterised many of the poems of her earlier volume, "The Golden Threshold," was a great safeguard against the temptation to give to the West as the authentic East something which corresponded as nearly as possible to its own preconception of the East. But we view with some alarm the marked subjectivity of many of the poems in this volume, because when one, even a poet, draws upon one's emotions for one's themes, one can never say how much of them is spontaneous and how much is forced and artificial. Most of us nowadays, in our desire to avoid the imputation of imitating the West, are apt unwillingly to play up to the traditional Western conception of the Oriental. Making every allowance for the fact that Mrs. Naidu has made her home in Hyderabad, the land of exaggerated emotions, the Love passion in the poem seems to us to bulk somewhat disproportionately large. Did the Rajputs, men and women, love as in the Rajput Love Song? We wonder. The idea of Hindu womanhood for centuries, has been far different. Mrs. Steel has faithfully portrayed it in her Prince of Dreamers. The East of the West is valuble and passionate. The actual East is sedate and calm and reverent as becomes the ephemeral in the presence of the Eternal. Mrs. Naidu has well depicted this, the true mood of the East, in her

beautiful verses "In salutation to the Eternal Peace." The following lines in it will live :

What care I for the world's desire and pride,  
Who know the silver wings that gleam and  
glide,  
The homing pigeons of Thine eventide ?

We are aware—if we were not the opening poem reminds us—that the Bird of Time on her fruitful bough sings to diverse tunes—

Songs of the glory and gladness of life,  
Of poignant sorrow and passionate strife,  
And the lilting joy of the spring ;  
Of hope that sows for the years unborn,  
And faith that dreams of a tarrying morn,  
The fragrant peace of the twilight's breath,  
And the mystic silence that men call death.

But though the tunes are different, the instrument on which they are all strung is one, and in the East, if anywhere, is the unity underlying and enveloping the diversity of life, recognised most fully. The Oriental is never sad or glad except in the presence of That before which sad and glad are both merged in the peace which passeth understanding.

#### INTERNATIONAL COPYRIGHT.

The last issue of the Bombay Government Gazette contains the text of the Orders in Council issued under the Copyright Act, passed by Parliament last year, extending the protection conferred by that Act on foreign literary and artistic works, to all parts of His Majesty's dominions other than the self-governing colonies. Under them works published in any of the countries named in them, and authors who are subjects of or residents in those States, will enjoy the same protection as works published in and authors who are subjects of or residents in any part of the British Empire to which the Copyright Act applies, but in no case will such protection exceed that which they will enjoy under the laws in force in their own countries. Another noteworthy proviso is that, in the case of Austria-Hungary, Denmark, Italy, Japan, and Sweden, the right of production and of translation of literary or dramatic works first published in these countries, is subject to an authorised translation of those works being published before the expiration of ten years from the date of their first publication. In the case of the first-named country, an English translation alone is necessary. In the case of the four other countries, the translation should be in the language for which protection is claimed. That is to say, the publication of an English translation within the period prescribed, would be sufficient to prevent the translation of a work produced in Austria from being translated into any other of the several important and widely-spoken languages of, for instance, India. Whereas in the case of Japan, Italy, Denmark and Sweden, this would not happen. If the authors in these countries wish their copyright to be protected in the languages of this country, they will have to publish authorised translations in all of them before the expiry of ten years from the date of first publication. This of course is the fairer arrangement from the point of view of the people of India, and we trust that the Government of India will be able to induce His Majesty's Government to get the Austrian Orders modified in this respect. Newspapers published in Belgium, France, Germany, Switzerland and some other States, can secure copyright for their articles by expressly declaring in some conspicuous part of each issue, that reproduction is forbidden. Copyright includes the right of making any record, whether perforated roll, cinematograph film, or other contrivance by means of which a work may be mechanically performed.

#### THE WORKING FAITH OF A SOCIAL REFORMER.

\*BY MR. J. V. NARAYANA, GANJAM.

I

There is a restless craving for movement. One can easily see that. We cannot be where we are. Repose is no longer our delight, our devotion. A passion for greatness individual and social has seized us. It may be a glamour or may be a real thirst for growth. It is there; we cannot be screwed down to our sick beds.

Some are for revival, some for reform; some for steady though slow growth, some for revolution. Without trying to cut one's ideas to suit the measure of the peculiar meanings attached to words, one might observe that it is impossible in the very nature of things to go entirely upon the past. A return to nature however good cannot consistently bring about a return to primitive conditions. All that is possible is not to break with the past. The past is with us. The good in it should be brought out, purified and made to serve a purpose; even the purpose the possibilities of which are in the womb of the future. Our instinct points to the direction of our hopes in the future. How to make the good in the past do duty compatible with the conditions of today for the realisation of our dreams about the future—is the problem. We are in the tight grip of the present. Today merges in the morrow; but cannot retract into yesterday. No morrow ever proved an yesterday. Hence all of us are reformers more or less. Even the avowed "revivalists" have a reform propaganda tacked on to their creed.

If it is once discovered that we are reformers forging the past on the anvil of the present to serve future ends; as we climb up the next step we find, as individuals in a society, influencing society and being influenced in turn. We must carry society with us or society opposes us at every turn. The individual's future is bound up with the society's future. Our activity in society counts for something. A man may be intensely devotional, may be very learned or highly thoughtful. It is only, when he comes in contact with another, that fire flashes and heat is kindled. Just as we may worship many idols, but tribute goes to one God, so whether we love money or peace, power or goodness, fame or feeling—all activities are centred in humanity. All good intentions, pious resolves, dogged perseverance culminate in social reform. As the body is kept in perpetual repair, so is society ever adjusting itself to newer conditions. But this is the work of the subconsciousness of the sleeper; doing things by instinct. There is a better way, that is doing things by deliberation. It is this movement by deliberation that fashions us into Social Reformers.

Being an Indian, when I speak of social reform, the Indian Social Reformer bulks largely in my view. The Indian Social Reformer is nearer and dearer to me than the Hindu Social Reformer, than the Brahmin Social Reformer or the Vaidiki Social Reformer. There are some that laugh at the idea of "Indian Social Reform." But it seems to me—and I am not alone in this view—that Indian Social Reform is less visionary than the Hindu or Brahmin Social Reform. Look at the conditions that have a hold on us to day. The Hindu and the Muhhammadan are alike "natives." The Brahmin and the Sudra receive the same education. The same trains carry them, the same Courts settle their disputes. And they are both equally "undesirable Asiatics" in white Colonies. If Hindu philosophy rules the

\* Summary of an address delivered at the third anniversary of the Ganjam Hindu Social Reform Association, Berhampore.

world of thought, it is no less true the Muhammadan iconoclastic fervour for truth has seized our hearts. The Brahmin is a Sudra where he does not guide but obey to render menial service and the Sudra has learnt to rejoice that in the dust all are equal made. One feeling is dominant in the minds of the Hindu and the Muhammadan, of the Brahmin and the Sudra; one language is heard above all din and clasp, that breaths the holiest, the humanest aspiration. Is there hope in combination or in aggrandisement?

I believe in the possibility of an 'energetic, vigorous virile' Indian Society. Such a society is not only possible, but I see with the eye of faith that all things are tending towards such a consummation. More than that; far from such a Society being a dream and a vision, I hear a call, an urgent summons from the throne of the Most-High that such a Society should come into being for the salvation of the world. The Indian Society has a purpose and a mission which invites every thinking, feeling, active Indian to work for this realisation of a divine plan.

What! an energetic, vigorous, virile Indian Society, with a purpose, a world mission, with a Heaven ordained plan!! One would do well to think twice before essaying to climb up to the realisation of such a bold conception. Yes, I am willing that we should dispassionately consider what makes for this faith. My faith to be the faith of all earnest minded men—that they might work with zeal, that they might live and die in struggling to usher in the glorious dawn—Oh! how I wish to inoculate you all with my faith in Indian Social Reform!

## II

The Indian Social Reformer draws inspiration from two sources, the past and the future. There was a time when Indian society was one organised whole. There was compactness and solidarity. The partition walls of caste were then unknown. There was the free mingling of races through marriage. Woman occupied a high place; self culture and self restraint characterised her conduct. Girl-mothers and pigmy progeny were unheard of. When India was master of herself and shed its light on all countries around and sent the messages of Peace and Renunciation even to the distant American shores. Such a glorious past, containing rich treasures, moth-eaten and rusting, cannot rest idle in the hands of an awakened restless national self consciousness. We must be true to our past, to all that is good in it, use it, invest it well. A hungry man coming to know that he has some patrimony seldom fails to make something out of it. The Social Reformer knows that he cannot sell his inheritance, but can only cultivate it, raise a crop and reap a harvest that shall enrich him. Those that pride themselves upon their past and be idle are like the slovenly poor who find it easier to drown their misery in intoxication. The past instead of proving a good and an inspiration poisons their system and warps the spirit.

We have a past and a past to fall back upon in these times of scarcity. But the past can simply sustain us. Life must have a purpose and an end in view. The future must draw the man in us. Have we a future? We, who are helpless, we the object of the world's scorn, we the curiosity of the antiquarian, the pet of an occasional dreamy orientalist—have we Indians, a future or have we lived all these ages through many vicissitudes—lived in vain?

(To be Continued.)

We understand that Mr. Damoderdas Goverdhandas Sukhadwala has given a further donation of Rs. 1,000 to the Social Service League, Bombay, to extend the work of Travelling Free Libraries started by the League. A few months back he gave a donation of Rs. 2,000 for the same purpose.

## THREE READINGS OF A PALM.

### THE SECOND READING: MOVEMENT IN THE DRY BONES.

(By O. S. S. O.)

(Chapter IX Concluded.)

The elder guests who were quite as much taken aback as the youngsters at the sudden transformation threw off their habitual reserve and became as enthusiastic as the children. And while they were being served with refreshments and pân, the children roved about the tent at will admiring the toys temptingly hung over their heads.

Then presently at a signal from Mr. Bulwar half a dozen servants gorgeously dressed in bottle green and gold livery walked in with light library ladders. Children knew the meaning of these and at once flocked round them.

At this point Mrs. Warde returned and taking a rapid survey of the situation rang the silver bell. Knowing the meaning of this, the little ones fell in rows. She smiled down the long lines and gave the order "baitho" (sit).

They immediately sat down on the carpeted floor where they stood, bright and happy with expectant faces looking upwards. The twin hosts disappeared for an instant and throwing off their little "Chogas" (overalls) which hid their fancy clothes, reappeared resplendent in white silk suits with silk stockings and pumps to match. Hanging in front of them and suspended from their neck, each had a red silken bag containing circular wads with numbers on them. And at a signal from their aunt they went round to each child who putting its hand in the bag took out a wad. This each child presented to one of the gentlemen round the ladders and in exchange received the present bearing the corresponding number on it.

When all had received their respective presents which they were now admiring and shewing to each other the silver bell tinkled for the closing event of the evening's entertainment. All became attentive and Mrs. Warde started the hymn "jeeo, jeeo, jeeo re Victoria—" which was sweetly taken up by all the children and as the cadence of the anthem died away, there fell a momentary silence—Tongues were soon let loose again—and the successful and happy gathering began gradually to separate.

## CHAPTER X.

"Mother," said Master Amar Nath one day after some exciting arguments with some High School boys who were to be his future school mates, and who chaffed him about their singing *jeeo Victoria*, "why did Aunt make us sing *jeeo Victoria*? She is not our Queen, she is the Queen of England."

"Yes, she is the Queen of England but Empress of our country too by her proclamation at Delhi in 1877."

"The boys say that as the Queen of England she stands towards the natives of England in place of parents. But as the Empress of India she stands in relation to us same as the Roman Emperors stood in regard to people who were not Romans. That is, barbarians, (those who were not Romans were termed barbarians) and were treated differently. Boys say that is the reason why they have separate schools for their children, and since we are not the same to their Queen we should not sing *jeeo Victoria*."

"What did you say in reply?"

"I told them that I am not a High School boy yet and that I did not know the difference between a Queen and an Empress, or why we sang that. But that I would ask, I told them that. But it would be

wrong to sing *Jeeo Victoria*, mother, would it not, if, she did not look upon us in the same way as she does upon her English subjects and it would be hypocrisy on our part to pretend to be pleased at the difference she makes."

His mother was occupied with some needle work and did not seem to pay sufficient attention to him, so he caught her hand and wriggling up on to her lap began playing with her chin and necklace and then confidently whispered: "Some say European boys stand no chance with us—they can never get same number of marks as we do and that is why they are obliged to have separate schools."

"I do not know much about these things, child," she said crushing him to her heart, "ask your father when he comes in."

Mr. Warde now came in and not finding his wife in her apartments came and knocked at Mrs. Bulwar's room. The boy jumped off his mother's lap shouting, I am coming, went and opened the door. "Uncle," he said hanging on to his hand, "Why do they have separate schools for us and European boys? Is it because they cannot get the same number of marks as we can?"

"Mr. Warde laughed out right; "Who has put this into your little head."

"Big head," he replied, puffing out his cheeks and gesticulating with his hands about his ears.

"You had better ask your Master when you join School."

"No, I want to know now, so that I may answer the boys."

Mysa Bai now came in, and addressing Mr. Warde said: "What day have you settled on to start?"

"As soon as you can get ready. There is nothing to hinder us now that the Dewali festivities are over."

"Why not see mother and decide at once," said Mrs. Bulwar.

"Come along," said Amar Nath catching his uncle's hand with his right and his aunt's sari with his left hand, "come to my life, grand Ma, she will name the day at once."

"Name the day for what—your wedding?" he said playfully, allowing him to lead them to Mrs. Ozah's *baithack*.

"Yes," he said as he skipped along between them, "wedding at Calcutta and then *barat* (wedding procession) to Ceylon and Bombay."

"Mother life," said Mysa Bai, as they came in front of Mrs. Ozah, whilst the boy went and planted himself beside her and lovingly placing his arm on her knee looked up into her face, "Rama says we may start now as soon as we are ready."

"Very well, by when can you get ready?"

"We are practically all ready, and want you to name the day, mother."

She thought over it for a moment and then said: "I should think you had better settle for Thursday 9th *Sud poonum*, if the Purohit has nothing against it." Barring Mrs. Ozah and Mysa Bai none of the others had any scruples about auspicious days. But in deference to their feelings, they consulted the Purohit who pronounced 9th *Sud Poonum* (—November) to be a very good day to start on a journey. Accordingly the party consisting of Mr. Warde, Mysa Bai, Mr. and Mrs. Bulwar Ozah, Masters Amar Nath and Mahabere with two servants and their wives started on their long looked for pilgrimage on Thursday the —November.

Their first halt was at Calcutta, where they spent four pleasant days. Here the place which delighted them most was the Jain temple with its lovely peaceful grounds. The green lawns and flower beds with occasional fruit trees, marble ponds and fountains at different elevations were simply enchanting, as the boys wrote to their aunt Mrs. Azie Warde, and the old folks at home. To all of whom their chatty letters were most welcome.

Leaving Calcutta they went to Madras and Somnath where they spent a week, and then crossed over to Lunka (Cylon). Here they stayed ten days, visiting all the temples, gardens, lakes, dagobas and other places of interest; and then took passage direct to Bombay. Arriving at Bombay they lost no time but saw all there was of interest. The scene which delighted them most was the crescent shaped Back Bay which they viewed from the lovely wild heights of Malabar Hill. This they declared was the most beautiful and weird scene they had ever beheld by moon light. Their letters which were all written in the Roman script were read by many and as much explanation was necessary to understand them they were kept carefully till their return. Their last place of pilgrimage was Dwarka. Having boarded the boat they steamed slowly out of the pond like harbour till they cleared the Kennery Island. Their boat now took a sharp turn to the right and continued the North Westerly direction till it came in full view of the crescent shaped Back Bay which with the aid of their glasses they easily recognised as well as many other points along the receding coast.

"This is the bay," remarked Mrs. Warde as they stood watching the vanishing land, "that Bombay people wanted to reclaim in the sixties. The old saying that Mahabarashtra is the grave of Music and the aesthetic taste, being overcome by lucre would seem to be correct. For if they were able to discern the latent beauties in their natural crescent which might be made with a few additions in the way of piers, &c., it would in time become the envy of the world."

"Would not that very fact be a danger," said Mr. Bulwar, "for adverse advice from Europe. For political Europe has always been against Asiatic advancement and only grudgingly gives her credit for anything."

"Yes, it is quite true. But the people of Bombay ought to rise to the occasion and see that their unique bay which has magnificent possibilities is not destroyed by those who have only a passing interest, and that merely in Rupees, annas and pies."

"But that scheme has died away. It is all a thing of the past," answered Mr. Bulwar.

"Yes, but one can never be sure where people are indifferent as to the future from an aesthetical point of view and care only for present work and dividends."

"We can not see land now, can we?" asked Mysa Bai coming up behind them.

"Yes, you can with these glasses," handing her the pair he held and pointing in the direction where to look.

"I can only see a faint line which may or may not be land," she said. "Sun is getting warm I am going in." The others followed her into their cabin.

Dwarka was reached at last and the ladies having performed their duties were satisfied that all was well. The gentlemen of the party who did not feel quite so edified with this idolatrous pilgrimage refrained from any comments out of consideration for the devout, chaste minded and resigned widow, Mysa Bai. For to please her, this pilgrimage was mainly undertaken.

( To be Continued. )



## ANTI-CASTE CONFERENCE.

At the first Aryan Brotherhood Caste Conference, held on 10th November, the following Resolutions were passed—

On the motion of Mr. D.G. Sukhadwala Sir Narayanrao was elected to preside at the Conference also. And then the regular proceedings began.

The following were the resolutions passed at the Conference, all unanimously and enthusiastically:—

## INAUGURAL RESOLUTION:—

(a) That this Conference desires to affirm that though at present divided into numerous castes and creeds, the Hindu Community is homogeneous according to the essential principles of its ancient and authoritative Scriptures; but that nevertheless certain disintegrating and disruptive evils have crept into it and sapped the bond of Unity and Brotherhood so as to impede its progress in accordance with the requirements of the present times and that therefore this Conference declares that the time is come to make a sustained and organized effort to educate the Community as to the evils in question and take definite practical steps to ensure the unity of the community for its march onwards in the race of the advancing nations of modern times.

(b) That this Conference is of opinion that the numerous distinctions and differences of castes in vogue among us and the ideas of superiority and inferiority based on mere birth and irrespective of merits, qualifications, status, character, capacity and occupation offend against the right foundations of religion and society and are responsible for the evils, which in effect have weakened the growth of the Community in all material directions and checked grievously the spirit of union and progress, and of enterprise."

Proposed by Mr. K. R. Daphtary. Seconded by Mr. D. G. Padhye. Supported by Mr. K. Natarsjan and R. B. Khashirao Jadhav.

## RESOLUTION II.

(a) That this Conference is of opinion that marriages between Hindus of different castes are in conformity with ancient Hindu usage and the binding Shastras and religious authorities, and that the legal and other obstacles that lie in their way are detrimental to the natural development of the Community.

(b) That this Conference recommends strongly the removal of these bars and impediments and in particular begs to represent to the Legislature the necessity of passing a legislative measure to remove all doubt regarding the validity of marriages among Hindus irrespective of the castes or subcastes to which they belong.

Proposed by Mr. G. C. Bhate. Seconded by Mr. D. G. Padhye. Supported by Mr. A.K. Chitre, Mr. N.B. Divatia, Mr. Bhaskarrao Jadhava and Mr. B. A. Shastri.

## RESOLUTION III.

(a) That this Conference appeals to the different castes to give liberty to their caste-men to have interdining and intermarriage relations with at least such castes and caste-men as are closely allied to theirs and gradually to extend the sphere of such relations: and this Conference wishes to impress upon individual members of caste the necessity to encourage by precept and example such liberty which is demanded by the economic and other conditions of the age.

(b) That this Conference recommends to the Shethias, Patels, Punhs and persons in authority to use their influence in overcoming the difficulties which come in the way of wholesome relaxations of the restrictions and barriers of caste.

Proposed by Dr. T. O. Khandwala. Seconded by Dr. K. G. Desai. Supported by Mr. Palekar, Mr. B.T. Desai, Mr. Moonim, Mr. Motilal Vallabbji. Mr. M. L. Sutarra and Mr. Bapoorao R. Apte.

## RESOLUTION IV.

(a) That this Conference, while it notes with satisfaction the desire shown for their progress and betterment by many castes of the Hindu Community, regrets the tendency evinced in the course of their efforts to proceed on such lines of narrowness and sectional interests as are prejudicial to the unity and progress and the welfare of the Community at large.

(b) That this Conference is of opinion that great service will be done to the Hindu Community by the establishment of

educational and humanitarian institutions like hospitals schools, colleges, convents, &c. on the broad basis of humanity with no caste distinctions.

Proposed by Dr. Khedkar. Seconded by Mr. M. V. Padte. Supported by Dr. Vaidya. Lala Bajnath, Mr. Motilal Kanji, Mr. R. B. Lotwala, Mr. Ramrao B. Kirtikar, Mr. L. S. Roy Sampat and Mr. J. L. D. Barbhayya.

## RESOLUTION V.

That this Conference is of opinion that facilities should be given to Hindu converts to return to the Hindu fold and that the portals of Hinduism should be made as catholic as they were of yore.

Proposed by Mr. D. G. Dalvi. Seconded by Mr. Brooka. Supported by Pundit Balkrishna, Mr. V. G. Vora, Mr. Madhavarao M. Kaudre and Mr. Krishnaji Arjuna Keluskar.

## RESOLUTION VI.

That this Conference desires to put on record its emphatic opinion that the progress of the community depends essentially on the elevation and the education and enlightenment of its womanhood.

Proposed by Mrs. Jambhai Sakai. Seconded by Rao B. Ramanbhai Mahipatram. Supported by Mr. S.K. Bole, Mr. D. S. Yande and Rao Sahib Manaji Rajooji.

## RESOLUTION VII.

That this Conference appoints a working committee of the following ladies and gentlemen, with power to fill in vacancies and to add to their number, to take steps to propagate the views embodied in these Resolutions, to prepare a register of persons agreeing to give effect to such resolutions with a view to the formation of a society of such persons and generally to carry out the aims and objects of this Conference.

Proposed by Mr. G. K. Doodhar. Seconded by Mr. Naik. Supported by Mr. K. R. Korgaonkar.

## RESOLUTION VIII.

Thanks to the workers and volunteers. From the Chair.

## RESOLUTION IX.

Thanks to the President. Proposed by Rao Bahadur K. G. Desai. Seconded by Mr. D. H. Nanawati.

Mr. V. G. Pradhan of Amreli writes:—I have read with a great deal of interest the masterly Presidential address of the Hon. Sir N. G. Chandavarkar at the 1st Aryan Brotherhood Conference, but I must confess to some disappointment in that the address seems to me to be wanting in its full depth and completeness. I look in vain for an authoritative pronouncement on the practical steps for the gradual removal and correction of the abuses of the caste system. The address deals in a masterly way with the history and growth of the caste system and its present day abuses, but it throws no light on the ways and means that ought to be employed in abolishing the caste system. One would naturally expect some declaration on this point from one so distinguished and learned as the President himself. Sir N. G. Chandavarkar is in many respects the 'guide, friend and philosopher' of the modern educated Hindu and he ought to have taken the opportunity offered to him as the President, to point out the path which he, as their leader, meant to tread and which he would like to see his followers tread. His address lacks in that very element of inspiration. His discourses and lectures are, as a rule, highly inspiring and elevating, but it can hardly be said that the present address has that inspiring, soul-stirring and elevating effect. The right seizure of the psychological moment would have enabled him to fill his young and enthusiastic hearers with a passion for practical life on the lines which he might have chalked out for them. I write the above in no carping spirit, I only express the feeling I had on reading his otherwise excellent address.

I am sure his wisdom must have rightly guided the deliberations of the Aryan Brotherhood Conference. This first conference cannot but do some good to our society. The one effect of this conference will be this. It will convince the half-hearted social reformer that the strength of modern India as directed against the demon of caste is in no wise small. The monster is in the last throes of Death and though it may take years, nay, generations for his last breath to be over, die he must I am sure, never to rise again. The period which he may take to die, must, however, depend upon the continuous

forces with which we will attack him. Let there be no thought of truce, no coming to terms, no compromise but constant battering, steady marching, continuous warfare till this "Vritra" of modern times lies low on the ground eating the dust of defeat and destruction. If we hesitate, slacken in our attacks, show the least tendency to come to terms, the victory will be delayed and our spiritual and moral energies which we could put to use in other directions would remain occupied in the struggle. Energy unnecessarily locked in one direction must impair the system in other directions. Some diseases require bold and instant remedies. If we give one stroke in right spirit much waste of energy will be prevented. The time spirit is with us and final victory is only a question of our faithfulness to the sacred cause of Reform. Let us sweep away the narrow cramping spirit of the Brahmanical theocratic civilization and build our Present on the broad and humanising basis of all-embracing Love and Justice guided by pure Reason and exalted Emotion.

Prepare ye, O my sisters and brothers, to *live* as human beings in their full dignity and nobility and the glory of Humanity will be ours.

### INDIAN MARRIAGE CUSTOMS.

"What is there in the vale of life  
Half so beautiful as a wife."

Marriage is the most important of social institutions. In Hindu literature Marriage is a sacrament; husband and wife, being the rulers of the house, are supposed to approach God in united prayers.

It is a union for good; if it is not well made it may in the long run break down or end in disaster. A happy union can only then be possible when the hearts of husband and wife are imbued with the feeling of pure, genuine and natural love for each other. We human beings are so created that we may minister to the wants of each other. Hence a wife is created to be man's real helpmate and man, being endowed with superior physical strength, is created to support and protect his wife. Both sexes must differ as a matter of course, but by a suitable marriage they may be so united as to contribute to the happiness and comfort of each other.

Besides, marriage is the only headstream from which all the natural relations as husband and wife, parents and children, brothers and sisters &c. find their source and flow into the world legally

It has often been a subject of much thought to me as to why more importance is attached to marriage in India than in any other country. The reason I think, probably lies in the absurd Hindu belief that happiness or salvation in the next world depends upon the due performance of certain ceremonies by the sons after death. But this belief is preposterous if the law of Karma holds true. Add to this, it is only marriage upon which man's happiness in this life chiefly depends; it may prove a great blessing or a great curse according as it is brought about.

Further I may be permitted to remark that marriages among the Indians are not only prolific of many evils of every description but also are unnatural. It is therefore incumbent upon us to reform the system of marriages from top to bottom if future happiness is to be looked for. I would now like to bring to light certain domestic disabilities, the net result of Indian Marriage Customs which mar conjugal happiness and tend to make life barren of all good results.

#### PART I.

##### HINDU MARRIAGES.

In matters affecting their union boys and girls have no voice; I mean no choice is allowed to either of them in marriage. The contracts are made between their parents, the dates are fixed between them and, in fact, everything is settled and stipulated

by them after the horoscopes of the boy and girl have been compared and declared by the astrologers to agree. These are the marriage customs of the Hindus, which are opposed to the laws of nature for all that should be done and depended upon is the mutual choice of the persons concerned.

It has often been noticed that such marriages have resulted in perpetual domestic disputes and thus deprived the home life of all its attractions. The one cause of this is, I think, the absence of natural love between husband and wife—the only thing upon which the bliss of married life depends. I am therefore inclined to think that it is the Indian idea that, when they bring about the relation of husband and wife, love must inevitably spring up between the couple. But I would not hesitate in asserting that they are quite in the wrong there, for it is the love that creates the true relation as it ought to be and not vice versa. The result has been noticed to be the absence of love between husband and wife for life, and when there is no love there can be no real happiness. The life thus, as a matter of consequence, becomes a tiresome burden of human misery, for love is like an invisible telegraphic wire, connecting the heart of wife to that of her husband, which transmits to and fro every feelings of happiness or misery, of sorrow or pleasure—in fact all the human emotions, corresponding to the beats in the communicators and receivers. It is thus quite obvious that when the wire is broken union becomes simply impossible, and when there is no union there can be no happiness or harmony.

The second point that demands our close consideration is the absence of mutual selection between husband and wife, which has much to answer for in their happy union for life. It is they that have to pass their lives in close intercourse and not their parents whose choice in this respect ought not to be of any consequence or have any weight. Such marriages as are performed at the choice of the parents of husband and wife only indicate a 'toss-up' as to whether they turn out happy or miserable, and it has been mostly observed that it is the latter. It is now amazing to find that, notwithstanding these and such other harms that accrue from such marriages, the need of giving the right of selection to husband and wife at least in matters affecting their happy union in life, does not seem to weigh in the least on the minds of Indians.

A thing that must not be passed over without being at least briefly touched upon is the practice of comparing the horoscopes of boys and girls—an act utterly absurd and which has often resulted in disastrous failures besides preventing perhaps an otherwise desirable match. Being well known to every Hindu what mischief this custom of theirs is doing I would not dilate upon this point but should only like to say that Hindu astrology as it is now employed in matrimonial matters is utterly false and mischievous. I can only remark with regret that the Hindus are upto this time giving to this idiotic custom a full share of confidence inspite of all the evils that accrue to them, which they are not, I am sure unconscious of.

What is then the remedy for all this? In the first place that choice, as it has to play a most prominent part in after life of the husbands and wives, must be given its full share of consideration. Because it is only the mutual selection of husband and wife, upon which their comfort, happiness and prosperity in this life depend. In the second place the custom of comparing horoscopes must be greatly discouraged as it is a down right numbug. Last but not least comes the question of love between husband and wife, the absence of which is the cause of the miserable life of Indians. It is therefore desirable that the marriages must be entirely left to love which will find out its real partner. I would quote the very words of Shelly—better than which I cannot do—who about love says somewhere "we are born into the world, and there is something within us which, from the instant that we live, more and more thirsts after its likeness."

The result will be happy unions, and life will become worth living.

MORAR, C. I. }  
July 10. }

O. N. ZUTSHI.

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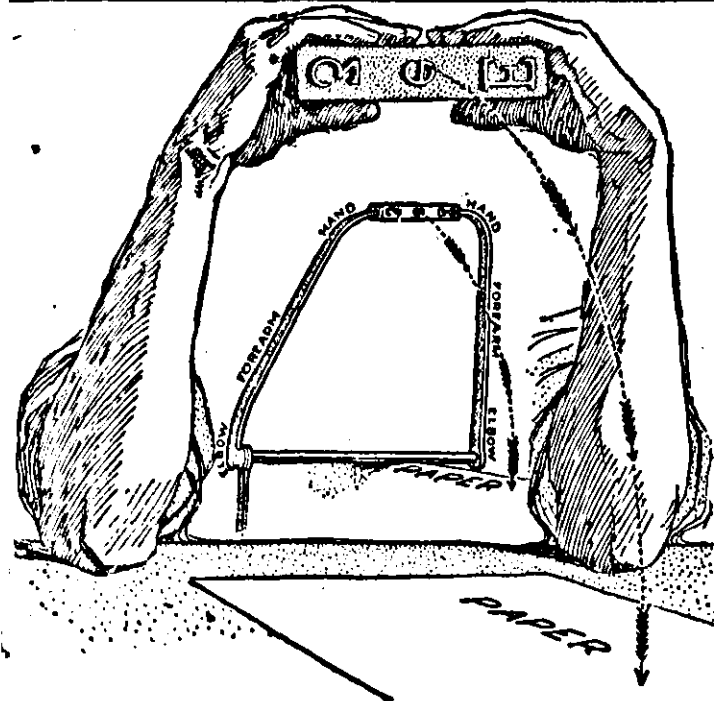
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# THE INDIAN SOCIAL REFORMER.

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Editor:—K. NATARAJAN.

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"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.

When in the latter part of Lord Minto's administration a policy of complete non-interference was substituted for that which had been in vogue for years, some of the wisest of Native States administrators shook their heads in gloomy anticipation of the effects of the change. They admitted that Political Officers often interfered when they should not have done so, while they allowed Native Chiefs perfect freedom in matters in regard to which they could have exercised a wholesome influence. It was difficult to find a mean between the extremes of *laissez faire* and excessive and untimely interference, but Lord Hardinge has hit upon it with that instinct of genuine statesmanship of which he has given such ample proof in British India. His Excellency has not receded one whit from the non-interference policy of his predecessor. At the same time, however, he has recognised, as almost every experienced Native States administrator does, that the exercise of moral influence is an essential part of the relation in which the British Government stands to these States, and that such influence is conveyed by the Viceroy personally in the most acceptable and assimilable form rather than by Political officers. His Excellency's speeches during his present tour in the Central India and Rajputana States, have been exceedingly happy. The rulers and Chiefs of Indian States have been told with exquisite tact and grace that their high political status involved corresponding duties, and that they should be shining examples to their subjects and to others of a life actuated by the highest ideals of public and private conduct.

Indian Opinion of the 26th October contains an account of Mr. Gokhale's arrival and reception at Cape Town, and it also gives a programme of his movements during his visit to South Africa. Indians, we need hardly say, were most enthusiastic in their welcome to their distinguished fellow-countryman but what is especially gratifying is that several Europeans of position and influence were scarcely less cordial. The Government of the South African Union has also accorded him every courtesy. A representative of the Immigration Department has been deputed to accompany Mr. Gokhale throughout the tour, and, as we already know, he has been asked to be the guest of Government in the Transvaal. The Mayors and other leading men have co-operated with the Indians in South Africa to make Mr. Gokhale's stay pleasant. Whatever may be the outcome of the visit in redressing the grievances of our countrymen in the South African Union—and Mr. Polak assures us that there is every reason to hope that they will be not inconsiderable—Mr. Gokhale's visit promises to bring about a very desirable change in the

point of view from which both sides have hitherto regarded the problem of Indians in that colony. It promises to show to either side that it is possible to place the question on a less invidious plane than that on which it has hitherto rested. If it is made quite plain that there is no objection to Indians on the ground of race, a door will be opened for adjustment and accommodation not only honourable to both sides but also calculated to promote closer and more appreciative sentiments in the future. We are glad to learn that a movement is on foot to give Mr. Gokhale on arrival in Bombay a public opportunity of expressing his impressions of his visit, and that it is being influentially supported.

We print today a suggestive appreciation of Mrs. Sarojini Naidu's volume of poems, "The Bird of Time," from the pen of Sir Narayan Chandavarkar. We also print some observations from Mrs. Naidu with reference to some of our comments on the poems. The point at issue between Mrs. Naidu and us, is simple. It is whether she has correctly portrayed the spirit of Indian womanhood in her Love poems. She fervently maintains she has, we deferentially venture to think that she has not. The type she has taken in her Rajput Love Song, for instance, may be Italian or Spanish, but it is not Indian. Romeo and Juliet belong to the decadent days of Italy, and Rajput men and women ever took far too serious a view of life to pattern themselves on that model. The Indian Hindu woman's ideal is self-forgetful devotion and not the hungry, devouring love which Mrs. Naidu describes. That is to say, the Hindu woman's conception of her duty as wife is largely impersonal. Her husband is first and foremost the father of her children. If her parents and the stars between them had married her to X instead of to Y, it would have made no difference so far as she was concerned. She would have been the same devoted wife and mother, taking delight in the due observance of fasts and feasts, in her household duties and in finding suitable matches for her sons and daughters. We altogether dissent from Mrs. Naidu's reading of the actuating motive in the lives of Sita and Savitri. It may be said that, after all, a woman knows best what the ideal of womanhood in a community is. Strange as it may seem, this is not the case. The most faithful delineations of women's character in literature, are by men and not by women. It is not, therefore, so presumptuous as it may seem at first sight, for one who is not a woman to differ from one who is, as to what the true Indian ideal of womanhood is. We are not surprised that the six gentlemen who assembled in Mrs. Naidu's drawing room should have voted the Editor of this paper an ignoramus. Mrs. Naidu is far too striking a figure in the new life of our country for us to have dismissed her poems with an amiable

compliment as so much elegant versification. We have no such claims to the name of philosopher as she undoubtedly has to that of poet. And yet we would venture to say that the poet and the philosopher are not so far apart but that they may easily find the common ground between them.

We referred in the last issue to the dinner which followed the Anti-Caste Conference held during the Diwali holidays. It was attended by about 200 persons of all castes of Hindus. The names were published, as they were intended to be, in the vernacular papers. The Dekhani castes would seem to have received the news with commendable equanimity although quite one-half of the number of the daring diners belonged to them. Not so the Gujaratis, and there has been since the publication of the names much agitation among several of the Gujarat castes. It may be mentioned in passing that the organisation of caste in Gujarat is of an extremely primitive character. Nearly every Gujarati who dined at Kashi Bag would seem to have been called upon by his caste council to show cause why he should not be excommunicated, and some of them, to their credit be it said, have replied in a manner entirely satisfactory to friends of reform. They have informed their castes that they do not propose to subordinate their conscience to the demands of expediency and that the castes were welcome to take what action they chose in the matter. It is regrettable that all the individuals concerned have not adopted this firm and consistent attitude, though their submission does not seem to have had any effect on the obdurate attitude of the orthodox. Of course, orthodox people have as much right to their opinions as the reformers, but then no one has a right to persecute their fellows for acting in pursuance of their conscience. We regret that the men of light and leading in the several Gujarati communities have not as yet come forward to impress upon their less enlightened fellows the undesirability of starting an agitation which, they know very well, cannot arrest the march of ideas, but which temporarily involves men and women in unnecessary pain of mind. Our advice to the reformers, is: stand fast by your convictions, do not retaliate, do not say or do anything likely to be construed into disrespect by your persecutors, and you must win. Time is on our side, and so is Providence.

We are glad to see that educated non-Brahmin gentlemen like Mr. Latthe, whose pamphlet we recently noticed in these columns, and Mr. B. V. Jadhav, both of Kolhapur, are interesting themselves in infusing a spirit of self-respect and independence of the priestly class among the non-Brahmins of Maharashtra. Holding as we do that the priest has no place in the twentieth century except what he deserves by work for humanity, we think that our non-Brahmin countrymen would be doing good not only to themselves but to the Brahmins also, by making the profession of priest not worth the while of any intelligent person to follow. In this view, we sympathise with the objects of the Satya Samaj an interesting account of which has been written and published by Mr. Jadhav. The founder of the Satya Samaj was the late Jotirao Fooley who flourished in the first half of the last century. Although imperfectly educated even for those days, he seems to have been a man of tremendous energy, a pioneer of female education, a redeemer of helpless widows, and the founder of the Samaj under notice. In his "Gulamgiri" he is said to have attacked the supremacy then enjoyed by the Brahmins, with such effect that the latter got alarmed and in vain sought to check the course of their intrepid opponent in various ways. The Samaj,

however, remained in a state of suspended animation till last year when it held a conference at Poona. We are assured that the movement is spreading in all directions, and that large numbers of people are discarding the services of the Brahmin priest. We wish every success to this healthy movement. At the same time we would advise the promoters to avoid girding against the Brahmins many of whom, we are sure, will be as glad as themselves to see the *purohit* disappear as a social and religious institution. Even in the Report of the Kolhapur General Library, there is a quite irrelevant exordium reflecting on the Brahmins. Surely non-Brahmins do not hope to raise themselves by decrying the Brahmins as a class.

*Scribner's Magazine* has printed several letters of George Meredith. There is one in the last batch in the October number which conveys in a few sentences, his idea of woman's position and progress. It is addressed to a correspondent who had evidently asked Mr. Meredith which of the women of his books he liked best. "Since I began to reflect," he writes, "I have been oppressed by the injustice done to women, the constraint put upon their natural aptitudes and their faculties, generally much to the degradation of the race. I have not studied them more closely than I have men, but with more affection, a deeper interest in their enfranchisement and development, being assured that women of the independent mind, are needed for any sensible degree of progress. They will so educate their daughters, that these will not be instructed at the start to think themselves naturally inferior to men, because less muscular, and need not have recourse to particular arts, feline chiefly, to make their way in the world. I have no special choice among the women of my books. Perhaps I gave more color to "Diana of the Crossways" and "Clara Middleton" of the "Egoist," and this on account of their position."

In their attempt, says the American Vice-Consul General at Canton, China, to find substitute industries to replay the recently-abandoned culture of the poppy, once the principal industry of the province, the Yunnanese are giving primary attention to the development and improvement of sericulture. A school of agriculture has been started, which is apparently doing excellent work in educating the farmers about Mengtz in the habits and needs of silkworms, sericulture in general and the preparation of the cocoon product for the market. It is also importing with success seed from Shoching and Hangchow, in Chekiang, which produce first class white cocoons, yielding a grade of raw silk which, it is claimed, compares well with the best found on the Shanghai market. The silk industry in Yunnan is still in the initial stage, but the province should produce 400,000 lbs. to 500,000 lbs. of first quality silk a year.

Mr. Narottam Morarjee Gokuldas, Sheriff of Bombay, has published a short account of the two anna famine fund which he collected for the relief of those who had suffered in the recent famine. The total collections amounted to Rs. 78,088-14-10. There were 90,000 subscribers of two annas each, and almost the whole of the balance was also collected in small sums ranging from four annas to five Rupees. Over Rs. 6,600 were subscribed by mill hands. The whole amount was distributed under the personal supervision of Mr. Narottam, and there is good reason to think that it was all judiciously distributed. Much credit is due to the worthy Sheriff for the pains he took in the matter. We trust that his scheme of a permanent Famine Fund for the Presidency will be equally successful.



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## THE INDIAN SOCIAL REFORMER.

BOMBAY, NOVEMBER 24th, 1912.

## SYNDICALISM.

One of the words which have become common in recent political literature, is the word Syndicalism. Hitherto by syndicates have been generally understood groups of capitalists or financiers interested in promoting some business enterprise or speculation. A person comes across a commercial possibility. He approaches a financier who with the help of some others of his class forms a syndicate to exploit the idea. In Syndicalism, however, the syndicates are composed not of capitalists but of workers. The practical policy of Syndicalism, says a recent writer, is to realise the millennium by the action and under the Government of Trade Unions or syndicates as they are called in France. The underlying assumption is that any millennium for the proletariat or the Fourth Estate can only be brought about by the independent and coercive efforts of the Fourth Estate themselves. Syndicalism has no chance where certain conditions are absent. These are, perfect freedom of combination; "a great gulf fixed" between masters and men; a settled social order with a possibility of the triumph of right over might; large aggregations of the proletariat massed in single centres; and a cultured and thinking minority among the workers. Syndicalism also presupposes a society in which the application of science to the comfort and convenience of man has been carried to a high pitch of perfection. It is in the railways, in the electric light arrangements of a great city, and in other similar institutions requiring the concentration of skilled labour, that the syndicalist finds his readiest means of bringing society to its knees. It follows from what has been said so far, that the most advanced countries are most exposed to the influence of syndicalism. The principal weapon employed by the syndicalists for gaining their ends, is what is known as the general strike. Curiously enough, one of the first discoverers of this means was a gentleman who afterwards, as Prime Minister of France, took stringent measures to put down syndicalism. To quote from the book on syndicalism in the People's Books series: "Your general strike did not need to be wholly general. There was no necessity that every worker of the country should be shepherded into the same syndicalist fold. Certain industries lie at the basis of modern life. Paralyse the means of communication and modern life is impossible. Cut off the supply of coal and society is in chaos. Put out the electric lights and Paris sits trembling in fear." Sabotage, a later development, has been described as the destruction, deterioration, or rendering useless, of instru-

ments or other objects, with a view to stopping or hampering work, industry or commerce.

In England and in the British Colonies syndicalism is primarily an economic movement and is political only in that it distrusts all political parties. One of its prominent English leaders, Mr. Tom Mann, has declared what in his opinion should be the chief aims of Syndicalists in the immediate future. The first plank in his programme is the reduction of working hours. He points out that all through the industrial history of the English people, the reduction of working hours has always resulted in raising the standard of life. But this is not the only advantage of such reduction. "By a drastic reduction of working hours", he says, "we can absorb the unemployed. The cure for unemployment is the chief concern of revolutionaries and reformers, and the most natural, most simple, and most effective of all methods is by absorbing them into the ranks of the employed, so apportioning the work to be done over the total number to do it." Then, again, by removing competition for work the power to get higher wages is gained. The reduction of the hours of work is thus the corner-stone of the English syndicalist programme. Unite to fight, he says, and fight to achieve your economic emancipation. Do not attach yourselves to any particular course of political agitation, because it is industrial action that makes political action effective, while without any political action whatever, industrial action alone can achieve economic freedom for the worker. It is clear that the working classes are determined to win for themselves everything that is worth their having. For one employer who has foresight and enlightened self-interest, there are a score who care for nothing except their immediate profits. The vital matter for the capitalist is not the well-being of the worker, but the production as rapidly as possible and as cheaply as possible of things which have a saleable value. This obviously cannot be the point of view of the worker. He is a human being like his employer, with a human being's rights to live a healthy, wholesome life.

This state of things can not last. In a country like India, of course, it is futile to expect the higher castes to sympathise actively with the position of the working classes, although they have a good deal of consideration to spare for beggars and mendicants. But the Day of Judgment is at hand. Almost all the conditions for the growth of syndicalism, which can be Indianised as the domination of the Sudra and the much-despised Panobama, are being gathered together, some as the inheritance of ages and others as the outcome of British rule in this country. Freedom of combination, they enjoy as much as any other of our castes. A great gulf has for centuries been fixed between them and the higher castes. A settled social order is fast emerging into daylight, and with it there is an increasing possibility of right triumphing over might. Large aggregations of the working classes are being massed in cities. Only, a cultured and thinking minority of the workers is yet to arise, and when it does, let those who profess to have been polluted because two men, of these castes dined along with the other Hindus on a recent occasion, beware.

## "THE BIRD OF TIME."

(AN APPRECIATION)

[By Sir Narayan Chandavarkar.]

This book of poems by Mrs. Sarojini Naidu, which I have been perusing these few days with pleasure and instruction, is a Divali gift to me from her, and no gift could have been more welcome and more in harmony with the festival of light and lamp. It is a series of lyrics and is styled "The Bird of Time". Time is doubtless like a bird that is flying, leaving behind traces and impressions, which, even when they are of sorrow and distress, make a music of their own in the human soul. Mrs. Naidu's "Bird" is one of that description. There is a sense of joy and melancholy intermixed in these lyrics which fits in with the real spirit of *Nirvana* so dear to the Hindu heart but so much abused in practical life by us in this country. The subjects chosen are Indian; the scenes delineated are familiar to us as old scenes in the daily life of this ancient land; and catching inspiration from these, Mrs. Naidu has subjected them to her idealising synthesis with the result that when we have read her lines and felt their force, we ask—Is life in India for love or lull; and the lyrics seem to answer: For both. Watch the Hindu girl married when she is but a child. Scarcely knowing what marriage means, she enters into the spirit of the festivities of the ceremony; is glad that she is decked with ornaments; and unconscious of the future that awaits her, she is full of what Mrs. Naidu calls in her poetical phrase "the happy laughter of new-made brides". But life's dawn begins when she enters on the stage of motherhood, before she is fit to discharge its responsibilities, and then life thrills to a mother's prayer. She can only pray, for she knows not what it is. And when, cribbed and crabbed by customs she leads a life of ignorance, and goes through it with resignation, giving her all to her husband and her children, is it despair that lies concealed in her heart and reconciles her to life? Mrs. Naidu's "Bird of Time" answers: It is "the pride of a soul that has conquered fate". Such a life has its deep shades—and yet truly we can say of it as Mrs. Naidu has sung in "Love and Death," it has "Conquered Death by Love like Savitri." For a truly poetic picture of this, read the lyric "At Twilight" (page 25). It is a picture of a Hindu woman dead and carried on a bier to the burning ghat. The sight to a prosaic, even to a poetic mind, is at first ghastly. But watch—allow the saddened soul to rise on its sadness and speak even in sorrow. The corpse burdened with flowers, and dressed in red cloth, the forehead marked with the lines of red *kumkum*, sped a fragrance carried by wind—all these, are they not what the poet calls the last earthly tokens of "the living heart that was love's paradise"? And do these not preach us a sermon for our own direction in life? To the poet who, in simple lines, depicts the scene, they served the purpose of saving her from sinking into a life of weariness and despondency in a country where on account of creeds and castes and races "clamorous hate is strife." Be it so unto us too!

There is more to learn from and say of Mrs. Naidu's "Bird of Time." It teaches us to love our *koels* (cuckoos) with their "rapturous notes," our *dhadikulas* with "their passionate throats," our crimson *gulmohars* that flaunt their "dazzling bloom" across our doors, our "sweet *champa*" flower. By the way that "sweet *Champa*" is the Hindu woman's favourite flower. It is so handy, so golden, and so delicate! So suggestive of the thought that *love* rules life in lowly ways. Mrs. Naidu's Muse is puzzled why so serviceable a flower leaves no fruit behind. May I venture to answer: The best fruit is of the spirit—and this dear *champa* flower which our women wear and rear, is its own fruit—it says little, serves all, and

passes on, like the Hindu woman on whose crest it is proud to sit and sing a song of golden silence. In short we learn how much Nature in this land has done to teach us to love and live a life of joy, active in the promotion of good instead of moaning and moping, while man has been crying, *Renounce the world*. Mrs. Naidu's "Bird of Time" so sweet because so genuine in its melody of a Hindu woman's heart sings: Not renunciation but consecration is the law for us. And that law is best summed up by her in these lines:—

"Savitri's sorrow and Sitas' desire,  
Draupadi's longing, Damayanti's fears,  
And sweetest Shakuntala's magical tears."

These strike the true note of life for us clinched in the sacred words of old. "Suffer long and be kind," for sorrow and suffering have a joy of their own exceeding the joy of happiness and pleasure, when they are for life's duty of love; they strengthen man. Have they not seemed to strengthen woman though cruel custom has laid heavy burdens on her and married her life which otherwise would have enriched Hinduism instead of making it a bye-word?

May we have more to inspire us from the Hindu woman's heart of Mrs. Sarojini Naidu's Muse! This "Bird of Time" is verily a bird for us for all time and it should sing more and teach us to soar high with it.

## THE IDEAL OF INDIAN WOMANHOOD.

Mrs. Sarojini Naidu writes with reference to our notice of "The Bird of Time":—

I have read with the deepest interest your article on "The Bird of Time." I trust you will not mind my making some criticisms on your criticisms! Your point of view represents exactly the typical point of view of a fairly large class of modern educated persons who, in their strenuous and self-sacrificing efforts in the cause of social advancement and of national progress, have broken away not only consciously from the letter of the old traditions but unconsciously a little from its spirit also, losing something thereby of that sense of abiding poetry, that very quality you despise as "Arabian Nights *cum* Haji Baba spirit," but which is not only the Western conception of the East, but is the true heart of the East itself. Long ago in a letter to me you said, "Ah! one cannot and must not make a philosopher of a poet!" To you, I return the compliment and say "Alas, one cannot, though one would, make a poet of a modern philosopher!" As you see from your point of view, I see from mine, a poet's view, and moreover an Indian woman's point of view, an Indian woman, a Hindu woman, who has never for a single instant broken away from the spirit of her beautiful Eastern inheritance, though she has broken always the mere letter of her creed. So it is not for any living man, however great, to impose the ideal of the East on an Eastern woman: it is her own heart, her own instinct that impels her to give utterance to the songs of which your friend Sir Narayan Chandavarkar has said, that they impress him with the quality of genuine Hinduism whenever and wherever he reads them: the words he really uses are "the quiet dignity of Hindu womanhood."

You express some alarm at the marked subjectivity of many of the poems, and fear that when a poet draws on his or her emotions for a theme there is some danger of confusion between what is spontaneous and what is artificial. I think you have misunderstood the function of a poet if you consider that he writes solely of his own limited personal emotion and experience. The "I" of the poet is not the "I" of the Editor or the man in the street,

it is the "I" of that large universal life he lives in the hearts of every man and woman, and in most of what you call my subjective poems, I have found words for the emotions of many hearts in their joy and sorrow.

Now, as to your objection about the passion of Love looming so large in my book: I will tell you something that might interest you! I was reading your criticism this morning when several visitors turned up as they always do of a morning. Curiously enough, there were three Hindus, both old and new types, three Mahomedans, a Parsi and an Indian Christian of the conservative kind, and they held an animated discussion about your statement against my love poems being true to the Eastern ideal. I fear they unanimously accused the Editor of the *Social Reformer* of either never having realised or deliberately denied the true ecstasy of the Pan-Eastern spirit of Love and the glorious immemorial love literatures, the love stories of the East. I am not now quoting their opinion from the point of view of mere men, when I say that, like so many earnest-minded modern men, you have either forgotten or never knew that the Academic Ideal that men have imposed on Eastern women, is quite different from the actual secret and poignant life of *their hearts*, the ideals of their conduct enshrined in immortal songs and legends embodying triumphant and divine principles of courage, self-sacrifice, unassailable chastity, fidelity, &c. Yet have you realized, have you ever tried to realize that it is from the life of their heart that these radiant and heroic qualities arose, not from any philosophic ideal of action? The love of Eastern woman is incalculably passionate, profound, fierce, self-effacing because of the very intensity and poignancy of their desire for possession. "Sedate and calm" did you say? How can ecstasy be sedate and calm? It is if you like often dumb but never calm in the women of the East—inarticulate because no woman has found words in literature, or no woman having the gift of words, had the courage in the face of iron conventions to utter her heart in verse. Ask of any true woman if it was the *honour* of Sita that led her to stand the trial by fire, ask of any true wife if it was *duty* that made Savitri follow Yama to the very gates of darkness. Ask of any woman, if it was the Rajput *pride* that led the famous Padmini to mount the funeral pyre. No. She will answer if she is truthful, No, a thousand times, No. Women are not, excepting in books, guided in their inner lives by honour or duty or pride of race or anything less than that all-absorbing, terrible and beautiful, eager, all-exacting, all-renouncing emotion that you characterise as non-Eastern. The ecstasy of love is the very life breath of the Eastern woman in her Beloved's life-time she lives for him and in him. She is he, in his death she is united to him. She is Sati, because *She is He, He is She*. No Western mind can possibly grasp that subtle and intensely real-ideal of Eastern Love, and, I think, even for the Eastern who breaks away from the old traditions of the East it is very difficult to grasp the divine reality of this essential unity that longs to find words. In my dual and indivisible capacity as poet and Indian woman I tell you this: moreover, living as I do so fully in the lives of other women, my sisters of all creeds and races, very often my songs are nothing more than their very words paraphrased in my poor ineffectual words.....And this one thing I have always found, that East or West the heart of womanhood cannot be assailed, cannot be violated of its inalienable right to fix that passion that philosophers may perhaps despise but on which all poets and all women believe depend the very foundations of human happiness—and progress.

Had you criticised my poetry as poetry I might have heartily agreed with you, but I can not allow you or any man to impugn my ideal which is the

only true ideal of every Hindu, nay of every Eastern woman. If it is the sad task of philosophers to be always conscious of "the éphéméral in the presence of the Eternal" it is, I think, the counter-duty, the high and happy privilege of poets to bring the world a consciousness of the Eternal in dwelling in the most éphéméral things. All things however transitional are manifestations of that Eternal Peace to whom my Spirit makes its salutation every hour and in every mood.

## THE WORKING FAITH OF A SOCIAL REFORMER.

(To be Concluded.)

### II

There is a tragic aspect of Western Civilisation that is often passed unnoticed. Behind all the activity and excitement, behind all the triumph and conquest, behind all the hoarding and reckless flying with time—there is a sullen discontent, no peace. In spite of all the noise of religion and philanthropy there is no brotherliness. The queer morality of the 'six power loan' that the European power sought to thrust down the throat of China is not the monopoly of international politics. The recent coal strike in England—the terms dictated by the strikers to the "ministry" and the aftermath, reveal what relations exist between the Capitalist and the wages earner. There is no brotherliness anywhere. "Make an idol of thy self and worship it at your neighbour's expenses" is the prevailing creed. Religion that constrains man to love his neighbour as himself is losing its hold on the individual. We, in India complain so much of caste exclusiveness, but it is a complaint all the world over, that sectarian bigotry and "religious freedom" set up walls between man and man. In spite of all the boasted altruism of civilisation there is no love that keenly feels the wrongs of the oppressed as one's own. But this absence of active sympathy between two human beings of different ranks, this decay of the sentiment of humanity, this slackening of the social tie, if it has reached a crisis anywhere it is in India. What with different races, what with different religions, what with dividing castes and sects and sub-sects, what with political subjection and benumbing faith in fate—we are a rope of sand. Add to this, poverty and a rapidly multiplying population, early marriage and forced—widow-hood—the cup of human misery, of the individual finding himself or herself stranded in the midst of society, a wilderness in the very home the cup is full to overflowing with bitterness. Husband cannot breathe a whisper of his heart-ache to his wife, neither the wife to the husband, friend dares not repose his troubled head on his friend's bosom, much less the father confide his griefs to the son, nor the son in the father. There is a deep chasm between every two individuals. There is no such thing as a society for us. Such a state of things is intolerable and cannot exist much longer. It must mend or end. The ardent patriot, the religious worker, the sublime dreamer, the economic organiser, must all join hands, throw themselves wholeheartedly on each other's indulgence and in the deep embrace of love and trustfulness, labour and suffer to form a new society. Yes, a new society which knows no distinctions of caste, creed, color or wealth. A society that is built on the foundations of *faith in humanity*.

Are we converging to this truly social centre—the feeling of kinship, because of a Heavenly father and a motherly nature? The religious sentiment may act from within, the political passion may, like the watch-dog of a sheep flock, keep us together for a time, but the plain, natural magnetic force is the adhesive love of the prince of human emotions,

*Sympathy.* Such a feeling, natural, spontaneous, unconventional is bubbling up in many a breast throughout the length and breadth of India. Shall I remind you of one outburst of this pent up feeling? Remember, the agitation on Basu's Bill. It is the design of a daring Social Reformer. The underlying motive is humanitarian. The formation of a society not dissimilar to the one I have been speaking of—that shall bring salvation to India and through India to the world. There are Civil Marriage Acts in many civilised countries. But be it remembered there is but one recognised religion in those countries, that is Christianity. Again they have no caste-barriers. For a third feature they are self-governing countries. In the absence of these unifying features, in a country where there is every thing to divide and suppress genuine fervour, when blank despair stared in the face, is it not something surprising, wonderful that the Basu Bill should have met with such a welcome as we have seen in almost every quarter. Even Benares, the mother of orthodoxy heartily supported it. It *did* stagger the imagination of many a sceptic, a scoffer and an enemy. What does the enthusiasm, a wide spread enthusiasm, for the Basu bill show? Does it not reveal signs of a new life, possibilities of a new society? What though the bill has failed to win the good will of our masters? "Failures are the pillars to success"! It ushered in the dawn of a new hope. It revealed a *purpose* in the plan of Providence. It has shown what the Catholicity and the philosophic calmness of the Hindu mind is capable of.

To read but another sign, in spite of their Pan Islamic zeal and a certain peculiar patronage of the powers that be, our Muhomadan brothers are realising that they must fraternise with Hindus, recognise India as their motherland and God as their common father. Here again, bitter experience has taught the invaluable lesson that in the last resort there is no greater thing than faith in Human-kinship. "Confidence begets Confidence." Mudholkar's Age of Consent Bill and Dadabhai's Bill for the Protection of the Minor Girls are other signs of the new leaven that is working silently through suffering and struggle.

Gentlemen, I confess we are in thick darkness. Noble impulse and righteous aspiration suffer every privation, all manner of humiliation. Mean selfishness and cowardly fear are choking expression of feeling and stifling hope. But the greatest darkness precedes the dawn. A divine unrest has taken possession of the world. Our indifference has been violently shaken. A passion for movement has taken us captive. No emancipation is possible unless heart is knit to heart, soul grips soul. We cannot be deaf to the cry that pierces the heart. The more we suffer the more sympathetic we become. The past goads us to move on. The instinct for self preservation teaches the uses of denying ourselves ease and comfort and fictitious repose on social Convention. We are in the midst of death, Why then hug it closer still? Fearing death we have been rushing into its terrible fangs. The future holds out hope, that we shall yet win, justify our existence and contribute something for the health of the whole, for the good of the world. Let us not lose faith in humanity. Self is suicidal, caste is treacherous. governments cannot give what is of the heart. So then for the New Society, let us be up and doing. What persecution can take away that peace which grows warm with suffering, strong with striving, healthy with highmindedness?

15-10-1912.

J. V. NARAYAN.

THE *Cosmopolitan* writes:—We are very pleased to hear of the engagement of Dr. Bikramit Sahni, son of Professor Ruchi Ram Sahni, to a daughter of Dewan Tek Chand, I.C.S. This alliance will be an important step in social reform inasmuch as it will be about the first intercaste marriage of its kind in the Punjab.

## THREE READINGS OF A PALM.

THE SECOND READING: MOVEMENT IN THE DRY BONES.

(By O. S. S. O.)

On their return from Dwarka they stayed two days at Bombay and then took train to Allahabad where at the confluence of the Ganges and the Jumna they had the final plunge of washing away and regeneration. Mysa Bai's ambition in life was completed. She desired for nothing more and was unfeignedly happy. There was nothing left now but to return home as soon as possible. Arrangements being made they at length entered their reserve carriage which was to convey them to sacred Kashi and home.

Long before daybreak the boys awoke and snug in their bed began speculating in an under tone as to who they would see first at the station. No end of suggestions were made and answered between them. Presently they heard a shrill whistle—the train slackened and finally stopped. They jumped up and both their heads went out of the open window of the door. Being stopped by the distant Railway signal they could see the station lights which were visibly paling against the brightening dawn. Another whistle and the train gradually glided forward. With this the excitement of the boys increased. It was quite light now, and the rays of the rising sun playing upon the furnished pinnacles of temples and dew laden foliage gave a crisp invigorating effect. The first greeting they got was from crows who were in such evidence that Master Amar Nath remarked that one might fancy they had especially come to welcome them. At last the train rushed into the station: "Benares, Benares, Benares," came the long drawn call of the porters. A jerk, which knocked their heads together and raised a laugh, it slackened speed and came to a stop.

One of their old servants rushed up to their carriage—all smiles and salaams: "Azie Devi is here," he said inclining his head at the ladies waiting room.

Mrs. Wardes' eyes had followed the domestic and as he stopped in front of a carriage she concluded it must be theirs and went straight up to it. The gentlemen alighted at once on seeing her and placing their hands lovingly on her shoulder greeted her with smiles, enquiring at the same time how they all were. Her nephews jumped out immediately after and imprisoned their aunt, both encircling her waist at the same time. She stooped, petted and kissed them in turn. Then getting free of their boisterous greetings she went in. The two sisters were locked in each other's arms in an instant—a few tears of joy welled up—speech became impossible—then disengaging herself greeted her sister-in-law, Uma, similarly. Their female servants saluted her humbly which Mrs. Warde returned by placing her hands on their shoulders affectionately and with welcome smiles enquired, after them.

Their luggage, which had increased wonderfully, was soon collected. But as their home conveyances were not enough a bullock cart was chartered—and then all started merrily for dear home. Tears were now dried—tongues were lessoned—and the boys took possession of their aunt. They had no end of things to tell her chattered incessantly and told her of the nice time they had at Madras at a School treat and prize giving.

"But you must have felt quite strange and stupid among them," she remarked, "at not being able to talk to them. Now if you both had been a little cleverer you might have learnt some English—that would have been of some use."

The boys looked at each other and laughed at the ignorance of their aunt—not rudely, but in wonder and amazement, and then said: “But aunty, there was no need for us to learn English. All the boys talked to us in Hindustani and I saw the names of some who had gained prizes that they were written in Roman characters, same as you taught us.”

“Did they—” said their aunt in feigned astonishment—“they must be more practical people than we are. Evidently they do not believe in beating the old sentimental paths to our continued confusion—” At this instant, the carriage turned into their compound and they caught sight of Mr. and Mrs. Ozah standing in the verandah. “Dada—Dadi—” the boys shouted and clapped. The carriage drew up at the verandah steps and the excited boys stumbled out as fast as their legs would let them. Rushing up to their grand parents they were affectionately clasped to their hearts in turn. There was joy in receiving back—and there was joy in home coming notwithstanding all they saw and left behind—a joy that can be compared to nothing else in the world.

Their neighbours heard of the return of the pilgrims—several called to see them that evening and heard of the wonders of the larger world. Naturally much curiosity was roused in the hearts of younger people, and many secret resolutions were made to break through senseless restrictions and to travel both by land and water. For look, they argued, at the astonishing change six weeks of travelling has brought in Amar Nath and Mahabere. Our children at this age are never so selfreliant as these boys have become in this short period. The fog of darkness and the ever devouring *Howwa* which send our children to bed and ensure peace from their noisy mirth or naughtiness even at the advanced age of ten are seldom known among the children of Western nations. And the cause no doubt in the first instance is due to their being sent to school at a distance and away from the apron strings of their mothers; secondly the frequent outings they get in the guise of treats, picnics and short excursions: All these add to the formation of character and self-resourcefulness—a thing almost unknown among our children of the better classes who are pampered and looked after to an age that has become a bye-word among our humbler classes. All had exhausted their arguments—and there fell a sort of self accusing silence in this knot of interested talkers standing on the road side under an ancient Ramphal tree when a cynical pundit of the old school tirsely remarked: “We shall see what these Ozah boys come to with all their opportunities.”

“One thing I am certain of,” answered one of them, “and that is, that if they are not kept down by artificial designs over which they have no control they will show the world that in no respect are we inferior to others. Intellectually we are second to none and yet through the selfishness of our priests we are sold at every turn by being bound hand and foot—body and soul ceremonially.”

“You are getting warm,” said the Pundit whose conscience pricked him, for his religion was absolute ceremonialism, quite apart from fellow-feeling except where it helped to bring in fees, “we need not quarrel—time is before us.” And they separated more or less put out with each other.

Mr. Budri Nath who happened to be one of the group under the Ramphal wended his way to the Ozahs and on entering their Angan (Court yard—compound) came face to face with Mr. Bulwar Ozah whom he embraced cordially—this being their first meeting since his return.

“Well,” he said after their mutual greetings and enquiries were over, “your return is causing no

small stir here. Everybody seems to be full of it,” and he related the incident on the road side.

“I wonder if we shall ever evolve a real religion from the Vedas which will teach us the absence of religion, namely, our duty towards each other to the super-session of Brahmanical ceremonialism. We are making frantic appeals to our Vedas and the only tangible answer we get is touch not one another.” “We are in a fearful complicated tangle,” replied Mr. Budri Nath, “And it ill becomes our undoubted intellectual powers to remain in this entanglement.”

“It is our pride—nothing but empty pride as far as revelation of faith goes. Vedas are certainly the most stupendous intellectual productions that the world has yet produced. But they are the thoughts—scattered and disjointed thoughts—of good men and Reshies, not revelations of a faith upon which we may hope for salvation hereafter.” “What of *Bhakti*? Mr. Budri Nath interposed “I have thought of that too,” answered Mr. Bulwar Ozah. “It is our last plank. Now what is *Bhakti* really? Nothing but devotion—adherence to an ideal and unknown god whom we recognize through His immanent universe. That ideal God was recognized by the Reshies by means of thought and contemplation and the results of those convictions or findings were indited in the Vedas. So far it may be called revealed, but it is not a Faith or religion, nor is it direct, in this respect, it is antagonistic to pantheism and ceremonial Hindooism. “Well, I have thought of it from the same stand point—devotion and results of contemplation cannot create a religion accepted to God to whom all are the same—there is no Brahman or Malich. Now the outcome of these devotions and contemplations is a religion of pollution. This cannot be right! We are as you said a few minutes ago playing with our future—our hereafter—through pride. A pride which in turn has found its birth through the religion of pollution and intellectual predominance which is of the earth and perishes with this body. The real intelligence is that which emanates from our consciences, and this knowledge does not perish with our terrene existence. And it is this latter intelligence that convenient religions are doing their best to keep down and smother.”

“Budri, brother, you have given me fresh food for reflection. I never differentiated between the knowledge which comes from material brain and that which finds its birth from conscience.”

“Then comes Rama,” said Mr. Budri Nath. “a few words with him then and I must go.”

“Azie,” said her husband a few minutes after parting with Mr. Budri Nath, “what are you going to do all with these things—” pointing at the things they had brought and which have daily been admired, sorted, and re-sorted?

“I have not thought much about their disposal yet. Wait till we are tired of admiring them,” she answered playfully.

“What are you two planning about?” asked pretty Mrs. Uma Bulwar who though ten years married and mother of two handsome boys and three lovely girls was still the sweet unaggressive girl—ever carolling—ever smiling—and ever thinking how to impart unexpected pleasures not only to those of their own household but others as well, and chiefly to her sister-in-laws’ school children who, to them, were the visible and actual type of universal brotherhood for there humanity met on equal ground.

Her sister-in-law turned and catching the infection of her happy mood encircled her neck with her beautifully moulded arms and pressing her lips against her lovely childlike checks, said: “I think Uma, life, you must have some spirit under control which always keeps you happy and smiling.”

## OUR CALCUTTA LETTER.

(From our own correspondent).

## THEATRES AND SOCIAL PURITY.

"Where are you coming from"—I asked a friend of mine while taking my usual morning walk. Calcutta was just waking from her slumber, the streets were not crowded, only the noisy municipal carts overloaded with refuse, were hurrying towards the suburbs.

"From the Theatre"—replied my friend in a drowsy tone—his dim eyes were the surest indications of over-nighters. "But" I said, "these theatre people must close by 1 o'clock by municipal law!"

"But you see" replied my friend, "they can easily pay 50 rupees fine to satisfy the law."

When this fellow went away, I naturally asked myself what was there in a theatre that induced my friend, to wait up to 4 or 5 a. m. in the morning. So I began to survey the condition of these places of amusement and I wish to narrate these things here including the effects which these theatres produce upon those who are the unfortunate victims of these amusements.

Now let us take into consideration the surroundings where these theatres are situated; with one exception all the theatres are situated amongst the houses of illfame which are the principal drawback of these theatres and as to auditoriums, they are simply the roasting places in summer and in winter they become the dampest places to be found in Calcutta. And what an irony of taste?—People will gladly pass hour after hour in these damp places whereas they cannot devote one hour in a prayer hall or in some other healthy places.

Now I come to the people who take part in these theatres. It will be sufficient if I quote the following from *Epiphany*, the organ of the Calcutta Oxford Mission:—

"We do not pretend to have any first hand knowledge of these theatres but we have good reason of knowing that they are among the strongest of the evil influences which are brought to bear on the youth who come to the capital from their comparatively virtuous and simple country homes. Our Hindu correspondents constantly bear witness to this fact and it can hardly be otherwise considering the character of the women who take part in the performances."

I wish to allude here to an incident that would be a tell-tale representation of the evil effect upon an undeveloped mind. A young man who frequented theatres in every opportune day, was charmed by the beauties of an actress but finding it impossible to approach that woman on several occasions this disappointed lover, so to say, determined to end his life by throwing himself in the Ganges. When he was on the point of committing this deed from Howrah Bridge he was caught and brought up before the Police Court.

I now come to another point. The effect of whole night awaking is too well known to be mentioned. It wrecks the constitution, it arrests mental and moral development and lastly it makes them a prey to all diseases. So the Corporation of Calcutta as the guardian of Public Health issued orders to stop plays at 1 o'clock. But these theatre people evade the law by paying a fine of fifty rupees. So "the whole night performance" has become a special feature to all playgoers. From all points therefore, the theatre is one of the places where evil influences are at full play, its snares are too light to be slackened if once caught. This is the place where one can say "Abandon all hopes ye who enter here."

THE HINDU WIDOWS' HOME ASSOCIATION  
POONA.

## BIMONTHLY REPORT.

September and October 1912.

Mr. K. M. Phadke is having his lecturing and collection tour in Khandesh. He arouses a great interest in the places he visits not only among the educated but also among women and people engaged in trade. Mrs. Athavale is working in Bombay.

2. The Ladies' club of Poona held a concert for the benefit of the Home in their own rooms under the patronage of their

Excellencies Sir George and Lady Clarke and the members of the Executive Council of Government. It was a successful effort and is likely to bring to the Home nearly a thousand rupees. The Home is deeply indebted to the club.

3. Her Excellency Lady Clarke paid a visit to the Home at the end of September and was greatly pleased with what she saw.

4. The Home sent ten students this year for the Vernacular Final Examination held at the end of September in Poona.

5. During the two months the Home was visited by 158 people of whom 40 were ladies, 87 gentlemen and 31 advanced students. Of these 55 came from Poona, 33 from Bombay, 14 from the Carnatic, 12 from the Deccan, 10 from Gujrat, 7 each from Nizam's Dominions and S. M. States, 3 each from Central India, Berars and Mysore State, 2 each from Konkan, Central Provinces and Bengal; and 1 each from Madras Presidency and the Punjab.

6. The following substantial donations were received during the period:—The N. I. Association, Poona Branch, Rs. 216 for scholarships, Mr. S. N. Pandit of Rajkot Rs. 150, Khan Shri Fatehdinkhanji of Manavadar Rs. 100, Mr. Bal-krishna Vinayak Vasudev of Bombay Rs. 100, and Mr. Vallabhdas Pitambardas of Bombay Rs. 100 in memory of his late wife Mrs. Ladhibai. The Home is highly obliged to all these.

7. During the two months the number of people who subscribed was 640 and their subscriptions amounted to Rs. 3,210.

HINGNE BODRUK, } D. K. KARVE,  
Poona City, 11-11-12. } VENUBAI NAMJOSHI,  
Secretaries.

## DEATH OF A PROMISING PRINCE.

THE EDITOR, THE *Indian Social Reformer*.

SIR,

It is with deepest regret that I beg to inform you of the sad and untimely demise of the beautiful young Kumar Shivindar Singh, the younger and only brother of His Highness the Raja Sahib Bahadur of Faridkot. Some eighteen days ago he was laid up with enteric fever of a most virulent type, and with all the earnest efforts of the Doctors to save him, he succumbed to the malady, yesterday at 8 a.m. at his residence at the Chiefs' College Lahore. His body was forthwith brought to Faridkot by a special train and cremated here with due obsequies before evening, amidst the deepest lamentations. The two brothers loved each other, as it were like "*Rama and Luchhman*" and never parted for a moment, till the cruel hand of death snatched away the younger. Those who saw the Lahore Elephant Procession of His Excellency the present Viceroy, the State Entry at Delhi, of Their Present Most Gracious Imperial Majesties, the King Emperor and Empress, and the Sikh procession and prayer, I suppose, remember how this beautiful pair of brothers most prominently attracted the public sight. His death has caused the darkest gloom over the State territory, plunging His Highness the Raja Sahib, his widow mother, the family and the public into the deepest mourning. It is regrettable that there have been constant deaths in this most afflicted family, bereaving it of its veriest props in their very primes, and that this Kumar Sahib dies rather in a very tender age. But Almighty's acts are irrevocable.

A CORRESPONDENT.

FARIDKOT, }  
28-10-1912. }

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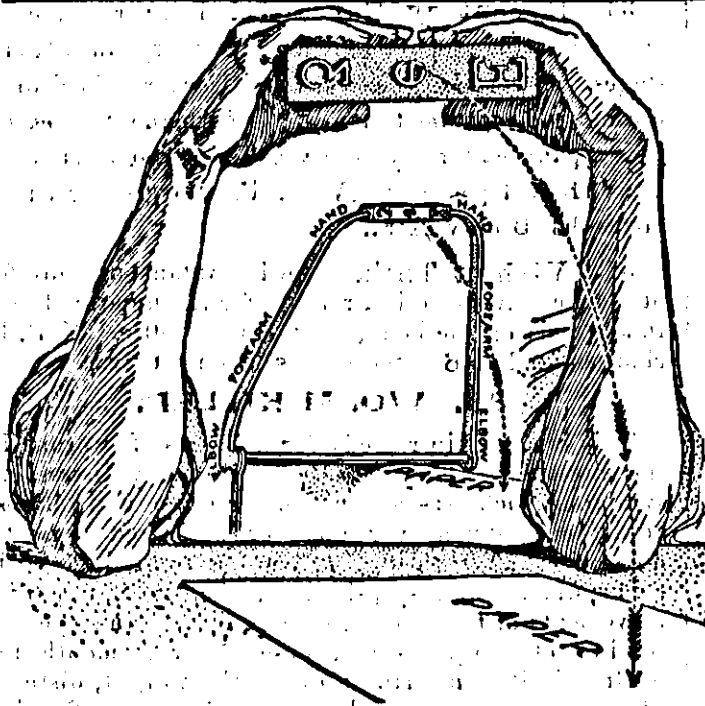
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# THE INDIAN SOCIAL REFORMER.

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Editor:—K. NATARAJAN.

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"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 are afraid that the Conferences organised by Government are reproducing some of the less useful features of the National Congress and the other Conferences held under private auspices in this country, features too which have often evoked the ridicule of critics in and out of the official fold. The Sanitary Conference which recently held its second session in Madras is an instance in point. There were so many subjects taken up and so many papers read that any intelligent discussion of them was an impossibility. We should not be surprised if in course of time the Conference has to adopt the practice of passing omnibus resolutions after the manner of the National Congress which may well be proud of finding an imitator in such highly official quarters. Running one's eye over the proceedings, it is impossible to resist the conclusion that the Conference seems to think that the country is for the sanitarians and not the latter for the country. With the exception of Mr. Motilal Ghose, and the Governor of Madras whose short experience of Indian official life probably accounts for the suggestive breadth of his observations, almost every other person present would seem to have been more concerned with his own achievements than with the actual sanitary requirements of the country. It was, we think, a very apt criticism which Mr. Motilal Ghose passed on the proceedings when he complained that rural sanitation, that is the sanitation of 95 per cent of the population of India who live in the villages, was almost wholly lost sight of by the Conference. If we were asked what was the first sanitary requirement of the country, we would unhesitatingly say that it was to prevent as far as possible the withdrawal of the people from the villages to towns and cities. The prevailing opinion seems to be that it is inevitable that people should desert the villages for the cities and reproduce on an ever-increasing scale the problems of city life. We do not share this fatalistic view. Nor do we think that the sanitarians of India, official and non-official, can proceed far towards a solution of the problem on this assumption. The view that we are bound to reproduce all the mistakes of the West in industrial, social and sanitary matters before we find a remedy for the present defects, is neither logical nor sensible. Another tendency of the Conference, traceable no doubt to the predominantly non-Indian personnel of the Sanitary Services, is the too great readiness to attribute difficulties to the obstructiveness of the people. If the people were educated to the requirements of the sanitary expert, there will be very little need for the services of most those who complain of their ignorance and unreadiness to adopt improvements in their manner of life.

When employers of foreign labour are being urged to provide temporary sexual facilities for their

workmen, in utter disregard of the fate of the women, it is gratifying to note the wave of righteous feeling that is passing over England in respect of the White Slave Traffic. We may hope that a ripple of it will ere long break on these shores. We are indebted to an English friend intimately interested in the movement for a copy of the *Cambridge Daily News* of the 9th instant containing a full report of a great demonstration held in that city, under the auspices of the National Union of Women Workers, to protest against the White Slave Traffic and to urge the Government to carry the Bill now before Parliament. The Bishop of Ely presided and among the other speakers were Lady Bunting and Mr. Herbert Stead, brother of the late Mr. Stead. It was stated by the Bishop as well as by the other speakers that a young woman drawn into the traffic did not live more than five years, and that hence a constant stream of recruits had to be obtained. Mr. Herbert Stead in a fiery speech probing to the heart of the subject, referred to one firm in the City of London which sported the Royal Arms and which gave such despicably low wages to its employees that every one of its female employees was driven on to the streets to eke out the miserable earning that they received. A beautiful church in a German town was built by a man with only a small proportion of his proceeds from this traffic. In the "Men and religion" campaign in America it was discovered that one of his leading lights in a church was drawing a large proportion of his income from houses of ill-fame. These are not pleasant things to mention, but Mr. Stead, doubt, took the view, expressed by the Bishop who presided. "They were all concerned in this matter," said the Bishop, "and if they sat idle and silent they became themselves responsible for its effects. They would not, they dare not, sit idle and in affected ignorance and indifference, and so become guilty of these things which were done in their midst."

We print in another column a letter from Miss Flora Robinson of the Isabella Thoburn College, Lucknow, deprecating the publication of medical advertisements in the "Reformer." Every one of the advertisements of this class appearing in the "Reformer" has been accepted on the express condition that no word or reference which the Editor considers objectionable would be allowed. Some years ago a long-standing advertisement was altered so as to contain some terms which were objectionable, but on a representation being made to the advertiser, not only were the objected words omitted but we had a very nice letter expressing a hope that other newspapers also would exercise similar discrimination. We have had quite a different kind of experience too with advertisers. Within the last 12 months we have had to drop one of the largest that we have had because, notwithstanding the express understanding, the advertiser insisted on smuggling in what seemed to

us to be improper matter. While we do not think that medicines as such should be kept out of the advertisement columns, we quite agree that a very numerous class of them had best be done without. We do not accept advertisements about liquor and tobacco. Perhaps, it will be as well to extend the same principle to medical advertisements. Miss Robinson may rest assured that her protest will not be lost upon us.

With reference to the betrothal of a son of Professor Ruchi Ram to a daughter of Dewan Tek Chand which was announced by a Punjab paper, a correspondent gives in the "Tribune" other instances of intermarriage in the Punjab. Altogether he mentions fifteen cases, seven outside and eight in the Brahma Samaj. Only one out of the fifteen marriages was an intermarriage between members of two different castes within the province. All the others were intermarriages with ladies belonging to other provinces. In eleven out of the remaining fourteen cases the brides were Bengalis, and of the rest one was a Dekhani, one a Gujarati and one a Sindhi. Evidently Punjab has no ladies to spare for marriage outside the province. These facts lend themselves to some interesting speculation. They seem to show that when a man or woman is bent on choosing a partner from outside his or her sub-caste, they generally prefer to go farther afield than a nearly allied sub-caste, in spite of the amiable theories of some of our diplomatic friends. We have more than once called attention to this fact, namely, that so far as there have been intermarriages among Hindus, few of them comparatively, have been with members of subcastes of the same main castes. The reason to our mind is plain. When a person gets the idea out of his head that he is bound to seek a partner in life within the prescribed clan and group, he gets out of the grip of caste altogether. He sees no difference between a sub-caste allied to his own and a different caste altogether from his own. He naturally likes to have the full benefit of his new-found liberty. Moreover, it is not easy nowadays to say which is a sub-caste and of which caste it is a sub-caste. Those who wish to confine expansion to sub-castes do not fully understand the position of our social system at present. We reproduce the letter in the "Tribune" in another column.

A correspondent writes:—"The marriage of a Rigvedi Deshastha Brahmin young widow took place at Poona, on the 21st instant at the house of Mr. R. B. Joshi, Hon. Secretary of the Widow Marriage Association, Poona. The bride, Manubai Dani, whose age is 19 was first married at the age of 12 and became a widow within six months. The bridegroom Mr. Waman Balwant Kapade is a clerk at the Nutan Marathi Vidyalaya. It is his first marriage. Mr. G.-M. Chiplonkar, B. A., a teacher in the Elphinstone High School, Bombay, gave away the bride, and Mr. Waman V. Joshi, a member of the Managing Committee of the Association conducted the ceremony. A large number of the young friends of Mr. Kapade was present to witness ceremony. Among those who attended were:—Dr. Sir R. G. Bhandarkar, Prof. Kosambi, Prof. Patwardhan, Prof. Kale, Prof. M. R. Paranjape, R. S. G. V. Kanitkar, Mr. Laxuman Shastri Lele, Mr. S. K. Damale, Mr. Gandhi, Mr. Virkar, Mr. S. G. Vaze (of the S. I. Society), Mr. D. L. Sahasrabudhe (Joint Hon. Secretary of the Association). Mrs. Karve, M. W. Patwardhan and some other ladies were also present. We wish a long and prosperous life to the newly married couple."

Pandit Rama Avater Sharma, M.A. Sahitya chary a Professor of Sanskrit, Patna College, a distinguished Scholar and staunch social reformer has

been elected President of the forthcoming Social Conference at Bankipore.

We have received an anonymous letter signed "Hindu" from a town in Upper India protesting in vehement terms against the sympathy and support extended by Hindus in Bombay to the movement started by Indian Mahomedans in aid of the Turkish wounded and destitute in the war with the Balkan States. We do not publish communications which are not authenticated with the name and address of the writer, not necessarily for publication, and in this case we should not have published it even if this condition had been complied with. In view, however, of the fact that the writer seems to be representing a prevalent feeling in the part of the country he writes from, we may state that those who sympathise with the Indian Mahomedans in this matter, do not expect the latter to change their political or any other opinions in return for such sympathy. Such non-Moslem sympathy as has been expressed, rests entirely on the merits of the trouble in which Turkey has become involved, with no aggressive intention on her part, and is due in some measure to the spirit of racial and religious fanaticism displayed by a section of the supporter of the Balkan States. If Indian Mahomedans realise that their Hindu Countrymen have a fellow-feeling for them, that is all we need, or should expect of them.

We are glad to print Mr. Divatia's letter on the Ideal of Indian womanhood. Mr. Divatia is himself a poet and a man of letters, and his criticism in a subject of the kind under discussion is valuable.

Messrs. Jack are sending out "The People's Books" in rapid succession and announce a fourth dozen for issue on November 20th. From the following list it will be seen that many interesting and novel subjects are treated:—"Geology" by Professor T. G. Bonney, F. R. S.; "Weather Science" by R. G. K. Lempfert, M.A.; "Hypnotism" by A. M. Hutchison, M. D.; "The Baby, A Mother's Book by a Mother", by a University Woman; "Motherhood, A Wife's Handbook" by H. S. Davidson, M. B., F. R. C. S. E.; "Navigation" by W. Hall, R. N., B. A.; "The Church of England" by Rev. Canon Masterman; "The Hope and Mission of the Free Churches" by Rev. Edward Shillito, M. A.; "Co-operation" by Joseph Clayton; "A History of English Literature" by A. Compton-Rickett, LL. D.; "The Training of the Child" by G. Spiller, and "Tennyson" by Aaron Watson.

On November 18th Mr. Unwin was to have published Mrs. Oliver Strachey's book "Frances Willard: her Life & Work", to which Lady Henry Somerset contributes an introduction. As Miss Willard's literary executor, Lady Henry Somerset has placed her friend's diaries and letters at the disposal of Mrs. Strachey, who has thus been enabled to write a full life of this famous woman and to give a vivid and intimate picture of her remarkable career. Miss Willard, like Abraham Lincoln and many other great Americans, spent her early years on a farm in the west, and her diaries give a curious and intimate account of the life of the Puritan farmers and pioneers in the epoch before the Civil War. Her subsequent career as a philanthropist and public leader made her famous on both sides of the Atlantic, and the history of her life is certain to interest the many thousands who have admired, loved, and followed her as no woman in modern times has been admired and loved and followed. It is an interesting testimony to the place held by Miss Willard in American opinion that her statue now stand—the only woman's statue—in the Hall of Fame of the Capital at Washington.

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THE INDIAN SOCIAL REFORMER.  
BOMBAY, DECEMBER 1st, 1912.

## MR. GOKHALE IN SOUTH AFRICA.

*Indian Opinion* of the 26th October and the 9th November gives full accounts of Mr. Gokhale's visit in South Africa. He landed at Cape Town on the 22nd October and was welcomed at the Docks by hundreds of Indians including a deputation from the Transvaal, and by the Deputy Mayor. A formal reception took place in the City Hall the same night with the Mayor of Cape Town for Chairman. About 50 Europeans were present at the reception among them being, besides the Mayor, Senator W. P. Schreiner who welcomed Mr. Gokhale on behalf of the European citizens, and declared that it was unfair and improper that indentured Indians, after they became free, should have to go with their wives and children, or pay a prohibitive annual tax. Mr. Fisher, Minister of the Interior, sent a letter extending a cordial invitation to Mr. Gokhale to be the guest of the Government while at Pretoria. On the 24th of October, Mr. Gokhale accompanied by Mr. Gandhi left for Kimberley enroute to Johannesburg. He was entertained at a public banquet at Kimberley, the occasion being described as unique in the history of the Gold Fields. Mr. Gokhale arrived at Johannesburg on the 29th. The Mayor and several prominent Europeans were present on the platform of the Railway Station to receive him. The Mayor in a short speech welcoming Mr. Gokhale bore testimony to the law-abiding character of the Indian population of Johannesburg and assured the distinguished visitor that he would be given every facility to examine the position of his countrymen in that city. Several addresses were then presented by various Indian associations, prominent among them being that of the British Indian Association, which was read by Mr. Gandhi and which was presented on a splendid gold plate representing a map of India and Ceylon, engraved with the text of the address and bearing at the foot the facsimile signatures of the President and Secretary. In replying to the addresses, Mr. Gokhale recognised the complexity of the problem which he had gone there to study at first hand, and expressed his resolve to study it not in the spirit of a partisan, bigot or fanatic but from all points of view. He said that he would lay his conclusions in the first place before the Ministers of the Union who had most courteously agreed to receive him, and then before the Government of India. A reception which was attended by a large number of Europeans was followed by a banquet at the Masonic Hall in Johannesburg at which Mr. Gokhale delivered the most important speech of his visit. He described the banquet, which was attended largely not only by his own countrymen but also by a

large number of European ladies and gentlemen, many of them occupying prominent positions in public life, as being in some respects the culminating point of the series of receptions and entertainments which had been given to him since his landing in South Africa.

Mr. Gokhale went on to say that he did not mind confessing that, when he had decided some months previously, to visit South Africa that year, he had had no expectation that he should have personally such an extremely pleasant time while there or that he should be able to carry with him to India, as he should carry with him to India, the happiest recollections of his visit. He might even say, he said, that the possibility of his having to go through some of those experiences which usually fell to the lot of his countrymen in the sub-continent, had not only passed through his mind, but he had almost prepared himself that he might possibly be called upon at the Cape to satisfy the Immigration Officer that he was able to write a passage in English to his dictation correctly or that he might experience special difficulties in railway travelling, or have to take out a special permit before he would be allowed to enter the Transvaal. So far from any of those things having happened to him there, he added, he was travelling in the utmost possible comfort, in a special coach which the Union Government had generously placed at his disposal, and on every side he was receiving nothing but the greatest possible kindness, and the European Community of South Africa, so far from leaving him severely alone, had given him a welcome which had not only been courteous but which had a touch of that indefinable something which converts a merely formal courtesy into really cordial kindness.

Mr. Gokhale said that during the time that he had been in the country he had conversations with men of all shades of opinion. He proceeded to take what he called a bird's eye view of the Indian problem in South Africa in the different aspects in which it presented itself to the different sections of the community. First of all there was the European point of view. The Europeans were a mere handful in the midst of a vast mass of alien population. The position gave rise to difficulties which were grave enough without the complication arising from the presence of a third race, the Indians, which whatever its relations with the dominant race in another part of the Empire, was also an alien race with traditions and institutions different from those of Europeans. There was, in addition, colour prejudice, and finally there was the question of economic interests. That was the European side of the question. Turning to the Indian side, Mr. Gokhale pointed out that the Indians had originally been brought into the country to help Europeans to develop it. Four fifths of the number of Indians in South Africa were either ex-indentured people or their descendants, or persons serving their indentures at the moment in Natal. They had been brought into the country by the British Government in the interests of a section of the white population. Mr. Gokhale thought that if the Europeans were assured that there was no fear of their being swamped by Indians, or of the political institutions under which they lived being affected by the influx of Indians, the latter should be assured of the removal of all irritating restrictions. The question of principle as well as that of details, will require a fuller discussion than we can accord them in this article. But it is highly gratifying to note the heartiness with which the European population has joined in the welcome to Mr. Gokhale, and our countrymen in South Africa are clearly of the opinion that his visit has been a success.

## THREE READINGS OF A PALM.

## THE SECOND READING : MOVEMENT IN THE DRY BONES.

(By O. S. S. O.)

(Chapter X Continued.)

I do not remember ever having seen your brows wrinkled, much less troubled."

"I have a few Genii in the shape of mother-in-law who is contrary to all mothers-in-law, Sisters-in-law and others (casting a shy glance at Mr. Warde) who inspire me with joy."

"What a compliment and what a fib," said Mr. Warde. "I wonder if Bul has refused a sari and this is the thin end of the wedge for Azie to intercede."

"Kick him, Uma," said Mrs. Warde, "as the two stood in the same position with Uma's hand lovingly clasped round her waist,

She did not kick him, but at the same moment a pretty shaped foot peeped forward from under her sari exposing the pink nails.

"Kick, she cannot kick a cat," he said in English teasing. "Come, kick me and I will give you a rupee for every good kick."

"But who is to be a judge to decide whether it is a good kick or not," Uma returned. "Each time you will say no—"

"Mama, what is to be kicked for a rupee?" asked a sweet little mite from behind some curtains, unsuspected of being there.

"Your mother wants to kick you and if you do not cry you will get a rupee for each kick," he answered quite seriously.

"No you tell untrue. My mother never say that."

"Then what does your mother say?" he asked fishing her out and placing her on his shoulders.

"Mother always tell us—" she paused and began again. "Mother tell us, if I, if we all want to be happy we must please Permeshwar (God) by telling true and sharing our sweets and toys with boys—" He laughed at this, and the five years old child asked: "Why laugh?"

"You are to share sweets and toys with boys only, not with girls," he repeated.

"Na, ha, you don't understand. Boys means all—boys and girls—all friends. And if we share, Mama say, we shall be very happy," and encircling her arms round his neck emphasized the fact by nearly choking him. This of course raised a laugh, but the child had innocently revealed the secret springs of her mother's ever happy disposition.

He pondered over the revelation while playing with the child. There was the secret of her happiness—in fact all happiness—the thought for others. What a contrast to the selfishness of our religion, our ceremonial religion, caste! At every turn the hindrance is caste! The barrier which has closed the springs of humanity towards our fellow beings. While he was outwardly occupied with the child and with the foregoing thoughts revolving through his mind his wife turned her attention to the things still lying about on tables, chairs and the floor, and suggested to Uma Bai that some of these might be set aside as prizes for her school.

Uma Bai quite agreed with her, and addressing Mr. Warde, said: "Perhaps, when you have torn off the last shred of Agreh's Kurta, you will give her some place and attend to us."

"No, Ma, Agreh's Kurta not torn," the child replied for both, for she was thoroughly enjoying the tossing about.

"Here we are," he said putting the child down on the floor before them, but who immediately turned and clung to his legs. "Now what is your pleasure?"

"Our pleasure is," replied his wife, "that you make a list of all the things which you have brought—I mean the things, which you do not want and hand them over to me for my primary school prizes."

"That is a large order, is it not Agreh—" he said turning the child over and rolling her on the floor, who shouted with delight.

"These men, I do not know what they are made of, they can never attend to anything serious at home."

"Quite right. Our seriousness belongs to the outer world, where we have quite enough to think of. You do what you like—only give us plenty to eat and drink, and save us from all home problems," he said teasingly.

"Home troubles—" replied Uma Bai with as much seriousness as her pretty laughing face could command—"one would fancy men had the burdens of home and all the domestic cares in the world."

"Have we not? Do you not always refer to us? Don't you Agreh when you can't get sweets from naughty Mama—" The child answered, yes, no, yes, no. Then continuing, speaking to the child: "Ma won't give us any food if we don't listen, so you and I had better do so now." She shook her woolly head in assent and turned towards the ladies.

"Now what is it you both want to decide about?" "Make a list of all that you do not need and suggest how they should be given in prizes."

"To make a list will take time—to the latter part, I would suggest that you give the prizes in their hands," he replied suppressing a quivering smile.

The ladies looked at him simultaneously and then gave way to uncontrolled laughter. He pretended to be surprised as to the cause of their merriment.

Masters Amar Nath and Mahabere who had returned from school for their lunch and were giving their Grand-mother the morning's school news heard loud laughter and excusing themselves rushed out to see what was the matter. "Mother, Aunty, Uncle, what is the matter—what are you all laughing at? Here is Agni too (Their pet name for their sister Agreh), exclaimed one of them and going up to her began playing and questioning her.

"Come along boys," said Uma Bai rising, "Aunty Mysa must be waiting with your food."

"Mother, we are not going back to school. We have half holiday. Today is our Head Master's birthday."

"That is good—" remarked Mrs. Warde. "I want you boys. You will be more useful."

"But, Aunty, we have promised the boys to join them at cricket punctually at half past four."

"There is plenty of time for that, it is not one o'clock yet. You can reach the play ground in ten minutes."

"Aunty, we will leave fifteen minutes before the time. For you know," he whispered confidentially in a low tone catching her sari, "we do not want to be like the others who are indifferent about keeping their engagements. It is vulgar, is it not, Aunty?"

"Yes, and very ungentlemanly too. Your father and uncle would never dream of breaking a promise or disregarding an engagement. For by not being punctual you put others out who might make engagement based on yours. Now go and have your food and then come and help me."

They ran off had their lunch and returned. To select school prizes was a new delight. At first they did not know why their Aunt wanted them—and now they were loath to tear themselves away.

"Five minutes to four," Mrs. Warde announced.

"One of you go and get your cricket things ready." Master Mahabere who spied his sister, jumped up, saying, Agni and I will get them ready.

"Aunty," coaxed Master Amar Nath, "send a message so that they may not wait for us and say that you want us."

Their mother who was busy labelling the prizes close by looked up at him—he understood her look—there were no words uttered—his eyes filled, and rising, went and fell on his knees beside her, throwing his arms round her neck. Tears rolled on but still no words passed. In the meantime his brother returned and not knowing what was wrong sighed to his Aunty, who in response patted the floor beside her. He came and sat down along side, looking mutely at his mother and brother.

"Mahabere, come here," called his mother. He obeyed with a heaving breast, and kneeling in front of her, beside his brother whose hand he clasped lovingly, asked, "What is the matter mother?" And his eyes welled up in sympathy for his brother.

#### MEDICAL ADVERTISEMENTS.

TO THE EDITOR, THE *Indian Social Reformer*.

SIR,

As one who has been an interested reader of your periodical for some time and is a subscriber to it, I wish to protest, in the spirit of a friend of the magazine against the type of advertisement in the back pages. An educated public surely cannot approve of the exploitation, for instance, of magical drugs, "40 pills for Rs. 10 only," (with the inducement that Perhez is unnecessary), and other "cure-alls," and a leading reform-magazine cannot afford,—can it?—to be behind in following the ideals of its readers in things concerning the general welfare. I do not necessarily mean to condemn these medicines advertised—though they may be worthy of condemnation. I do not know, nor does the buyer know, whether they are to be condemned or not. The probability is that many would trust to the judgment of the advertising medium, and because the advertisement appears in the *I. S. R.*, buy "patent" medicines. Every magazine editor and student of social reform must know the war that is being waged in America against the use of *nostrums*, not because the medicine is in every case harmful, but because it is a poor policy and a dangerous policy to resort to such medicines instead of following the prescriptions of competent physicians who have studied the individual case. Other reasons against the use of Patent medicines are familiar to you and will help you understand why I should write on this subject. I am interested in getting these I have any influence with to give up practices which may be harmful or foolish or contrary to the interests of social welfare. When I put the *I. S. R.* into the hands of my students and tell them it is India's leading magazine for social reform, I am sorry to have to apologize for the advertisement pages. Why not use those columns for advertising things that are unquestionably connected with public welfare—book lists, lists of pamphlets on reform, a literature suitable for distribution, advertisement of the *Raushni* of the Punjab (as one example), and of other publications with social reform for their object, schools, colleges, and institutions for community education? The printed page has too great an influence on the sentiments and ideals of a people to allow three pages of the *I. S. R.* to have as their most prominent features foolishly exaggerated descriptions of doubtful remedies for patients who should be educated up to better ways of acquiring health.

I believe me one of your most interested and sympathetic readers.

(MISS.) FLORA L. ROBINSON,  
Isabella Thoburn College, Lucknow.  
Nov. 26, 1912.

#### OUR TRAVANCORE LETTER.

##### THE NAIR REGULATION.

(From our own Correspondent.)

##### The Triumph of Social Legislation.

Yesterday witnessed a most extraordinary demonstration of public rejoicings by the Nair ladies and when it is said that Travancore is still conservative in instinct and sentiment, the depth of sincerity of purpose and earnestness of feelings of those who took part can be better imagined. The cause for public jubilation, was the passing of the Nair Regulation by the Government of H. H. the Maha Rajah. The main argument for such a law lay in the fact that the Nairs who follow the Marumakkathayam system of inheritance had no legal form of marriage. The community had no doubt a form of marital alliance which had at its back the support of the community for hundreds of years. What the Government have done is to recognise the usual presentation of cloth (*Sambhandam*) as marriage in the eye of the law. The object of the meeting was to express their grateful thanks to His Highness' Government for the useful and beneficent measure. There were about 400 Nair ladies present at the Victoria Jubilee Town Hall including all the respectable ladies in the town of Trivandrum.

Mrs. Tampi, wife of Mr. P. Raman Tampi, M. L., local District and Sessions Judge, and a pioneer in starting movements calculated to benefit the women-folk of this state, was unanimously voted to the chair.

##### MRS. TAMPPI'S ADDRESS.

Mrs. Tampi who on rising was received with cheers made a few prefatory remarks. She made most happy reference to the event of the previous day *ist.*, the writer of an heir to the Travancore *gadi*. It was a most auspicious event which has thrown the whole state into a wave of earnest enthusiasm and sincere pleasure, especially because the last event of the kind happened 41 years ago. It was only right and proper that they should also join the general rejoicings and, as a slight token of their pleasure, to convey to His Highness the Maha Rajah H. H. the Junior Raneer their loyal congratulations on the most joytul event.

This resolution from the chair was most enthusiastically cheered and accepted.

##### THE RESOLUTIONS.

The first resolution was to the effect that the Nair ladies of Trivandrum in public meeting assembled do convey their loyal feelings of gratefulness to H. H. the Maha Rajah for the beneficent measure which he passed on the 26th ultimo, because the Nair Regulation is in their opinion, productive of much good to the Nair community in general and Nair ladies in particular.

This was proposed by Mrs. Kesavan Tampi in a well rendered and short speech in which the speaker referred to the benefits the people of Travancore have enjoyed at the hands of H. H. the Maha Rajah for the past 27 years. If these benefits and the Nair Regulation were put in the two scales of a balance, the latter would certainly weigh more as would be evident to all who had read the Regulation. It was the fruit of several years' labour and they must congratulate themselves, they got the law after all. That was due entirely to the generosity and enlightenment of His Highness the Maha Rajah and it was no small measure. She would only commend it for the favourable consideration of the meeting.

It was duly seconded and unanimously passed.

The second resolution was that a hearty vote of thanks should be recognized for the Dewan, Mr. P.

Rajagopalachari C. I. E. for his patient, persistent and painstaking labours. The mover, Mrs. Rama Kurup (wife of Mr. Rama Kurup B. A. B. L., High Court Vakil) made a long speech in the course of which she explained the circumstances under which the Regulation was passed and the benefits to the community from the Nair Regulation. She also dealt with the various provisions of the Regulation and impressed on her hearers how it would affect them advantageously. On a former occasion the late Mr. P. Thanu Pillai M. A., Chief Secretary to the Travancore Government, attempted to legislate on the matter but his attempts proved abortive. It was reserved for Dewan Bahadur P. Rajagopalachari C. I. E., to undertake the task, successfully. They should all be grateful to him. She had no doubt that her resolution would be acclaimed by the audience.

It was seconded and supported and approved by the whole gathering.

#### MRS. TAMPPI'S CONCLUDING SPEECH.

Mrs. Tampi then made her concluding speech. Social legislation was always an important and also difficult matter. In England it took several decades to get the Deceased Wife's Sister Bill. The Hindu Gains of Learning Bill which was introduced into the Madras Legislative Council by the late Sir V. Bashyam Iyengar was vetoed by the Imperial Legislative Council. The Civil Marriage Bill of the Hon'ble Mr. B. N. Basu and the fate it encountered are matters of yesterday. The Malabar Inheritance Bill which is now before the Madras Legislative Council is probably in its death struggle. Such being the case with regard to matters in which social legislation was attempted, the way in which the Nair Regulation has been passed was most admirable. It was a most momentous measure the full effect of which would be reaped only in years to come. In conclusion she was of opinion that H. H. the Maha Rajah and the Dewan ought to be reckoned as the Patron and Vice Patron of the Nair community. May His Highness the Maha Rajah be blessed with long life and every kind of happiness and happiness was their prayer. May the Almighty God also bless the newly born Baby Prince with long life and all happiness and prosperity was also their prayer.

The meeting concluded with the recitation of verses on His Highness the Maha Rajah composed by Srimathi S. N. Amma.

The meeting was a perfect success due to the untiring labours of Mrs. Tampi who has been the life and soul of the local Ladies' Association and other movements of the kind calculated to enhance the social and domestic happiness of the ladies of the town. Very few ladies have her moral courage and conviction.

#### THE SEVA SADAN, BOMBAY.

The following donations were sent to the Seva Sadan Society, Bombay, during the quarter ending 30th September 1912.

1. Current Expenditure Funds:—(1) Monthly donations from R. H. A. and a Friend, Rs. 850. (2) Other donations:—Messrs. Ralli Brothers Rs. 250. F. P. Batliwala, Esq., (in memory of the late Mr. B. M. Malabari on the occasion of the Uthamna ceremony) Rs. 101. Lady Serenebai J. Jeejeebhoy (in memory of her late father Mr. J. A. Sett) Rs. 100; J. K. Kabraji, Esq., Rs. 50. Bai Jerbai Nasserwanji Patel, Rs. 50. W. Rs. 50. B. K. Bose, Esq., Rs. 25. Anonymous Rs. 25. Bai Hurkorbai: (in memory of the late Mr. Morarji Ghellabhai Parekh) Rs. 25. Fatechand Bisbiudas, Esq., Rs. 21-8. Vishnu Balkrishna Pandit, Esq., Rs. 15. Achru Ram, Esq., Rs. 15 and including smaller amounts making a total of Rs. 840-4. 2. Building Fund:—Matubhai Kasavbhai, Esq., Rs. 25. 3. Auxiliary Funds:—A Zoroastrian Rs. 150. Mrs. T. L. M., Rs. 55. Mohanlal Pandit Esq., Rs. 25. Total, Rs. 230.

#### ORTHODOXY VS. REFORM.

##### WHAT SHALL WE DO NOW?

The Aryan Brotherhood Conference and the Anti-caste dinner for greater harmony among the Hindus, have somehow or other evoked bitter criticism and undesirable steps on the part of orthodox party. Of course, orthodoxy is its own "doxy," and heterodoxy is everybody's "doxy," and unless and until the Reform party is prepared to swallow *holus bolus* what orthodoxy dictates, the latter cannot be expected to be quiet. Anyhow, the Brotherhood must have anticipated the opposition and bitter feelings that would be aroused by their trying to deal a decisive blow upon caste-movements as at present observed in our midst.

2. Orthodoxy, moreover, is busy with its work of destruction. Reformers have, too, tried to destroy the bulwork of subcastes and castes and the party formed by the courageous workers and pioneers of reform deserves to maintain their constructive policy by enlisting the sympathies of a larger number. This is possible in two ways, chiefly; that is, by not allowing the Devices of the opposite side to pierce through the heart of their own camp.

3. It has been alleged by opposition that the present movement of reform is bordering on the side of Extremism; and this no sane head would be prepared to endorse in as much as extreme-reform would amalgamate Hinduism with Islamism, Christianity and such other extreme hounds of human races. The present, however, is an attempt in the golden mean in so far as it is directed towards the fusion of subcastes and castes. Differences of Man and Man will continue to exist everywhere that human beings exist, but that such differences without distinction should continue to trouble us in all possible ways by blockading our path of Evolution as a whole, will not, in any sense, be deemed desirable.

What will be the fate of depressed classes? Are they to be allowed to continue, for ever to pine away in misery or be converts to Islamism or Christianity? Or are they to be treated with scant or no courtesy and banished entirely from the warm pale of Hindu sympathy and peaceful unity? If there is even a small measure of sympathy due to the large number of ill-fated Hindus, some serious steps must be taken to raise them up to the level of all ordinary Hindus. But the water-tight compartment of castes would not allow of any such admission and these water-tight compartments gradually appear to be tending to be air-tight ones, so far so that most of the members have to heave a high breath and pant away to undesirable wretchedness. The weekly contemporary writing in *Gujarati* speaks of differences of castes as those naturally prevailing between cows and bears or buffaloes and tigers. But much more logical division and classification of human being would be according to races born and living in different places, such as Mongolians, Slavonians, Iranians, Aryans and others. Hindus classified into numerous sub-castes as they at present are, connote no differentia worth the name but their main difference consists of mere accidental qualities derived by profession and such other occupations of life and cannot lay claim to any thing but separable accidents of Logic. "*Swabhava-janam*"—Brahmakarma, for instance, bespeaks tradition and heredity; and then again the term "Bhava" or "Swabhava" i. e., one's own feelings and desires and sentiments beget a will that results into action in life. In fact, *nature* in the individual generally depends upon *nature* derived by heredity, and whatever has been so desired has been oftener than not observed by experience to be perverted or converted to the side of evil or good, as human wit can choose to have it. The depressed classes have been made to undergo ceremonies of refinement.



and purification by means of Education, more or less; and a seal should be set by proper association and encouragement, such as the one taken resort to in the last Anti-Caste-Dinner.

To conclude, it has been aptly observed even by Sir Nanyanrao Chandavarkar that castes are loosening their hold, nay, losing their hold over immoral practices, as well as immoderate and prohibited forms of eating and drinking; and Education is fast replacing the caste step by step. The sway of the former was physical; forced and absolute, whereas the sway of the latter is mental and moral, voluntary as well as moderate and constitutionally organised. Religion in the meantime, a constant factor of both; but modified by rationalism in the case of the latter and not predominated over by mere blind faith and hypocrisy in more cases than one.

26-11-12.

S. S. MEHTA.

### THE "BIRD OF TIME" AND THE IDEAL OF HINDU WOMANHOOD.

THE EDITOR, THE *Indian Social Reformer*.

SIR.

The last two issues of your journal contain a very interesting discussion on the subject of Mrs. Sarojini Naidu's new collection of poems entitled "The Bird of Time." I feel tempted to place before the public through your paper my view of the matter. The charges levelled by you against Mrs. Naidu's poems are:

- (a) That the love passion in the poems seems to bulk somewhat disproportionately large;
- and (b) That Mrs. Naidu has not correctly portrayed the spirit of Indian Womanhood in her love-poems.

The first of these two issues does not call for more than a passing notice. A mere glance at the contents of the volume, and a careful examination of the poems will convince any one that even out of the twelve poems classed as 'Songs of Love and Death' four are certainly not 'Love Songs'; that out of the ten 'Songs of Spring Time' hardly one is purely a 'Love Song'; and that the remaining two classes "Indian Folk-Songs" and "Songs of Life" present 25 poems which have certainly nothing to do with 'Love' affairs. I confess I cannot in these circumstances convict Mrs. Naidu on the first of the two counts. I must, however, reserve the remark that writing "love songs" especially of the healthy and inspired type seen in this volume is not a heinous sin, whether such songs bulk largely or not.

But the really important issue between you and Mrs. Naidu is centred in the second count. You contend that "the Hindu woman's ideal is self-forgetful devotion, and not the hungry, devouring love which Mrs. Naidu describes." You ask—"Did the Rajputa, men and women, love as in the Rajput Love Song?" (By the way, here you overstep the limits set by yourself and question the nature of man's love for woman in this instance; but we may as well include it in our purview all the same.) To my mind the difference of opinion between you and Mrs. Naidu arises from each of you consulting your gaze to only one part of the variegated picture of Hindu ideals presented by our brilliant past and comparatively modern history. Mrs. Naidu, with her poet's eye, fixes her fervent gaze on the noble ideals embodied in the lives of Damayanti, Savitri, Sita and the like, you, with your very practical outlook, look at the everyday life of the present day Hindu woman, whose ideal is lowered by a one-sided interpretation given to the very ideal symbolized by the *Sati's* *denom* of life is a docile and submissive devotion to her husband deprived of his individuality; this attitude being only

one, and that a very minor part of the character of Sita, Damayanti and their equals. The informing cause of that attitude—the fire of steady love—is lost sight of, and the more effect of sedate submission is unduly magnified. But further more; while Mrs. Naidu's imagination is vivified by the glorious examples so numerous in the annals of Rajputa than so powerfully depicted by Todd, and even in the still more recent incidents preserved in the romantic folk-lore of Kathiawad, you seem to shut out from your view these important pictures and the ideals they represent. Yes, Rajput men and women did love as depicted in Mrs. Naidu's Rajput Love song; but not literally so. Her poem represents the Rajput love in its essential spirit. The picture is none the less true because of the form in which it is presented; though it must not be forgotten that if ever there was any counterpart of the romance and chivalry of the European middle ages, it is to be found in the life and traditions of the Indian Rajputs who live in Todd's annals. When this is remembered you will, I hope, feel inclined to revise your opinion that the type embodied in the Rajput Love Song may be Italian or Spanish, but is not Indian.

I would deferentially ask you one question: Would you deprive the poet of his or her high privilege of shedding on his pictures 'the light that never was on sea or land, the consecration and the poet's dream'?—this, pray remember, without distorting the picture from its essence of truth. Would you drag the high ideal of Love down to the work-a-day level of a matter of fact creed? I trust you won't; and I trust you will not deny that it is the poet's high function to idealize the real, without becoming unreal. The picture you draw of the Hindu woman to whom it would make no difference whether she was married to X, or to Y, or to Z, may be true of the majority of Indian women in the present days of our fall. It cannot be a faithful presentment of the character of Damayanti who rejected the amorous advances of the gods and would have none but Nala, nor of Sita to whom Rama was all in all because he was Rama and none other. Your Hindu woman does not rise above the common-place, and as Marie Corellie has well observed, "the common-place is not the Real; the highest flights of imagination in the human being fail to grasp the Reality of the splendours everywhere surrounding him,—and, viewed rightly, Realism would become Romance and Komance, Realism."

I shall only add that Mrs. Sarojini Naidu sins in the company of our great classical poets like Kalidas, Bhavabhuti, and Bana Bhatta. Nobody will contend that the pictures of Indian womanhood created by them were *literal* counterparts of actual life; none the less they were Hindu ideals, the poetic creations of Hindu minds whose contact with the ideals of the West was never so much as dreamt of. Let me not forget that, after all, there is a universal brotherhood of poets which transcends all limits of time and place.

From this point of view of the universality of the poet's soul, the question whether man can, after all, correctly understand the innermost nature and feelings of women, assumes an aspect different from what you or Mrs. Naidu discover. I agree with you so far that the claim set up exclusively for woman as above is not true, and that "the most faithful delineations of woman's character in literature are by men, and not by women;" though I would not go so far as to accept the last negation in your words. On the other hand, although men have laid no claim to inscrutability by woman, we find that woman writers like Jane Austen, "George Elliot," and Marie Corellie, as also several others, have succeeded in presenting the character of men equally well. We—you and I—as "mere men" need not quarrel with Mrs. Naidu's claim on behalf of her sex to the exclusive possession of the key that

unlocks the woman-heart, so long as she does not extend this suffragette attitude outside the sphere of literature, we are safe. However, the real facts indicated just above show that any such exclusive claim on either side is untenable, for, after all, beyond woman nature stands the all-embracing human nature and the poet's intuition which pierces through all. And, if we go deeper, is not all mankind enveloped in a mystery, so that not woman alone but man also is a riddle still unsolved? Is not each individual fortified within his or her impregnable castle which cannot be forced into even by the strongest power of friendship or affection? A writer in the *Fortnightly Review* about two years ago observed suggestively that—"The echoing atria which separate the souls of all men and women are at their widest" (in a certain case), the echoes that sound across them are not only faint, but mysterious,— x — x — Echoes of an unfamiliar mode of thinking." Admitting this, I still believe in the poet's insight into facts and feelings below the surface of things, and if it is this high insight which discloses to the poet, man or woman, the character of all human beings irrespective of sex.

I shall not discuss the comparatively secondary issue whether a poet can be made a philosopher and *vice versa*. I may only note that I agree with you that really there is no essential opposition between the philosopher and the poet; each searches after Truth, the one pursues an analytic process and presents it in his own dry manner, the other grasps it, with the help of intuition, synthetically and places it in the noblest forms peculiar to his art, expressing as best he can in word-language what is really the subject of soul-language. In short, philosophy and poetry are twin-sisters; why need they quarrel then?

I must hurry on to a point of greater importance, and then conclude. I allude to your alarm at the marked subjectivity, as you regard it, of many of the poems. According to you this subjectivity makes it difficult to say how much of the poetry is spontaneous and how much is forced and artificial. As I read these poems I confess I cannot share your view, certainly I do not find the exuberant passion of the Romeo and Juliet type. If you only call to mind the vast literature of Hindustani love-songs and, for the matter of that, Sanskrit literature typified by Jagadeva's *Gita-Govinda* you will readily concede that Mr. Naidu's songs are sobriety itself. Mrs. Naidu declares that the love of the Eastern woman is incalculably passionate, profound, self-effacing. I think she is right here. She adds that this love is "inarticulate because no woman has found words in literature, or no woman, having the gift of words, had the courage in the face of iron conventions to utter her heart in verse." May I remind Mrs. Naidu of the glowing example of Mirabai who poured forth her innermost soul in burning song? True, she was an exception, and her love was directed to her beloved Krishna. None the less hers is an instance to be noted well.

But to return to the point of subjectivity. I am afraid this word has been used in so many shades of meaning that it is difficult to tackle an argument which hinges on such a slippery term. Leaving aside descriptive poetry which is purely objective, subjective poetry ranges from the class typified by Wordsworth's poems illustrative of his personal theory of man and nature, but embodied in objective forms where his characters express his views, to the extreme end of the egotistic subjectivity of Byron. There are poems in literature which linger midway between the subjective and objective spheres. In many cases poems which are objective in form and essence, have yet a tinge of subjectivity about them. The reason of this tinge lies in the quantity of the objective element being less than, say, in dramatic poetry where the variety and multiplicity of characters help to keep

the poet and his individuality behind the curtain; whereas in poems like "Lilavati's Lament" in this volume of Mrs. Naidu's, for instance, although the objectivity of the character's is undeniably pure and free from a subjective hue, the poet's sympathy for the character and the absence of multiplicity and variety of characters put in a false light the objectivity and make it subjectivity-tinged. I really fail to see any want of spontaneity in Mrs. Naidu's poems. Why, the charge is really undeserved. Perhaps you look at what you believe to be the unfaithfulness of her pictures and therefore call them forced and artificial. But that is not the same thing as the terms imply. They imply a want of truth in the poetic impulse itself. However, as what I have said in the first part of this article will show Mrs. Naidu's poems are not artificial in your sense of the term either. As regards their objectivity (illuminated by a side-light of subjectivity) one has only to look at any one of her various little pictures of life around her such as the poem entitled "the Old Woman." This simple piece has a quiet dignity and tender pathos of its own; it shows before your eyes the bent, blind beggar-woman with a battered white bowl in her trembling hand; begging, yet proudly not begging, with the simple cry—

*La ilaha ill-alallah, La ilaha ill-alallah, Mahammad ar Rasul Allah!*—Appealing, not to the feeling of pity but to the sense of duty, in the hearts of the hurrying crowd that passes by. This is not all. The poet's sympathetic eye sees behind this picture, her imagination vividly places before us the old woman's past with its sacred associations of love and tenderness, and its contrast with her present strikes chords that lie too deep for tears:

"In her youth she bath-comforted lover and son, in her weary old age, O dear God, is there none to bless her tired eyelids to rest?"

This picture, by the way, though real, is not realistic in the wrong sense of the term. Pardon me for quoting Maria Corelli once more. It happens to furnish a very apt parallel. "We see" she says "a ragged woman in the streets picking up scraps for her daily food,—that is what we may call realistic, but we are not looking at the actual woman, after all! We cannot see her Inner-Self, or form any certain comprehension of the possible romance or tragedy which the Inner Self has experienced or is experiencing. We see the outer Appearance of the woman, but what of that? The realism of the suffering creature's hidden history lies beyond us—so far beyond us that it is called romance because it seems so impossible to fathom or understand."

Does not Mrs. Naidu, in the above poem, exercise the rare privilege and power of a poet and lift the veil and take us to this "beyond with simple but artistic grace?"

I really cannot see any offensive subjectivity overburdening the poems in this volume of Mrs. Naidu's. The really wide range of her poetic vision as disclosed in these poems is, truly, though unconsciously, indicated, the poet's pen, in Mrs. Naidu's opening poem where it concludes thus—

"O Bird of Time, say where did you learn the changing measures you sing?"

In blowing forests and breaking tides,

In the happy laughter of new-made brides,

And the nests of the new-born spring;

In the dawn that thrills to a mother's prayer,

And the night that shelters a heart's despair,

In the sign of pity, the lot of hate,

And the pride of a soul that has conquered fate."

Bandra, N. B. DIVATIA.  
Nov. 1912.

**INTERCASTE MARRIAGES IN THE PUNJAB.**

Those interested in social reform have learnt with feelings of great pleasure of the betrothal of Mr. Bikramajit Sabni to Miss Tek Chand. Rai Sabib Professor Ruchi Ram and Dewan Tek Chand deserve all credit and congratulations for this happy engagement. But this is not the first instance of intermarriage in the Punjab. I send you a list for favour of publication. The list is not complete. There are a few others of whose particulars I am not fully aware. I hope some other friend of social reform will supplement the list for complete record.

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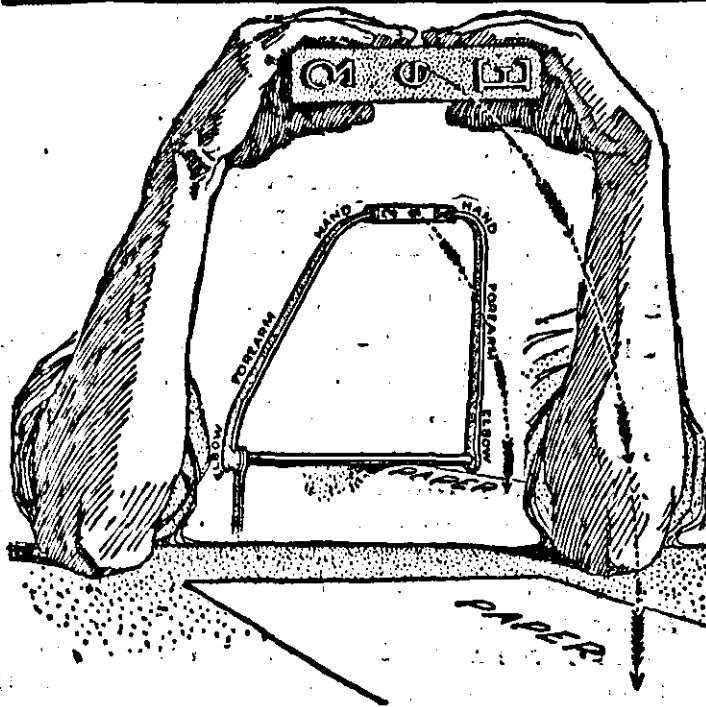
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# THE INDIAN \* SOCIAL \* REFORMER.

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"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 Census Report was issued last week in two volumes. One of them relates exclusively to the Town and Island of Bombay. The comments which accompany the statistical tables are of a cursory character. In fact, the report is disappointing especially in comparison with Mr. Edwardes' treatment of the same subject at the last Census. The statistical tables, however, are sure to furnish material for much interesting deduction regarding the growth of Bombay life. The other volume, which we have just been able to glance at, promises to give more satisfaction. We shall have opportunities of dealing with the several aspects of the Census in future issues. In the meanwhile, we may call attention to what seems to be an offensive remark in connection with the subject of the remarriage of widows. It is well-known that this is an important reform which has been advocated by eminent Indians throughout the country during the last fifty years, and a law was expressly passed removing the legal disabilities in the way of remarriages. Several very respectable persons among Brahmans in Gujarat and elsewhere, have contracted such marriages in pursuance of their convictions, and not a few of them occupy quite respectable positions in society. It seems, therefore, absurd to say, as does the Census Report at page 140, under the heading Gujarati Brahmans, that "except among some degraded Brahmans, widow marriage is not allowed." We are quite sure that no offence could have been intended, but the sentence as it stands is hardly happy. Considering that, according to the Census reporter himself, Gujarati Brahmans generally marry their girls between seven and eleven years irrespective of the bridegroom's age, it is easy to see how necessary a reform of the custom of enforced widowhood is to the Brahman community of Gujarat, and the reformers are entitled to expect a more careful, not to say a more considerate, reference to it in the pages of an official publication. We are sure the matter has only to be brought to the notice of Government to be set right. It would be more correct to say that only among the more enlightened and educated Brahmans is widow remarriage allowed at the present day.

At an entertainment given to the new Dewan of Mysore by the Engineers' Association the other day at Bangalore, Mr. Viswesarayya made, in reply to an address presented to him, some observations which have a general interest. In the first place he warned members of his profession not to be content with regarding themselves as tools to be worked in other men's interests, but to take their share in the literary and public work of the country to the fullest extent of their abilities and opportunities. This is advice which all professional men would do well to take to heart. If we look around us, we cannot fail to note that the man who gets to the top of things,

which is not necessarily the Government Service, is not the man whose eyes are screwed on to his professional duties but the man who keeps himself in touch with the living currents of history. We have not often come across such a clear appreciation of the real defects of our educational system as was contained in the following passage: "Our engineers," said the Dewan, and the remark applies to almost all classes of our educated men, "are accustomed to carrying out orders but the training needed to give orders and to initiate measures has been defective. If an engineer merely carries out orders and executes other people's designs, his occupation will lack much of its stimulating interest and vitality. I have known several officers who are content with a low level of efficiency, not through a lack of professional ability but chiefly through timidity or want of nerve." This is the kind of advice of which our young men stand most in need—to be bold, to be strong, and to be anxious to take the initiative in whatever walk their lines may be cast.

The 20th session of the All-India Theistic Conference will be held at Bankipore under the presidency of Sir Narayan Chandavakar at the end of this month. The Honorary Secretaries will be glad to be informed of the names of probable delegates in time. The Conference commences with Divine Service on the morning of Thursday the 26th instant. The same evening the session begins its sittings with the addresses of the Chairman of the Reception Committee and the President. The proceedings will be continued on the two following days. The subjects to be discussed at the Conference have been provisionally fixed. Two resolutions are proposed to be moved at the Conference. One of them will express concern at the growth of the consumption of intoxicants, and the other will recommend that Government should be moved to give legal sanction to the Brahma form of marriage. We print the detailed programme of the Conference in another column.

We are glad to welcome to the ranks of journals which pay special attention to questions of social and religious reform, the "Arya Sudharak," an Anglo-Gujarati fortnightly published in Bombay. Our contemporary, as might be conjectured, owes the immediate stimulus which has called it into existence to the controversy that is being waged by some of our vernacular contemporaries over the recent Aryan Brotherhood Anti-Caste Conference dinner. The "Arya Sudharak," as will be seen from the outspoken leading article which we reproduce elsewhere, is an exponent of straightforward principles of social reform. We earnestly trust that all social reformers especially among the Gujarati-reading public, will rally round our young and patriotic contemporary, and help it both with pen and purse to carry on its great and noble mission with ever-increasing prosperity. The annual subscription for the "Arya Sudharak" is Rs. 2 and its address is Matunga, Bombay.

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**THE INDIAN SOCIAL REFORMER.**  
BOMBAY, DECEMBER 8th, 1912.

**WOMEN'S EDUCATION IN INDIA.**

According to the statistics, compiled by the Government of India, relating to education, the number of girls attending colleges in the year 1910-11, was 374 for the whole country. The provincial figures were, Bombay 110, Bengal 104, the United provinces 58, Madras 43, Punjab 42, and Burma 17. The large majority, 244, of the girls was attending Arts Colleges. Among Professional Colleges, Medical Colleges returned the largest number of lady students and Training Colleges came next. The Medical and Teachers' professions are obviously the two most suitable for Indian women at present. It is worthy of note that in Bombay the number of women students in the professional colleges has shown a tendency to decrease while that in the Arts Colleges has steadily and notably increased during the five years ending 1910-11. The explanation no doubt is to be found in the fact that medical education, the most popular professional education for women in Bombay, is probably the one branch of education where men and women find most difficulty in working together. The necessity for a Women's Medical College in Bombay has been often pressed on the attention of the authorities but with little effect so far. When one considers what a large field there is for educated women in relieving sickness and suffering among persons of their own sex in this country, one can not help regretting the indifference displayed by Government and the public alike in respect of the establishment of a Medical College for women. In Bengal a larger proportion of lady students is to be found in the professional colleges and the tendency during the five years under notice was steadily in the direction of increase. The reason may be found in the fact that since 1908-9 there is a women's professional college in Calcutta, namely, a Teachers' college. In the very year of the establishment of that college the number of girls studying for the profession doubled itself. There can be no doubt that the education of women in the higher branches especially, is seriously handicapped owing to the want of special institutions. When we hear complaints about the paucity of women teachers and lady doctors, we wish that the authorities realised the necessity for starting more Training and Medical Colleges for women in all the principal centres of higher education. With the exception of the Teachers' College in Bengal there are only two other professional collegiate institutions for women in the whole of British India, both of them in the Punjab. It is remarkable that, in the latter province, while there were no ladies attending Arts Colleges in any one of the five years for which we have figures, between 40 and 50 of them were always to be found in the professional Colleges. There are only 8 Arts Colleges specially intended for women in India but the inconvenience of co-education in professional colleges is greater than in the Arts Colleges where the academic atmosphere is more persistent.

Apart from the highest education, the quinquennium was one of noteworthy progress in the education of girls. The number of institutions imparting secondary and primary education increased, the former from 567 in the first year to 660 in the fifth year, and the latter from 9,992 to 12,037. It is remarkable that the addition to the number of pupils in response to this increase was more than proportionately large. Thus, with an increase in secondary institutions of less than 16 per cent there was an increase in scholars from 61,358 to 81,638 or about 30 per cent. Similarly, in regard to primary schools, an increase in the number of institutions amounting to about 23 per cent was accompanied by an increase in pupils of about 35 per cent. It is impossible to resist the conclusion that it is the lack of institutions which is in the way of a far greater diffusion of women's education in this country. These figures may be respectfully commended to the attention of His Excellency the Viceroy who, in his speech at Bhopal the other day, seemed to say that the main difficulty in the way of the further progress of women's education was popular prejudice. We do not deny the existence of popular prejudice, but we do think that a good deal more progress can be made with more institutions before we are confronted with the most bigoted form of that prejudice.

We ought to say that we have so far taken only the figures for public institutions. One of the most noteworthy features of the quinquennium was the steady diminution in the number of private schools, both advanced and elementary, for boys. The actual figures are of interest. Of boys' advanced schools there were 3,700 in the first year and 2,750 in the fifth year. Of boys' elementary institutions, there were 35,804 in the first year and 35,159 in the fifth year. Whatever other causes there may be for this remarkable phenomenon, it does not look as if private enterprise in secondary and elementary education is able to cope single-handed with the more exacting standards of education which are coming into vogue. During the same period, however, the number of private advanced schools for girls doubled itself. In 1906-7 their number was 11. In 1910-11 their number was 22. But there is a significant fact which should not pass unnoticed. In the year 1908-09 the number rose to 25 from 12 in the previous year, and fell to 22 in the very next year. The sudden disappearance of 3 schools after scarcely a year's existence, has a lesson. There is an impression abroad, and it is encouraged we are sorry to say by some who ought to know better, that the education of girls should as far as possible be kept outside the regular scheme of public instruction in the country. The result is often unfortunate. Private schools seldom get efficient supervision, and we are writing what we know when we say that the talk about an independent curriculum on more suitable lines and so on, often really spells utter chaos. Few girls' schools which are not subject to departmental supervision are well-managed. Private schools for boys cannot afford to be much behind the public schools because parents are quite alive to the value of efficient instruction for their male children. But, in the case of girls, even some of those who are sufficiently enlightened to send their daughters to school, are satisfied with anything under the name of education which is provided in an institution bearing the name of school. So neither departmental supervision nor public opinion operates to keep in a state of efficiency the management and conduct of private girls' schools. Private elementary girls' schools are not increasing for the simple reason that the elementary stage of instruction has no attraction for the faddist, though it is there that the greatest developments in the science of pedagogy have been made and can be made. We do not view



with unalloyed satisfaction the rapid growth of private secondary schools for girls, knowing as we do that there is an inveterate tendency for them to be inadequately staffed, poorly equipped and to be indifferently managed. The education of a girl, as the Governor of Bombay has aptly observed more than once, means the elevation of a whole family, whereas the education of a boy is often no more than the better equipment of an individual to beat down his competitors in life. The education of women has thus a very much greater claim on the community than even that of boys. We trust that in the current quinquennium we shall be able to record a more rapid increase both of girls' schools and scholars.

#### "GITANJALI" BY RABINDRA NATH TAGORE.

[A REVIEW BY THE REV. C. F. ANDREWS, DELHI.]

Rabindra Nath Tagore's first volume of translations, called "Gitanjali," has now at last been published by the India Society in London. What a priceless treasure it is! Already I have heard the news of its acceptance with a chorus of welcome and congratulation from leading men who are great in Western literature and art, and its fame will spread in wider and wider circles. The volume which Rabindra has chosen for his first English publication is not one of the most popular in Bengal. It is more solemn in tone than much of the poet's earlier work which made his name a household word in India. But it has struck a note, deep and profound, which has touched the heart of the best English thinkers and writers perhaps even more than his earlier poems would have done. The effect has been that in a moment Rabindra has leapt to new fame, in an alien land among strange faces, and has proved by the bold test of translation the universality of his song. In a thousand cases such a test only ends in failure. Most poets, great in their own language and country have proved untranslatable. Only the Hebrew poets, Dante, Shakespeare, and the greatest have been able to pass through the test of translation unscathed. But this adventure of foreign translation in the case of Rabindra has now been made. Success has crowned it as far as the few great thinkers and writers of England are concerned. I have seen the criticisms of Stopford Brooke, Arthur Bradley, and many others and they have been lavish in their admiration. It yet remains to be seen whether the adventure of Rabindra will be still further crowned with success in wider fields, and whether he will win acceptance in the hearts of the English people as a whole. I have little doubt in my own mind that this greater success is still awaiting the poet.

The words used in the English language of the translation are the poet's own choice. This gives a special characteristic to the volume published. Their delicate beauty and simplicity represent one of the most wonderful parts of the whole achievement. I had the rare privilege of correcting, with Rabindra himself, the proofs of the book of poems. It was quite remarkable to find how little correction was needed. Rabindra's taste was scarcely ever at fault and where in rare cases the words used were inappropriate,—Rabindra himself suggested the alternative.

The introduction by W. B. Yeats, the Irish poet, is a generous tribute, though it fails to bring out clearly the universal note which makes Rabindra's poetry so great. It deals rather with one subsidiary aspect. But the warmth of appreciation expressed by W. B. Yeats will appeal to every Indian reader, and the poems speak for themselves and tell their own message. I give here three examples which appear to me to express typically the beauty of the poems published:—

"In one salutation to Thee, my God, let all my senses spread out and touch this world at thy feet.

Like a rain-cloud of July hung low with its burden of unshed showers, let all my mind bend down at Thy door in one salutation to Thee.

Let all my songs gather together their diverse strains into a single current and flow to a sea of silence in one salutation to Thee.

Like a flock of homesick cranes flying night and day back to their mountain nests let all my life take its voyage to its eternal home in one salutation to Thee."

In this we have an example of the love of nature which pervades the whole of Rabindra's poetry.

A second example may illustrate the beauty and simplicity and child-heart of the poet, ever young and ever fresh,—

"The sleep that flits on baby's eyes, does anybody know from where it comes? Yes, here is a rumour that it has its dwelling where in the fairy village among shadows of the forest dimly lit with glow-worms, there hang two timid buds of enchantment. From there it comes to kiss baby's eyes.

The smile that flickers on baby's lips when he sleeps, does anybody know where it was born? Yes, there is a rumour that a young pale beam of a crescent moon touched the edge of a vanishing autumn cloud, and there the smile was first born in the dream of a dew-washed morning, the smile that flickers on baby's lips when he sleeps.

The sweet, soft freshness that blooms on baby's limbs, does anybody know where it was hidden so long? Yes, when the mother was a young girl it lay pervading her heart in tender and silent mystery of love, the sweet, soft freshness that has bloomed on baby's limbs."

The third example which I select reveals the glorious optimism of the poet and his grasp of the fullness of life:—

"When I go from hence let this be my parting word that what I have seen is unsurpassable.

I have tasted of the hidden honey of this lotus that expands on the ocean of light, and thus am I blessed, let this be my parting word.

In this playhouse of infinite forms I have had my play and here have caught sight of Him that is formless.

My whole body and my limbs have thrilled with His touch who is beyond touch; and if the end comes here let it come, let this be my parting word."

It is difficult to refrain from quoting where every poem has a singular beauty of its own. The chief note which runs through the poems is that of absolute truthfulness and simplicity. They seem to be nature's own handiwork, free from all artificiality. They have about them the simplicity and inevitableness of Shakespeare's lyrics, something of that which Gray meant when he wrote,—

In thy green lap was Nature's darling laid  
What time, when lucid Avon strayed,  
To him the mighty Mother did unveil  
Her awful face. The dauntless child  
Stretched forth his little arms and smiled.

It yet remains to be seen whether Rabindra's Muse can rise to the highest heights of dramatic poetry, and take the golden keys

That can unlock the gates of joy,  
Of Horror that and thrilling Fears,  
Or ope the sacred source of sympathetic tears.

Already much preliminary work has been given to the world by the poet in short dramas, full of beauty, and short dramatic stories, perhaps more beautiful still. If the health which Rabindra has gone abroad to seek, comes back in full measure and the contact with fresh minds and place has its effect, we may hope to see from the hand of the greatest of all Bengali poets, the greatest and most difficult of all poetic works, the full-drawn characters of drama portrayed by the mature mind of the poet.

## THREE READINGS OF A PALM.

THE SECOND READING : MOVEMENT IN THE DRY  
BONES.( By O. S. S. O. )  
( Chapter X Concluded. )

Her mother's love yearned for her boys—but there was a duty to perform—her children must never prevaricate. They must be taught to be an example to others in absolute truthfulness, in devotion to their work and to be thorough in all their undertakings, be it play or serious work: "Have you with Amar ever made false excuses to your Masters or to other boys?"

"No, mother," he answered between hiccups, with tears streaming down his cheeks, "I have never done so alone or with Amar."

"Are you quite sure?"

"Yes, mother," he assured with perfect assurance and in a voice which showed he was telling the truth. His brother also lifted up his tear-stained face and in a choking voice upheld Mahabere's assurances.

"Is this then the first time?" she asked looking into the upturned faces.

"Yes, mother," Amar Nath replied, "and it shall never happen again."

She strained him to her heaving breast and mingling her tears (which she had kept back so long) with his, kissed away the cloud, saying: "And I am quite sure my boys will need no reminder." And then taking Mahabere's face between her palms kissed his eyes, mouth and forehead:

"It is a quarter past four, now run and see you do not keep your companions waiting."

The boys jumped up and kissing their mother and then their aunt rushed out of the room.

Taking their bats, they were hurrying out of the gate when their little sister called after them, running for dear life. Both stopped: "What is it?"

"Take me with you," she pleaded sweetly.

Amar ran back and lifting her up in his arms, said: "I cannot run with you this evening, it is too far. We have to keep a promise and must reach there in ten minutes to meet some boys. Tomorrow we shall take you." A momentary cloud passed over her face and she asked with a convincing nod: "Promise—" they both replied promptly: "Promise."

She wriggled out of his arms, and getting free, ran back to the house.

They took to their heels and reached the ground just as some distant Munder clock struck the half hour.

"Were you two in hiding—" shouted several voices—"so as to appear with the chiming of the exact hour?"

"Not exactly," they answered laughingly, as the recollection how their elders kill time by driving about if they happen to be too early at any function, public or private, came to their mind.

Their troubles and the prizes which were the innocent cause were soon forgotten. And they returned home at dusk after a good game with healthy appetites and happy beaming faces.

## Chapter XI.

Mrs. Bulwar Ozah came dancing into Mrs. Ozah's room one bright morning with a letter in her hand and which she handed to her all in smiles.

"Who is it from, Uma?"

"Bul," she answered with sparkling eyes.

"What does he say. When is he coming back?"

"I will read it to you, mother," she said taking a seat beside her on the couch:

"My dear Uma,

Praise be to god. We are all well here and trust dearest mother, you, the children, Mys, Azie and Rama are perfectly well and happy. It seems a long time since I have been away from home. Mahabere is quite reconciled and his wedding is settled for the summer. Cashmere is delightful just now and your old home a perfect paradise with summer blossoms and flowers coming in.

I shall come down next month to bring you all up for the wedding.

I have shewn Mahabere all the places which Rama and I used frequent and the memorable corner of the orchard which I invaded and there found a fairy Princess. What happy days those were—not that the present are unhappy, only those were times of anticipation, fear and hope. All of which have since been realised, adding a ting of autumn sadness as most of the actors of that period have passed away!

I hope the girls are good and do not worry you all too much. The basket of fruit is from your old orchard. I am sure mother will like them. Tell the girls I shall bring them some nice things if they are good in the mean time.

Please God this will find you all well.

With love to all

Yours affectionately,

"Bul."

"Dear old Kadjli," Uma Bai remarked, "but dear as it is, you know mother, I would not care to settle there again!"

It is quite natural, child," said Mrs. Ozah. "All the old associations are gone. Place alone remains, a silent witness of joys passed, reminding us of our turn to follow."

"But you know, mother, I do not feel sad about these changes—except a sort of disappointment that others are gaining on me by nearing the goal towards which we are all tending. Each period of life is no philosophical halting stage in our existence but an actual march and halt—all seems to me to be a reality—and that we shall all meet there notwithstanding some of us may fall out on the way."

"What a beautiful idea," said Mysa Bai who came and stood by the side of their couch while Uma Bai was speaking. "And you know, mother life, that I often feel in my quiet moments that those who 'fall out' as Uma puts it sweetly are wafted to another star to continue their journey by another route."

"What odd ideas you two girls have got," said Mrs. Ozah.

"Odd, mother!" the two answered in the same breath and laughed at the incident.

"I mean," continued Mrs. Ozah, "they are not the accepted course of our journey through life. And I do not feel quity so happy and contented about Uma's mood. I wish they did affect you—" looking at her in loving concern.

In response, Mrs. Uma said nothing but her arm stole round the old lady and pressing her lips against her shoulder kissed it. Mysa Bai at the same time planted herself at their feet on the floor before them and coaxingly said, "Darling mother, I know you feel the changes! But, mother life, everything is on the move. And since moving, what is the use of our moaning? Is it not better to take them in their inevitable order conscientiously rather than philosophising which ends in deluding ourselves through pride."

"Oh, I quite see your meaning children and I am glad that you feel it to be so simple and natural. For more you feel this life to be nothing more than a

stage in a journey the less likelihood there is of your staking all for mere passing pleasures."

"What of those who do dreadful things, mother, in order to gain some temporal advantage. Their starry course cannot be the same as that of those who pass away in the ordinary course!"

"It is difficult to dogmatise," said Mrs. Ozah, stroking her head, "but since good is good—and wicked is wicked—the two cannot be on the same platform. The after summoning of *Karmas* (works) of the two can never be alike, however much one may mislead ones self into the belief that all is fair and that God, who is merciful, will overlook it. But He can never overlook it. There is the misery of the victim for Him to balance in His just scales." A silence fell in the room after this for a few seconds and then Mysa Bai's gaze fell on the letter which Uma Bai was listlessly turning and twisting in her hands: "Uma, is that from Bul!"

"Yes," she answered handing it to her. While Mysa Bai was reading Mr. Warde, Amar Nath, Agreh and her sisters returned from school.

"Grand Ma," said Miss Lilavatti putting her left arm on her shoulder fondly and playing with a trinket which hung round Mrs. Ozah's neck with her right hand, "Aunty Azie is very angry today." Mrs. Ozah looked at her smiling and before she could say anything, she continued in a confidential tone: "you know that pretty little Mina, she is not little now. Well, she has grown to be the prettiest girl in our school and is one of Aunty's favourite pupil teachers, and has been asked in marriage by Pundit Jwalapershad. And the girl who has been left by her parents to follow her own wishes as she will have to live with him and not her parents has declined the proposal, on the plea that as she is a low caste girl his people may in the end despise her. And because of this she did not come to school to-day. Is it not silly of her Grand Ma?"

"But there is nothing in this for your aunty to be angry," said Mrs. Ozah.

"Oh, I forgot," she answered laughing, "aunty is angry because Kamla, one of the girls in Mina's class which aunty took did not know her lessons and aggravated her offence by making all sorts of silly guesses."

Then looking towards the door and seeing her aunt coming, she whispered in English. "I think aunty Azie is more hungry than angry." This set them laughing and Mysa Bai got up saying: "I expect you are all hungry, come along—"

Miss Lilavati jumped up and caught hold of her aunt's left hand while her sister, Sita, hung on to her right arm. Amar Nath and Agreh followed with their mother in the centre.

A table about a couple of feet high covered over with a white cloth, round which were placed single seated setters about a foot high, was appetisingly laid out. Mrs. Warde, Mr. Amar Nath, Agreh Bai, Lilavatti and Sita took their places round the table. Mysa Bai and Mrs. Uma Ozah served, and as all were ready for their meal very little coaxing was needed.

"Azie," said her sister presently in English, "are you hungry and angry still."

Miss Lilavatti hid her face behind her brother next to whom she was seated. The others laughed and looked in her direction.

"What is this you have been saying about me, Lila," said her aunt guessing there was some joke on?

"I have said nothing—have I Amar?" Then looking at her mother. "I have been busy—ever so busy, since I sat down at this board. Mother and aunty Mys can certify to this." "How can we certify to your doings, child," said her mother pretending not to understand.

## TO THE STALWART FEW OF THE ARYAN BROTHERHOOD.

( BY KRISHNA DAYARNAVA. )

Ye stalwart few! Do not be daunted by the threats of your backward, ignorant, or erring brethren: hold fast to your creed and to your faith in the righteousness of your cause: be prepared to suffer for your faith and be sure the day will dawn when ye will have the supreme bliss of seeing your strength increased by the addition to your number of these very threatening and erring brethren! Those very forces that have made ye the pioneers of a righteous movement—a renovating movement—are driving them also towards your standard, and though pride, superstition, selfishness, and ignorance are impeding their progress, they are sure to react and then rally round your standard! Be ye patient, therefore; what doth it matter if they cut you off? Surely ye knew that ye would be cut off, if ye acted up to your convictions! why then this horror—this hasty retreat from the field! Let them disclaim you; are ye not a small but stalwart band? Are ye not ready to stand by each other in all your trials and tribulations? Why care ye then for these castes which ye have cast off, why cast ye wistfull looks at the shackles ye shattered and threw away through disgust? Do not ye go out of your way to propitiate these thundering gods for if ye do, then will they say: "Behold, these persons have erred and are therefore now beseeching us for pardon: Would they have done this, if theirs were a righteous cause? It is righteousness that doth come off victorious in the end! These men have repented and come back into our fold; now the few that still remain outside our fold, will also come back. And then will fall the standard of rebellion!"

Now, ye brave Pioneers! Contemplate for a brief while what a blasting effect such gibing words will have on the cause so dear to your hearts! Take courage, therefore, gird your loins: stand fast by each other; and march on!

The mighty river, that to day is, was once a feeble current; it advanced boldly; it expanded, gradually its waters grew in volume and velocity, as it went on and on, imperceptibly, it ran into and made the surrounding hard soil like unto itself: And behold, today there is the largest, the noblest, the holiest of all holy rivers in the world! And how many sluggish rivers, stagnant rivulets, unhealthy brooks, and filthy brooklets, that once stood aloof have merged themselves into the waters of this most holy river and themselves become holy! *Your* lot, ye soldiers of the vanguard, is like unto the lot of this holy river. Advance boldly and gradual expansion will be yours; expand and project your ranks into the resisting crowds, and the crowds will give way and form themselves into ranks which will merge themselves into yours: And then will be seen the largest army the world hath ever seen—the strongest, the most spiritual, the best disciplined force to enlighten and guide the world in matters social and religious! The light of the world! But all this, ye warriors if ye will but prove yourselves "stalworth"—"worthy" of your "stall"—your place in the vanguard, BE IT SO;

The London Correspondent of the *Times of India* states that the appointment of Sir Frederick Ponsonby to succeed Sir George Clarke as Governor of Bombay should be taken to be a fact. Although the Governor-elect has had no previous political or administrative experience, his position in the immediate circle of His Majesty's entourage, is an assurance that Sir Frederick Ponsonby will prove a worthy exponent of the principle, *noblesse oblige*, which is scarcely less essential in the Governor of an Indian Presidency than administrative experience.

### WHAT PRACTICAL STEPS ARE DESIRABLE TO BE TAKEN AS A NEXT MOVE TOWARDS THE GOAL.

( BY MR. S. S. MEHTA, B. A. )

It is the pretty large figure of nearly six millions of souls, unlawfully condemned as untouchables in India by their Hindu brothers and who have been, as well as are being, welcomed within their fold by Christian and Mahomedan brethren, that is capable of stirring the hearts and quickening the mental activities of sympathising and benevolent leaders of the Hindu community who are eager and earnest in their endeavours to effect a healthy reform in this direction. What, if not the present one, will prove a soothing, least resisting and most efficacious remedy for the evil, having already decided upon its being an evil? These depressed classes are alone pointed at as the only object of dislike and degradation, and the orthodox take exception to the recent Anti-caste Dinner on account pre-eminently of those people alone. In the meantime, then, we ask who they are? Originally Hindus by line of descent, they did, some of them, degrade themselves into meat eaters, and they try to receive joyfully in some cases the warmer embraces of Islamism and Christianity. But we have already recognized the fact deeply that the treatment which Hindoos accorded to them was simply one of dishonour; and as a consequence, evil habits of certain types have become ingrained in their blood. But, then shall we show human instincts or inhuman instincts towards this, the important, factor of the Indian Nation and an integral part of their ranks that can strive as well with them in all the varied avocations of life? They themselves, on the other hand, ever assert and indefatigably assert their claim to be Hindus, and shall we not make proselytes of our own brothers and receive them back within our fold, anxious as they keenly are to be so far kindly treated by us, even at the cost of losing them from our midst? They are prepared to undergo all purificatory rites, that happen to be imposed upon them; and with purificatory rites, leaders of castes at the present moment, raise to their original rank and social status those that partook of the last Anti-caste Dinner. It cannot be absolutely pronounced that the Hindus are not a proselytising class, since fresh renegades have been frequently received back within the fold.

But, then, the crucial question is how to encompass such a grave undertaking as the one of elevating the six millions of depressed classes? With the Baptism of Education, they will be fast shaking off their heredity; and even meat eating habits or even wine drinking customs will as quickly decay by the same unflinching means applied with zeal and enthusiasm, patience and perseverance. Cleanliness and other purificatory rites on the principle of Hygiene and social well-being are, more or less, external; and they can be resorted to, as a natural consequence of the refinement of head and heart by means of education, better association and sound preaching of moral lessons. These, moreover, are the very factors that form a principal part of the Anti-caste movement; and at the last-Dinner, all depressed classes were not brought in; but a few refined, reformed and elevated representatives of those classes were invited to share the feast. So far, it was a step in the golden mean, moderate in nature and warranted in practice from a broad worldly point of view.

But then the question next to be settled is how to fortify the ground of reform. Fusion is the sole motive and the ultimate goal for all; and in trying to accomplish this purpose care and caution need be observed to see that no unnecessary factions arise.

In demolishing castes and subcastes, one Association in the initial stage of evolution might be started, with pliant Rules and Regulations for admission and subsequent treatment. And, then, whole families if possible must be tried to be admitted, since the motto of the Reform party is to deal with women at every move in their march towards victory. Interdining alone will not be durable in effect; and intermarriage will not be liberally allowed to take place all at once; but interdining of 200 members, immediately followed by even a single singular marriage of the required type, will add great value to the important service to human kind. Nor should marriage of this kind be allowed to go unprotected. Pandit Jagannath the well-known poet was troubled, turmoiled, and traduced by his own people, but in the age in which we live and move and have our being at present, some social fence must be provided for such a marriage, and need not be neglected as having lost its freshness after a certain period of time. It matters very little if only widowers celebrate a widow-re marriage, to start with, and then when the game is being played, it will be easy for others to follow suit. First of all, individuals deserve to make stray cases, and when some females have already been brought over to the side of Reform, it will not be difficult to proceed smoothly towards the desired goal. Above all some protection must needs be provided for those that are forced to pay the penalty of their happy move, by the members representing orthodox caste folds, who might even brand them with epithets, Deserters, renegades, Heretics, apostates, or even miscreants and the like; for where from shall they derive their solace of heart? If they are deserted or even neglected by both the parties in a sense, where will the refuge of social living be for these philanthropic persons? *Division* there will be everywhere and commotion, as a consequence, but Reform has got to watch so far only as to prevent *convulsion*, and to arrange for ample *provision*, in the social plane of being, for those who have sacrificed their selves, and resigned their consciences to God, without selling them to Satan.

### THE ARYAN CONFERENCE DINNER.

To THE EDITOR, *The Indian Social Reformer.*

SIR,

My attention has been called to a comment in a Gujarati paper on my absence from the Aryan Brotherhood dinner. Ordinarily, it would not have called for an explanation, but out of respect for the men and women who have stood by their convictions regarding the enormities of the caste system, I think I should state that it was a pure accident that I did not join the dinner. A vegetarian and teetotaler by conviction, I have dined not only in the company and Hindus but with men of all races and creeds, and it was, therefore, certainly from no motive of conservatism that I was absent from the dinner.

K. NATARAJAN.

-The Government of Bombay notifies that the public libraries in this Presidency which have declared themselves willing to comply with the rules prescribed by Government for the conduct of registered or aided libraries will in future be supplied with Part VI of the *Gazette of India* containing the proceedings of the Imperial Legislative Council.

Wide sympathy will be felt with Sir Vithaldas Thackersey in the death of his wife which occurred last Wednesday. Lady Thackersey sustained with much grace and goodwill the kindly hospitalities of her husband, whose many friends in all parts of the country will be grieved to learn of her all too untimely death.

## THE NATIONAL SOCIAL CONFERENCE.

THE EDITOR, THE *Indian Social Reformer*,  
SIR,

I request you to 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 Bankipur about the 30th of December. I shall, therefore, be obliged by your favouring me at as early a date as possible with a full report of the work of your Association.

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 Shahni, (Lahore.)

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

United Bengal—Mr. Prithwichanda Ray, Secretary, Bengal Reform Association, 86, Lower Circular Road, Calcutta.

Nagpur—R. N. Mudholkar, (Amraoti).

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

I submit for your consideration the following list of subjects, which may be dealt with in the Bankipur 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 the raising of marriage-age, inter-marriage between subcastes of the main castes, Discouragement of Polygamy.
- (4) Bettering the condition of widows by marriage, education or otherwise and by abolition of enforced tonsure.
- (5) Protection of minor girls.
- (6) Temperance and Social Purity.
- (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.

I need hardly remind you that since 1895, it has been the rule to confine the deliberations in the Conference to those who are recognised members of any Social Reform Associations or whose sympathies for Social Reform 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 names 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, and if possible, to give them some time in the Conference. This, it is hoped, will secure more preparation and better speeches than is otherwise feasible. 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 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. Reform Associations in Behar will, therefore, be pleased to favour me with a larger number of speakers than other Provinces. 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 report &c., it is deemed advisable that each delegate should pay one rupee as admission fee. I am glad to inform you in conclusion that Pundit Rama Avatar Sharma, M.A., Sahityacharya, Professor of Sanskrit, Patna College, will preside at the next session of the Conference at Bankipur.

Yours truly,

Peddor Road,  
29th Nov. 1912.

N. G. CHANDAVARKAR,  
General Secretary.  
SOCIAL CONFERENCE.

## ALL-INDIA THEISTIC CONFERENCE, 1912.

## PROVISIONAL PROGRAMME.

26th Dec. Thursday :—

Morning—Divine service and Conference sermon.

Evening—Address of the Chairman of Reception Committee and Presidential Address.

Meeting of the Subjects Committee.

27th Dec. Friday :—

Morning—Divine Service.

Reading of paper.

Evening—Papers and Speeches.

28th Dec. Saturday :—

Morning—Divine Service.

Conference.

Evening—Papers and speeches.

Concluding address of the President.

## PROVISIONAL LIST OF SUBJECT.

1. Position of the Brahmo Samaj.
2. Mission work of the Brahmo Samaj.
3. Work of women in the Brahmo Samaj.
4. Possibility of holding an All-the-world Theistic Conference in India.
5. Brahmo Census Report.
6. Necessity for Temperance work,
7. Brahmo marriage Bill.

*The following resolution have been proposed :—*

1. Resolved that this Conference views great concern the rapid increase in the consumption of intoxicating drugs and liquor in India and invites all Theistic organisations to actively co-operate in combating the evil.

2. Resolved that Government be moved for giving legal sanction to the Brahmo form of marriage and that a committee be formed for settling the details.

## FEMALE EDUCATION IN TINNEVELLY.

The Editor, THE *Indian Social Reformer*.

SIR,

The distribution of prizes to Thayammai Ammal Girls School pupils went on with great eclat on the 12th of the last month. Mr. Ramasamy Sastriar, B.A., B.L., Dist. Munsiff Tinnivelly was in the chair. The proceedings commenced with a welcome song by the senior girls. They then offered a prayer. The Secretary read the annual report, and it was followed by a dialogue on the evils of extravagant marriage expenditure between two senior girls, and Kummi and String Kollattum by the senior girls. The President then gave away the prizes and made an eloquent and instructive speech on the advantages of Female Education and the method of imparting such education. The proceedings closed with the distribution of panampari. The dialogue referred to above set forth in very lucid terms, the very many evils arising from extravagant expenditure on marriage occasions.

The Brahmo Samaj Anniversary was celebrated from the 12th to the 15th of the last month. On the 12th between 10 a. m. and 1 p. m. there was a gathering of Thayammai Ammal Girls' School Children. The proceedings commenced with prayers by the Senior girls, Kummi and Kollattum with Theistic hymns were played by them. Mr. P. M. Kailasam Pillai the president of the Samaj and Babu Sudhvi Chandra Bannerjee, Brahmo Missionary who was here to take part in the Brahmo Anniversary then addressed the girls exhorting them to be good, virtuous and god-loving. The proceedings closed with distribution of Sweetmeats and flowers to the girls. On the 15th idem from 4 p. m. to 6 p. m. there was a ladies

gathering in the Brahma Munder. About one hundred and fifty ladies were present on the occasion. Mr. G. Rengiah Pillai read a very constructive essay on the "Life of Chandramati" which was very much appreciated by the audience. The proceedings closed with the distribution of pansupari and flowers.

T. S. NEULLIAPPA PILLAI,  
A member of the Brahma Samaj,  
Tinnevely.

#### THE SEVA SADAN, BOMBAY.

BRIEF QUARTERLY REPORT FROM JULY TO SEPTEMBER 1912.

**Medical Work:**—The total number of in-patients treated till September 18th 1912, was 29. On September 18th, at a Meeting of the Council, it was decided to keep only a shelter for the distressed in place of the Wards, until a commodious building could be erected for patients. The total number of out-patients in the dispensary was 581.

**Educational Work:**—Besides the usual English, Marathi, Gujarati and Drawing Classes, four others were opened during the quarter viz. Music, Embroidery, darning and patching. All these latter classes were conducted by honorary teachers.

**Home for the Homeless:**—In the Home for the Homeless at Malad the total number of inmates at the end of September was 45.

**Industrial Home:**—In the Industrial Home there were 9 inmates, 6 women and 3 children.

In the Work Class the average attendance during the quarter was 18. The value of work done being Rs. 95-15-3. In the Knitting Machine Department five were being taught the Industry. Articles worth Rs. 23-1-0 were sold. One of the Five taught, a poor Parsi woman is now able to start on her own account.

As usual our Printing Press brought us an income of Rs. 25 per month.

**Ashrams:**—In the *Hindu Ashram* there were 8 inmates. In the *Parsi Ashram* there were four inmates. Of these one who was trained by us as a nurse, after working in our wards for some months, has been allowed to work in the *Parsi General Hospital*.

**Out-door Work:**—In various chawls in Thakurdwar and Grant Road, Reading Writing and Needle-work are being taught by a woman worker. She goes from room to room teaching the poor women in their leisure hours.

**Brotherly & Sisterly Help:**—During the quarter Rs. 190-5-2 were spent for the above purpose.

**Visitors:**—The number of visitors during the quarter was 40.

**Donations:**—Since August "The Bombay Ladies Work Guild" has been sending us a number of useful garments through their Hony. Secretary Mrs. Bowen.

A double cylinder knitting machine was presented to us by a Mangalorian gentleman.

The donations during the three months for our general current expenditure amounted to Rs. 1827-1-10, and auxiliary donations to Rs. 175. The donations to our Home for the Homeless amounted to Rs. 21, to our Industrial Home to Rs. 21-8-0, to our Wards Rs. 5. The income from our garden was Rs. 52-8-0 and Miscellaneous income Rs. 1019. We take this opportunity of thanking our worker and helpers for their various services to the Institution and also the donors and sympathisers.

#### ARYAN BROTHERHOOD DINNER AND THE CASTES.

People used to complain of the Reformers that they simply talk but do not do and cannot practice what they preach. On Tuesday the 12th November the blemish was sought to be wiped off and more than one hundred and fifty males and females dined together and openly set at naught the barriers of castes and creeds. There a Brahmin sat side by side with a Lalia and showed to the mighty caste that there were several of the more ardent-spirited reformers that were really sick of the arbitrary barriers and were ready and willing to get out of them. As might have been anticipated the Caste authorities have taken this bold step in its true light and are, we hear, trying their level best to safeguard their stronghold. We are for the fusion of the various castes and subcastes into one homogeneous Hindu race and have welcomed the Conference and now welcome the dinner. The situation, pregnant as it was, has now been made more critical by the dinner, and all would appeal to both the sides, the reformers as well as the Orthodox not to take any hasty step. It is now an open secret that there are so-called orthodox persons that frequent Irani Hotels or even sit at the same table with the Mahomedans and the Europeans. Their names have not been published in papers and they have not the moral courage to avow openly what they every day do in private. The caste has not and does not think it advisable to punish any such, be it for want of direct proof or, as we fear, through the sense of the number of such persons being great; and so it must now think twice before it banishes these persons that have shown their Moral Courage by avowing in public what they do in private. These persons if for nothing else, at least for their honest convictions deserve well of the community and not the rank hatred and blind opposition that is being meted out to them.

In times long gone by when India-Bharatvarsh was in the height of its glory, when Sanskrit was alive language and the dialect of the public; when what are nowadays commonly known as Dharma Shastras were awaking, our ancestors were more tractable and reformed than even the average moderate reformer of to-day. For do we not find Manu the great law-giver of the Aryans recommend four wives to a Brahmin who wants to marry a Shudra girl, that is one from each of the four classes. Manu and his enlightened contemporaries and his nearer successors did not dream of the various castes as they prevail to-day. They knew of only four Varnas, broad generic classes and even among these allowed intermarriages and interdining, for recommending which the Aryan Brotherhood Conference against the castes is now derided and laughed at. Leaving aside the question of intermarriages, instances where of are too numerous and known to the orthodox Hindu to require any mention here, we have not to go far in search of instances of inter-dining between the members of the various classes. The Bhagwat Puran reads that the Brahmin Sudama dined with Kshatriya Krishna without any sense of pollution or fear of caste excommunication, while the latter in his turn with his elder brother Balram lived for eleven long years as the foster son of the Shephard Nanda and his wife Yashoda Nay, the great sage Durvasa with his ten thousand disciples was according to the Mahabharat the guest of Yudhistir a Kshatriya King, and partook of the meals prepared by Queen Draupadi, Rama in his exiles, tasted, as we read it in the Ramayan, the berries of a Bhil woman by name Sabari and did not mind pollution or degradation. The sage Agastya was also once the guest of the two Rakshas brothers, Vatapi and Ulwal, and partook of the goat's meat that was prepared specially for him by the former and no body complained of it then, nor any body dear

question it now. At the great Rajsuya Yajna of Raja Yudhishtir, a Kshatriya Bhima it was who prepared the food and served the same out to the guests, be they a Brahmin or otherwise, yet none can venture a syllable against it. Later on as we come down to the era of Kalidas and Bhava Bhuti, the leaving exalted heights of the Puranas, we read it in the Mudra Rakshas that the Brahmin minister of king Nanda, left his wives and children in the house of his Vaishya friend Chandandas where they lived the ordinary inmates of the house and yet no degradation. Thus we see that during the whole of the pre-mahomedan period, when the Hindus were one Homogeneous nation and when it had not been yet quite prostrated by foreign invasion and degenerated with long years of subservience and subjection when in a word, the Hindus were yet in the height of their glory and big day of civilization and enlightenment, they did not know of the bars against inter-dining and intermarriages, as we have them now, and which have if we may be permitted to say so, destroyed national cohesion and sapped the vital spirit of the Hindu race. We appeal to our right minded friends among the Orthodox people, to look at both the letter and the spirit of the Sanskrit literature—sacred and profane and solve the problem of inter-dining and intermarriages in the light of the lessons the same teaches us; then we are sure the problem will be solved amicably and profitably. The reformer has also to take stock of the situation and rather than outrage the honesty of the opponent he has to disabuse him of his ignorance by holding out to him the necessary light from the rich storehouse of ancient literature.

*The Arya Sudharak.*

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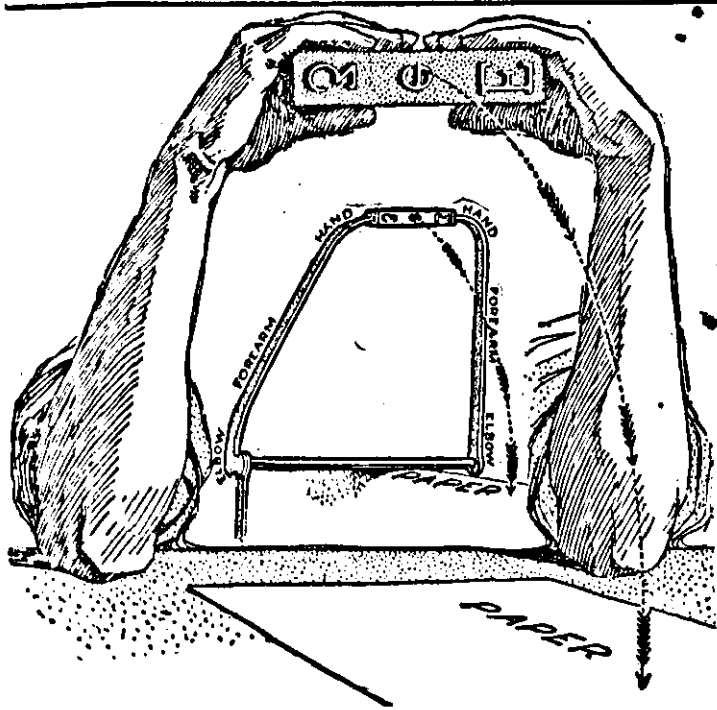
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*"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not  
excuse, I will not retreat a single inch—And I will be heard."* WILLIAM LLOYD GARRISON in the *Liberator*.

## NOTES.

St. Andrews Day was celebrated the other day by Scotsmen all over India in the usual manner, and speeches, good, bad and indifferent, have filled the columns of our dailies for several days past. The best of all was that made by the Lieutenant-Governor of the United Provinces, Sir James Meston, at Cawnpore. It was a short speech, but it was earnest and to the point. His Honour warned his hearers that the phrase "unchanging East" had ceased to have any meaning. It was never literally true, as Sir Henry Maine pointed out years ago, but now there is no excuse for the belief. Some persons who recognise that the East is changing are inclined to make a mental reservation in respect of India. Sir James Meston addressed himself to this class. "We are in the thick of a revolution", he said, "in thought, religion, social practices and industry, but that revolution is a bloodless one. There has been unrest and there still is unsettlement. The marvel to me is that unrest and unsettlement have not been wider and deeper than they have been. The country is absorbing Western education faster than opportunities occur for its use. The cost of living is rising and the standard of comfort increasing before wealth is sufficiently diffused to meet the new needs of the people. They reach after the advanced political notions which we ourselves have taught them before the social organisation of the country is ready for democratic institutions. All this must mean discomfort and misunderstanding. The time of transition is never pleasant, and many features in it are distasteful and repellent to us, but we Britishers have been through it all generations ago." "We Britishers have been through it all generations ago! And not so many generations ago, either. If every Britisher in the country realises, as Sir James Meston does, that the experience of India to-day has been the experience of his own forefathers in the past, he would find it impossible to view the several Indian problems with any feeling but that of sympathy and hope. The worst of race-prejudice is that it prevents just this retrospect, making history a thing of shreds and patches.

The success of the anti-partition movement in Bengal has awakened hopes of exclusive development among Indian communities speaking the same language. The Andhra movement in the Madras Presidency is the most conspicuous instance of this tendency at the present day. The Andhras, or the Telugu-speaking people of the Madras Presidency, are in many respects a highly gifted community. They have a modern literature which shows signs of considerable vitality. The social reform and modern Theistic movements have found a more congenial soil in the Telugu country than in any other part of Madras. The Telugus have produced at least one man of real eminence in Pandit Viresalingam Pantulu whose

services in the cause of social reform are such as to shed lustre on any age and country. We observe with surprise that the "Andhra", a journal devoted to the movement, omits from its list of notables the name of this most illustrious son of Andhra. We are sure that the omission is unintentional, but even so, it is not a good sign that only political or what passes for political work should weigh in the eyes of the Andhra patriots as representing the highest activity of a race or people. For our own part we have no sort of objection to the Andhra movement. The position of the Andhras in the Madras Presidency is some-what analogous to that of the Beharis in old Bengal. In competition with the quicker-moving but not superior mind of the Tamils, they have been thrown rather in the background. If their men of light and leading sincerely believe that they can make better progress if left to themselves, they should be given the chance of working out their destinies that way. Only, whatever is done should be done as part of a regular and well-thought-out policy. Perhaps, the ancient geography of India will be some day reproduced in our political divisions.

The advent of the Royal Commission on the Public Services, is heralded by the publication of a long list of interrogatories, among which simultaneous examinations find a conspicuous place. It is curious that this question which has today not much of the attraction that belonged to it in the early nineties of the last century, should be given so much prominence. So far as the prejudice against sea-voyages was held to support a claim for simultaneous examinations for the Indian Civil Service in this country, the prejudice is a vanishing factor of Indian social life, and the claim must be regarded as being correspondingly weakened. No doubt, there is a real hardship in requiring that no candidate should appear at this examination, whatever may be his merits, unless he is able to scrape together the minimum amount of money necessary to maintain himself in England for two or three years. Young men who are not blessed with parents in affluent circumstances, are forced to beg, borrow or sell themselves in marriage in order to satisfy their ambition of having a chance of passing the examination. Simultaneous examinations would remove this anomaly, but there is a feeling that their institution will be accompanied by restrictions which may considerably neutralise any individual and temporary advantage which they may seem to confer. Of course there is the consideration that, simultaneous examinations or no simultaneous examinations, the restrictions may be devised. We are, on the whole, of opinion at present that the balance of advantage lies in maintaining the present system intact with some increase in the age limit, so as to admit of would-be Indian candidates conveniently taking a high degree in their own Universities in India, before setting out on their adventure.

The Hon. Mr. Gokhale returned from his South African tour on Friday evening. A Sheriff's meeting was held yesterday evening in the Town Hall under the chairmanship of Sir Jamsetjee Jeejeebhoy to welcome him and to express appreciation of his services. It is gratifying to note the co-operation of our leading Anglo-Indian citizens in the meeting. In his speech Mr. Gokhale referred to the view that India should not accept any settlement of the question of the position of Indians in British Colonies. We have already expressed it as our opinion that no settlement can be considered final which does not recognise the full citizenship of Indians in the British Empire. That is the larger aspect of the subject which should not be allowed to be overshadowed by the exigencies of the hour. At the same time however, it should be recognised that the introduction of indentured labourers in a colony undoubtedly lowers the status of Indians already in Colony, and that as regards the free admission of other immigrants, such admission does not exist even in the case of Europeans. The utmost that we can claim is that we should be admitted on the same terms as other nationalities, European or Asiatic, and this is exactly what Mr. Gandhi is fighting for. He has all along objected to any statutory restriction on Indian immigrants as such which does not exist in the case of Europeans, though in view of the state of colonial opinion in South Africa he would not object to some administrative discrimination, hoping that as Indians came to be better understood, such discrimination would naturally disappear. We regard it as the most valuable result of Mr. Gokhale's visit that it has enabled the Afrikaner to acquire a truer conception of India and her educated men, which must considerably smooth the path of our patriotic countrymen. We have every hope that colonial opinion, while it cannot be coerced, can be persuaded by such visits into a frame of mind entirely receptive to the claims of British Indians to equitable treatment.

The "Times of India" gave an extract from a letter received by an Indian student in reply to a Lancashire manufacturer to admit him, the Indian, into his mills for the purpose of training in the cotton industry. The full text of the letter is of interest in connection with the controversy between Mr. Bonar Law and Lord Crewe. "We have carefully considered your request *re* coming to learn the Cotton Manufacturing Business at our Mill and I am sorry to tell you that we cannot consent to your proposal. I have written to———giving him my reasons and telling him what I have to suggest on your behalf. But when everything is said, the fact remains that we in Lancashire do not want to encourage the building of mills in India, we want to supply India with manufactured cotton goods, and it is on the face of it against our interests to teach you or other young Indians, our business in order that you may take it away from us. We have the best wishes for India and her people, but we believe that India is not adapted for a manufacturing country, it is not suited by its coldless skies, and intense heat for *heated factories*, but it is *par excellence* an agricultural country and a country where splendid hand work is done and India can supply us with very much that we cannot supply and we desire to open wide channels of exchange trade, but we don't wish the day to come, (nor do we desire to do anything to hasten its coming by training you or others) when cotton goods from Lancashire will no longer be required." The candour of the letter is creditable to the writer.

We have received a copy of a printed circular issued by Mr. Govind Das of Benares, calling attention to the urgent need of the party of Indian progress and reform, which is working for national as distin-

guished from sectional ideals, establishing a centre and headquarters at Delhi, the new capital of the Empire. The "Pioneer," as representing the Anglo-Indian community, and the "Comrade," the Mahomedan community, either contemplate or have already completed transferring themselves to Delhi. Out of sight out of mind, and we agree with Mr. Govind Das that the national progressive party should not be behindhand in making arrangements to keep itself in effective touch with the Government of India at the capital. Mr. Govind Das' scheme includes the starting of three daily newspapers conducted in the English, Hindi and Urdu languages respectively, a Hume Memorial Hall which would ultimately become the permanent home of the National Congress and the Social Conference, an All-India Club, a Library and Reading Room, a Congress Office building, and quarters for the Servants of India Society. The total expenditure involved would be about six lakhs of Rupees. The proposal is well worthy of consideration at the ensuing Congress.

A Reuter's telegram of the 12th instant says: "Sir Francis Younghusband, lecturing before the Central Asian Society last night, on the contact of Western and Eastern civilisation, said at present the influence of Europe on Asia was more noticeable than the reverse, and yet our civilisation was only in the chrysalis stage of development. The unifying influence on both sides must be a common aspiration towards a higher civilisation, namely, the patriotism of humanity working unselfishly for the general good. Sir Bampfylde Fuller said Asia was dissatisfied with the political results of her philosophies and was imitating Western methods without really assimilating our standards of thought." Sir Francis Younghusband's observation embodies the true ideal, and as for Sir Bampfylde Fuller's remark, all that need be said is that the standards of thought will be more easily assimilated when the methods are thoroughly imitated. What is discreditable is the imitation of an imitation. If we are earnest even in imitating the methods of the West, we need not despair. The great point is to be earnest, and not grudging and half-hearted.

Mr. Purshottamdas Thakordas, the capable Honorary Secretary of the late Bombay Central Famine Fund Committee, has formulated a scheme for the establishment of Fodder Stores to help the people to tide over bad seasons like that through which Gujarat passed recently. It is notorious that in good years large quantities of grass, in Government forests especially, are allowed to rot, which can be stored with the greatest benefit to the cultivators' cattle in years of drought. Mr. Purshottamdas proposes that a part of this should be preserved in public stores, and should be released for use as soon as a fodder scarcity declares itself. In the last famine it took some time before the fodder from other parts of the province and from other provinces could be brought to the scene of requirement. A store of the kind proposed by Mr. Purshottamdas will enable this transition period to be got over without excitement and anxiety. The Sheriff, Mr. Narottamdas, has a scheme of a Central Famine Fund for the Presidency and we trust it will be possible to combine both schemes which have a good deal in common between them.

It is stated that the Pandits' Conference announced to be held at Tiruvadi, has been postponed by one week and commences on the 21st instant, the Parishad proper commencing on the 25th instead of on the 18th as previously announced.

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THE INDIAN SOCIAL REFORMER.  
BOMBAY, DECEMBER 15th. 1912.

## SOME SOCIAL STATISTICS.

The Bombay Census Report deals at some length with the causes of the paucity, noticeable in most provinces, of women in relation to the number of the male population. The number of women per 1000 males of the actual population in this Presidency at the recent Census was 920. (Allowing for emigration beyond the Province the number was 945.) According to divisions, the Konkan is the only natural division which shows an excess of females, the number being 1039 women for 1000 males. Sind has the lowest proportion of women, 812. Gujarat comes next with 928, the Karnatak has 975 and the Deccan, 983. Bombay City has only 533 women but taking the natural population only the number rises to 878. According to religions, the Hindus have a larger proportion of women except in the Konkan and Sind than the Mahomedans, though in the case of both religions there are less women than men, except in the Konkan. The Parsis have a larger number of women than men, the proportion being 1151 women to 1000 males. It would be a mistake to assume that all Hindu castes have fewer women than men. The Chitpavan Brahman has 1017, the Ahir 1032, the Gurav, 1152, the Bhandari 1183, the Dhodia, 1022, and several others more than 1000 women, for every 1000 men of the respective castes. Among the Mahomedans the Bohora, Khoja and one or two others have more women than men. The Hindu caste which has the smallest proportion of women is the Lohana, with the phenomenal figure of 421 women for 1000 men. The Sind Brahman, the Sind Rajput, and the Vani Oswal, have less than 650 women for 1000 males. We have taken so far the figures for all ages. The real significance of these figures can, however, be understood only when we go by age-periods. Thus, we see that among the Parsis who have more women than men in all ages, there are actually fewer female children than male up to 15 years of age. Several, if not most of the Hindu castes, including many which have a low proportion of women of all ages, present, in this respect, a notable contrast to the Parsis. Up to the age of 12, a large number of Hindu castes have more female children than male. The next age period, 12 to 15, is a disastrous one for female life. All communities and creeds, with the single exception of the Sind Anglo-Indian, show a smaller proportion of girls than boys in this stage though in the stage of 20 to 40 women exceed men in almost all castes. It would almost seem as if a woman who manages to survive her 20th year had more vitality in her than men after the same age. The Census Commissioner has explained the extreme deficiency of females from 10 to 15 as being due directly to female infanticide which he thinks still persists though only to a small extent and that only among the Rajputs; neglect of female infants; infant marriage and early child-bearing; unskilful midwifery and the difficulty of securing treatment in the case of *pardah* women; abortions in the case of pregnant widows; the brutality of confinement ceremonies and regulations; and the hard life and short food of widows and the hard life of the women of the lower classes. "The only causes that would operate dur-

ing the age period 10 to 15 when the deficiency is greatest," he observes, "are those connected with child-bearing and in the case of young widows the nature of their treatment. The ceremonies connected with confinement are many of them most brutal. The young mother is often confined in the most insanitary and ill-ventilated of rooms and in the case of some of the less civilized castes goes through her confinement in an outhouse or shed. These methods coupled with the tender age of the child mother are quite sufficient to either kill her at once or to induce *hyateria* and complications which carry her off later. Widows moreover among many Brahman castes have all the house work to do, the cooking and the washing, and get one meal a day compared with two eaten by the males."

It may be thought that infant marriage affects only the higher castes and that the working classes are not addicted to it. The Bombay Census Report conclusively shows that not only is this not the case but that the worst forms of infant marriage prevail among the lower classes. Taking the extreme forms of infant marriage where the bride is less than 5 years of age, says the Census Superintendent, the list is headed by the weaving castes, which have been amalgamated under the style of Chatri with 115 married girls out of 1000 of that age. Berada with 108 comes next and Baharis with 97 third, while Bhavads and Chathnrths occupy fourth place. Brahmans come very low on the list, twenty sixth. He adds that the inference to be drawn from the figures, is that infant and child marriage is chiefly practised by the lower castes in which the marriage of widows is allowed, and in which owing to the larger percentage of females a bride can be more easily procured, and that it is most common among the pastoral and occupational castes. He calls attention to another fact, namely, that most of the castes which marry their daughters at an early age do not marry off their sons till considerably later. Some figures bearing on the prevalence of infant marriage among the different religious communities of this Presidency will be of interest. In the Presidency as a whole, 48 male persons and 187 females are married in every 1000 of each sex under the age of 100. The Hindus have in the age period 0-10, 59 married males and 229 married female children, the Mahomedans 18 and 51, the Jains 31 and 67, the Christians 54 and the Parsis 15 and 14 per 1000 of each sex. The Hindus and the Jains have also the largest proportion of widows under 10. There has been a great increase in literate women during the decade, of about 60 per cent. The Census Report contains some extraordinary statements as regards the customs and practices of the population. We called attention to one of them in the last issue. Here is another. Referring to *gotras*, we find it stated that only the *gotra* of the father is considered, and not that of the mother in arranging marriages among Brahmans. The Reporter does not seem to be aware that the wife becomes of the *gotra* of the husband the moment she is married. One sometime hears people speak as if the prohibition of marriage within the same *gotra* was absolute among all Brahmans, but the Bombay Census Report gives several instances in which this is not the case. Anavala Brahmans marry within the same *gotra* provided the couple are outside the first seven degrees of relationship. Among the Andich Brahmans if the surname is different a marriage can take place within the *gotra*. With the Modha Brahmans again, if the *pravara* is different marriage can take place within the *gotra*. Castes which have a large deficiency of women can not afford to be too particular as regards more or less imaginary affinities.

## NEED FOR BUILDING THE STRENGTH OF THE AVERAGE MAN.\*

(By MR. G. K. DEVADHAR M. A.)

Hindu society developed from the early times but there came a period when the institution of caste became almost stereotyped; and the natural vivacity of the race and its intellectual energy gradually declined; and man's individual liberty was curtailed to a pernicious degree; he came to be degraded to the position of almost a lifeless machine obeying certain customs and caste-laws; and lastly was deprived of all social, intellectual and spiritual freedom. Contrast with this picture the bold and vigorous growth of some of the European Nations based upon conceptions of individual consciousness and individual liberty duly balanced by considerations of social and national obligation. Two facts stand out prominently in this contrast. While in one case the individual was completely subordinated to the will of the state and the society, the state and the society were, in the other case, allowed to be used by the individual as instruments of his all-sided advancement. Thus in India, the result of the social institutions had been the weakening of the individual consciousness and the consequent enfeeblement of the national consciousness; where as, in the west, though social institutions had encompassed the individual by trying to restrain his intellectual and moral liberties, the individual proved stronger and did free himself by endeavouring to build up his manhood by giving full play to his moral and spiritual energy in his thought and life. This point can be illustrated by referring to some of the social institutions in India that exercised a baleful influence on the national mind. (1) Learning and intellectual pursuits were considered till quite recently the monopoly of the few and thus the vast masses were shut out from all light of knowledge with the result that the national intellect grew stunted and became exhausted; (2) women were given a position of social inferiority and the consequence was they were completely reduced to the position of a cipher in national and social up-building; (3) the division of society into thousand and one castes put up insurmountable barriers in the way of free, unfettered growth of the individual according to the natural bent of his mind and obstructed his wide vision, narrowed his sense of humanity, and prevented a vigorous and steady growth of his body and mind by free intermixture of ideas and associations and blood relationship with his fellow-compatriots; (4) and the degraded position of the masses and the submerged condition of the untouchable classes made them mere deadweight to the society.

All these social institutions tended to thoroughly to dwarf the inner man and weaken the national character leading to complete stagnation if not to complete death. In fact, in the East, man was considered a slave of social institutions and not their master for whom they ought to exist. In the West, the individual conscience was prized more than the social conventions. Martin Luther and other reformers fought for man's intellectual liberty and, acting on the principle that man was not made for the state or the society but the state or society existed for the benefit of man, many a reformer struggled hard and ultimately won that social and intellectual freedom within reasonable bounds which was man's proud birthright. The general recognition of this deeper principle is at the root of all the steady progress which the West had shown and which was as it were, the key-note of modern democracy. That explained how the West could secure an all round and sustained growth judged from the

individual and the national points of view and the instances of England, America and Germany were very instructive.

Even Japan grasped the full force of the principle or need of allowing every individual a free scope as regards his development; because that individual alone who was afforded all facilities for his free and unrestrained advance and had used them well, could be depended upon as a potent factor of society or nation. Japan realised that soon after she came into vital contact with the West and lost no time in giving her sons and daughters the necessary freedom for their individual growth. Education was made general as though it were the birth-right of every citizen; women were freed and educated; feudalism or the class-system or the stereotyped professions like the *Samurai* were done away with each one being left free to choose his own profession; and the distinctions or the *Eta and Hinins* were abolished by a Royal Edict. The strength of a chain lay in its weakest link, and a nation whose individuals were moral weaklings, social slaves, and intellectual dwarfs could never by the mere fact of the vastness of the number of such human beings make a strong and powerful nation intellectually, morally, and spiritually. If India, therefore, needed to be strong and mighty, morally and intellectually, socially and spiritually, she must allow the individual to build up his individualism and manhood by giving him as much freedom as it was consistent with the ordered growth of a well-planned society. India's intellect was in no way inferior to the intellect of the other nations; but her weakest point was the feeble individualism of her sons which was the result of her most pernicious and narrow-sighted social usages. She must do away with her caste system; she must allow a freer and broader intercourse among the various communities; she must bring education within the reach of her sons and daughters without unnecessary distinction; she must throw open the portals of knowledge to all that seek its light and teach them and train them into larger responsibilities individual and social; she must break down the seclusion of *pardha* and let the women breathe the fresh air of freedom and self-control; she must raise the depressed classes from their lowly position by extending to them a ready hand of fellowship and lastly she must allow herself to freely come into contact with the outside world which contact is inevitable. The spirit of the age demanded it. Unless that was done India would not produce sturdy and healthy individuals that would guide her destiny in a self-respecting manner.

England aimed at producing empire builders even out of her waifs and orphans by giving them a full and free training of manhood and that was why she suffered from no lack of workers for her world wide empire. The real problem, therefore, before India was not merely how to possess a handful of intellectual giants and a few towering personalities but it was more essentially the problem of how to produce men and women from among the masses, that would be worthy of their manhood and womanhood. The Hon'ble Mr. Gokhale always laid great stress on this side of national development and similarly when the Hon'ble Mr. C. H. A. Hill lectured to the members of the Servants of India Society on the immensity of their task, he clearly pointed out the need for building the average man. In considering the means and methods of achieving this end, it may be suggested that many movements that were recently started and that had for their aim the building of the real man among the bulk of the people must be encouraged. He spoke of the movement of Elementary education, Co-operative Credit, Social Service, Agricultural Organisation, the Seva Sadan, Anti-caste Conference, and Depressed Classes Mission; all these had for their definite object the

\* Summary of a lecture delivered at Ahmednagar.

building of the average man by first freeing him from the unnatural restraints that enslaved him and prevented his growth as the iron shoes prevented the natural growth of the Chinese women's feet and by giving him opportunities to develop his individual capacities so as to secure completely the intellectual and moral elevation of his soul and through that of his nation.

### THREE READINGS OF A PALM.

#### THE SECOND READING : MOVEMENT IN THE DRY BONES.

(By O. S. S. O.)

( Chapter XI Concluded. )

"You and Auntie can say how I have kept you busy serving me."

"No, aunty: I will tell you what I said: I said that you looked more hungry than angry." Her brother pulled her hair at the back which was plaited in a thick rope, remarking at the same time: why don't you keep your hair loose, same as Gaiinda Bai.

"For the simple reason because my hair is not so long as Gaiinda's. Wait till I am as big as she is."

"Your growing out of your dumpiness will not make your hair long," he said teasingly with another tug at her hair.

"Of course, it will—it will grow longer than yours. And besides please remember I am not dumpy, I am nearly as tall as you are." Then turning to her mother, said: "Mother, why do not gentlemen wear long hair?"

"Some do," answered her mother, "have you not seen gentlemen in the streets some times with long hair?"

"Yes, but they are not gentlemen. We call them 'Nazooks' in school. But I mean real gentlemen who come to our house."

"I suppose it is because they are beginning to realise that long hair does not suit them. Do you like to see men with long hair?"

"Thuh—!" She spat out as if something noxious.

"Well, I am going to keep long hair," teased her brother.

"Keep it—" she retorted with a touch of contempt—"and all the gentlemen will laugh at you. I shall never go out with you in that case."

"If you have finished worrying each other, go and talk to Grand Ma. She is all alone," said their mother.

They ran out at once and found their Aunt Azie already with her. And as they were talking seriously, the brother and sister went on to the verandah so as not to disturb them.

After explaining the Jwalapershad and Mina affair to her mother, Mrs. Warde asked her what they ought now to do so as to convince Miss Mina.

"He belongs to the first hundred families who formed the nucleus among us, does he not?"

"Yes, mother."

"Then there is no difficulty. Mina will see that she is not the cause of separating him. He had joined the reformers long before he came in contact with her."

"That is a very simple solution of the matter, Mother. Mina is sensible and I am sure she will see it in the right light."

Mrs. Warde, after closing her school, called on Miss Mina in company with her neices, and went into the case thoroughly. In the end she promised to think over it and to let her mother know by evening the following day.

When left alone she thought over the subject in the light presented by Mrs. Warde and having arrived at the right conclusion went straight to Mrs. Ozah.

Well, Sundri (pretty) Mina," said Mrs. Ozah as Miss Mina entered and saluted by joining the tips of her fingers and touching her forehead, to which the venerable old lady responded in like manner. "It is kind of you to shower the rays of your fresh countenance on an old person like me. Come and sit close to me," indicating the place on her right by patting the carpet.

"Kind," she repeated with becoming modesty, "it is an honour to be admitted to your presence. How are you Punditaji? I hope quite well."

"Lardley (darling), I am very well, thank God, but getting old as you see. Why—" putting her hand under her chin and looking into her eyes, "how lovely you are looking. Every time I see you, you seem to put on new charms. I do not wonder at Jwalapershad loosing his head." Her head went down instantly and instinctively drew her shawl over her blushing face to hide her burning cheeks. Mysa Bai came in just as she had lifted her veil and exclaimed "What charming dimples—what are you blushing at—" (and looking through the passage which Miss Mina could not see even from her position spied her nephew leaning over the railing and talking to some one in the Angan)—"Ah, I see—" she said mischievously. Then seating herself as close as she could drew off the shawl revealing an angelic face with ripe bursting cheeks: "Why Mina, you are a perfect pari (fairy). I am sure you will be stolen one day for Indra's Court."

Being on more familiar ground with Mysa Bai, she did not hesitate and gave expression to her thoughts which she had admiringly entertained throughout her life of the good and pious little widow: "You are talking about me who am so much younger. But what of you? You are so sweet and lovely now even that it is difficult to picture you as a young lady. I am sure many a heart must have been sobered and set right by the sight of your chaste beauty."

"Without being vain, I hope what you say has been true, for then unconsciously, I should have done what our sex ought to do—as therein would lie quiet undemonstrative power of true womanhood."

"This is delightful, Mina. I am so glad you have read Mysa right," said Mrs. Ozah. "I know of instances where her beauty and womanly tact have served that purpose." This was the first time that her mother had ever spoken of these characteristics in her hearing—consequently it was doubly welcome and tears of joy welled up, which she hastily brushed away, and her mother continued: "I only hope that our women of the future will not barter away all this significant power for the despised and unnatural tinsel of equality with men."

"But Punditji, this is all nonsense. I know in school games for instance, for we always join in boys' games and frolics at school and at our home gatherings, as you know, yet in all boys, had to take the lead or make it smooth enough for us to go on with."

"My dear, there is no doubt nature has been so formed that each sex has its appointed work. A girl can never throw a stone like a boy, however heish, as my Bul used to express it as a child, she may be." This set them laughing and Mrs. Ozah turned to matters of more immediate interest.

"Now Mina, what answer are you going to give Master Jwalapershad? You are eighteen years of age and so you ought to know your mind now."

(To be Continued.)

## A TRUE LITTLE STORY.

(From the Public Chicago.)

The young school-teacher seemed to himself a failure that Winter. He had been taking too many things for granted; there were many, too many, people, also, who knew about his foolish little affairs. His formerly delightful school had somehow ceased to be very interesting. Chiefly, he was much in debt, because he had gone in partnership with a poor neighbour (who was a much poorer farmer) and the badly put in wheat crop had only given half a yield which the school-teacher had turned over to the poor farmer's large family—he was not a pig, he thought, even if he was a stick-in-the-mud, and a draggle-winged gander.

"Bread and butter, butter and bread," he thought to himself: "and stupid, small falsehoods all about a fellow, in an atmosphere of total depression."

Some neighbours in the valley, who cared for the young man, and the old Catholic priest (who never remembered that he was a heretic), and several mothers of children he taught, watched him that Winter with growing anxiety. It was commonly (and untruthfully) reported that a girl in Los Angeles had handed him a large-sized mitten.

"There is something in Carlyle," said the teacher to himself one Friday afternoon: "Reduce thy desires to zero." I'll saddle up tomorrow at daybreak and ride over the ridge to the nearest library, and read old grumblers like Carlyle."

So, on Saturday afternoon, he was in a little, old fashioned town library, built and kept up by local subscriptions. He found an atmosphere of peace, and of something more that he could not just then define.

The Librarian was a small, slender woman, very plainly dressed, and no longer young. She was lame and frail, and he had understood that she supported herself and an invalid husband. She had a very sweet voice and cheerful, farseeing, motherly eyes, and beautiful work-worn, transparent hands.

Open to everyone were the book-shelves, which the teacher liked. He took out a volume of Carlyle, and Alton Locke, and Felix Holt. Then he read a little while, but the gray-haired Librarian drew his thoughts. She was writing something, with a troubled and indignant look, but he felt dimly that it was not for herself that she struggled towards expression.

"Perhaps," he guessed, "she is writing a poem for a magazine or a letter to Jim Barry's 'Star.'"

The Librarian slipped what she had written under the pad, and began to move around the room. The school teacher perceived an astonishing and all-including fellowship. In fact, he felt that he was a part of it. In the first place, the Librarian seemed to know every book on the shelves, and when one was missing she knew who was reading it. In the second place, she made the library seem like her own sitting room, and the books appeared as if they were her own, and she knew all the people there, the children, the teamsters, an old Spaniard, a young Japanese, a crippled section-hand from the railroad, an Irish washerwoman from the other side of the town, the spectacled editor who ran the weekly newspaper. In the third place, she evidently gave of her abundance to each and every one of them—the needed suggestion or line of thought, drawing them towards it so deftly that they supposed it was mainly their own achievement. To some of them she brought more books, and from some she smilingly took away a few of those they had. The editor, with redoubled energy, began to bulwark himself around with reference books and jeered gently at her across the barrier after the manner of tried friends.

The school-teacher appreciated these things. He felt that he was in the presence of a rare and fine personality, tuned to harmonies of which he knew nothing except in rare moments. And then she came to his table, bringing good-will and knowledge with her, and he was greatly surprised to hear her address him by name.

"We know of you over here," she said. "Come to our cottage tomorrow before you leave, and meet my husband and see some first editions which have come to me."

Then they talked of books, she seemed to know every paragraph that he had been reading since he came in. And somehow he felt as if she was not quite satisfied with his lines of reading. This did not make him angry, but it troubled him more and more that evening and still stirred within him when he went to the Librarian's tiny cottage.

"Yes!" she said to him, as friendship ripened further. "All of those things which have charmed you for many bright years were very much worth while. You have given help and comprehension to others. But now, Friend of a single day where do you belong, and where are you going?"

The young man, pierced by that keen and refreshing wisdom of insight, cried out in sudden agony of soul: "I do not know. Tell me, dear Librarian; show me the path, for I feel that you are walking there. Help me to relate myself to things which are greater than I am. Once, I thought it was teaching as a life-work, and now I am not sure. Nor does it seem enough to say with that fierce Scotchman: Child of Adam, reduce thy desires to zero! Something cries to me unceasingly: Live not in any cave on water-cress; hammer no worth-while desires down to zero; illuminate them all, not from within, but from some great, outside, eternal flame. But where does one start?"

Divinely shone upon him the face of the small, lame, gray-haired woman. She spoke in that pellucid impersonal way, as if she leaned out of another atmosphere.

"You care for your fellow-men; you are able to make sacrifices, and you can understand them in others. Therefore you are one of those who find it easy to become devoted to Ideas, to Causes,—to Reforms, in short. You cannot measure the greatness of the gift you have if you keep it clean and free. It will feed you when hungry, and warm you when cold, and carry you through all the deep waters of weariness. But hitherto, as I think, you have but loved in an undirected way, art, beauty, literature, splendid phrases, sudden inspirations, and haphazard devotions. You might go on thus to degenerate at last into a devotee of some isolated man-made and hideous heathen idol of a narrow, unrelated reform. Then the real you would harden, shrivel, perish and blow away!"

"Yes; it is so," the young teacher answered the Librarian.

"Now, there are many great Causes," she went on. "It is everywhere so, in this awakening world. The books inspire, but do not depend on them; do not put the new wine of living and creative ideas into those stiff old goat skins. Do not quote Latin in your argument—but the vernacular. Look towards New Zealand; study Switzerland; sit in spirit in every assembly of toiling men all over the earth. Carry as your own the daily difficulties of those common folk whom Lincoln loved. Above everything else, get out into the battle. Help to storm some one of those age-enduring Castles of Privilege which still dominate the mountain passes. Find out for yourself, somehow—if it takes fifty years—one or more of the all essential and foundational Reforms which heroes, saints and martyrs must bring to pass for all the children of earth."

She paused and her look swept more than one cobweb from his brain.

"Tell me," he cried, "what are these great Reforms? What are yours?"

How young she suddenly looked—this gray-haired Librarian—as she changed her tone, and laughed in his face.

"If I were your fairy godmother," she said, "I should call you a babe in your cradle. Bore through your own mountain to your own river, and water your own field with that. If it should happen to be my own river, there's water enough for the whole earth. But I will admit," she added, "that I like to co-ordinate all sorts of minor reforms—there are twenty in this one little town."



The teacher shook hands with the Librarian, and told her good-bye. She had a last word for him. "Here's a list of books for you to really study hard. And here's a list of people all over the world who know much more than books, and are right down in the fighting—in what the knights used to call the 'mellay'. You might want to write letters to them now and then. It needs no introductions; they will answer you. And"—she blushed very prettily, this gray-haired Librarian—"here's one of my own books of verses about some of these things, and your name is on the flyleaf. Now ride off for it's a long trail over the ridge, eight hours at least, and you will teach but a sleepy school tomorrow."

So the school-teacher left the tiny cottage, under the vines, at ten o'clock that Sunday night, and rode on and up through the pine forest, down into the valley, and to the schoolhouse. But he was not sleepy, and the children said to each other; "Our real teacher who tells us stories and plays with us has come back again."

All that, and more besides, for the unselfish life of the small, lame Librarian reformer long shone around him, long steadied his course, long directed his more definite studies.

### BRAHMO MARRIAGE AND CHANGE OF LAW.

The important resolution which it is proposed to bring before the Theistic Conference this year is that Government be moved for giving legal sanction to the Brahma form of marriage. We understand the resolution to mean that where both the parties to a marriage, being Hindus, profess the Brahma faith, the marriage celebrated in accordance with the Brahma rites should have legal validity, notwithstanding that the rites differ from those prescribed by the Hindu Law. We suppose that the intention of the resolution is also to move the Government to enact that a marriage celebrated with Brahma rites should be declared to be valid, even though the conditions which Hindu Law prescribes in respect of caste, gotra, pravara and sapinda relationship for validity of marriage, be not observed. We further think that a Brahma marriage being a monogamous marriage, the resolution contemplates that under certain circumstances, the tie should be dissolved, when to continue it would be against equity, justice and good conscience. Unless the resolution comprehends all this, we do not think that it would serve much useful purpose to memorialize Government in the matter or to bring the resolution before the Conference. But if it does, and we believe it does, we are afraid that our memorial to Government would not have a very great prospect of a favourable consideration, unless we show our readiness to go further.

Government has, in the discussions on the Hon. Mr. Bann's bill, made its position clear, and we are constrained to admit that the position is a definite one. Government would not be able to accede to any proposal to free us from only a few of the rules of Hindu Law. That would, in effect, be interfering with that Law. The rules of Hindu Law regarding marriage are held by the people to have a sacrosanct character. And Government has declared itself unwilling to injure the susceptibilities of the people in any matter which can be construed as coming under the sphere of religion, unless some gross injustice or immoral practice is to be checked.

We do not think that the action of the legislature in giving validity to the Anand form of marriage is a precedent, we can rely upon. For in that case the form was recognised by a long standing custom among the Sikhs. Nor can we say that the legislature did in effect sanction a form of marriage in the case of Hindu widows. For there though apparently it prescribed a form, where no form existed, the marriage itself being forbidden, the legislature can, with some show of reason, claim that it merely removed a disability from which widows suffered and as a necessary consequence declared that the existing form of marriage was applicable in their case.

Such being the case, we think we will have to make it clear that we Brahmoe are prepared to give up the Hindu Law altogether. Our renunciation of the Hindu Law will, by the fact itself, place us in respect of succession to our property, under the Indian Succession Act.

We think that the cause of Brahmaism will gain by the adoption of this course. A uniform system of law for all the Brahma communities scattered over the whole of India is an urgent desideratum. "It would produce solidarity among them."

Apart from this we think that in itself the Indian Succession Act is more liberal and is superior to the rules of Hindu Law in the matter of succession. We must concede that they are unfair and not suited to modern conditions. Those rules might have been well suited to an archaic state of society when the clan or tribe had to look to itself for its protection against the other clans or tribes. And consequently the male members might have been favoured. Besides in such a state of society the sense of individual ownership could not be very strong, there being little scope for its action. But now when the state has undertaken the task of protecting its subjects and when the family affections have gained in strength, those rules have become repugnant to our moral sense. We have come to think that it is not fair that sons should exclude the daughters or that the cognates should be excluded by the agnatic relations. Above all the system of joint ownership, perpetuated after the development of the sense of individual ownership, has much to do with embittering the relations among all those who live together under one roof and checking the development of any independence of character among them.

A Brahma, giving all that up and adopting the Succession Act, will find to his satisfaction that his property will go to all those who in his life were objects of his affection and if any are excluded only the nearer in affection will exclude those more remote. We trust that all Brahmoe will give the matter a most thoughtful consideration and will do their best to secure a uniform law for us all:—The *Subodh Patrika*, Bombay.

"Aryan" comments as follows on the article in the *Subodh Patrika*, quoted above, in Friday's issue of the *Times of India*. "The Brahmoe want a special marriage law for themselves, and the accredited organ of the local Brahmoe has boldly suggested that they should give up the Hindu law of inheritance and succession when they give up the Hindu marriage law, and accept the Indian Succession Act. Whether the article is "inspired," in the journalistic and not the theological sense, is not clear; but it is an interesting and welcome sign, which would have gladdened Sir Henry Maine's heart, for he once expressed his confidence that educated Hindus would not for ever remain satisfied with their family law and would try to avail themselves of the Succession Act. But how can they do it? They can do it only by stepping out of the fold of Hinduism proper; and hence the Brahmoe avoided the question when it was raised last year in connection with the special Marriage Bill. Their advisers then told them that it would be dangerous and suicidal for the little community to detach itself from the main body of Hindus. They seem to have grown wiser after the collapse of the Bill, but even now it is doubtful whether they will unanimously agree to give up the Hindu law, for exclusion from the Hindu fold has strange terrors for some of them. Though the community is small, if they take the lead in giving up the joint family system, many educated Hindus are likely to follow them. It would be premature to consider at the present stage how it could be done, for in the first place they must unanimously agree that it should be done. The very name "Brahma" means a Vedantin, a seeker of the Brahman of the Upanishads, and Rammohun Roy seems to have intended that the movement started by him should be nothing more than a purified form of Hinduism. It may be treated like Jainism or Sikhism, but notwithstanding their abandonment of the Hindu law, the Brahmoe are sure to be treated as an indigenous sect, on the same footing as Jains or Sikhs, for all civic or political purposes. They will lose nothing; on the other hand they may lead the way in a very desirable direction. The individualists who give up the joint family system, may call themselves Neo-Hindus, if they shudder to think of the consequences of abandoning the name Hindu altogether."

### THE RATE OF INTEREST IN OUR VILLAGES.

There was a universal detestation both in the ancient and mediæval world against the practice of demanding any remuneration for the loan of capital. The pulpit, platform and public with one voice cried execrations against the rapacity of the money-lender. Originally money was chiefly borrowed for consumptive purposes—to provide the means of subsistence in a season of scarcity and starvation. Naturally he was regarded as a legitimate object of hatred and even of open persecution who utilised the misfortunes of his neighbour for purposes of filthy lucre and the borrower was an object of compassion, however gross the improvidence which led him to want. But the modern days have brought about a thorough inversion in the attitude of the public towards the debtor and creditor. Loans are now floated by governments to carry on huge military operations, to enhance military equipments and to execute large national schemes. Banks and fresh Companies are started to dig a quarry here and work a coal-mine there. The rich and poor alike pour their contributions in the shape of shares or loans and many families have come to depend purely upon the income derived from these investments for their livelihood. Hence it is out of date to question the legitimacy of interest itself. But there has always been a consensus of opinion against usury and the Jews owed their hatred by the European world partly to the exorbitant interest they charged upon their loans. Usury creates an artificial dearth of capital. It paralyses commerce and industries. It degrades a nation's financial position in the world. It undermines all morals and breeds a pack of avaricious and grasping tyrants whose only God is Mammon and whose only care is gain.

Like the price of every other commodity in the market, the price for the use of money, i. e., interest is determined by the demand there is for capital and the supply there is to meet it.

When foreign capital is being poured into India at 4 or 5 per cent., it can not be gainsaid that a high rate of interest prevails in our villages where money changes hands at the least from 9 per cent. per annum to 24 and above.

There are hardly any productive enterprises started, creating a demand for capital. The ordinary industries, like weaving, smithery and pottery are carried on in the traditional inexpensive ways. The same looms, the same tools, the same moulds are transmitted in artisan families as precious heirlooms and through lack of energetic initiative and through a false reverence for the old ways continue without improvements for centuries together. Neither in the sphere of agriculture, the people are taking to advanced and scientific methods, thus necessitating a large outlay of capital. We shall look in vain for a clue to the high rate of interest in our villages in any increase in the demand for capital. A critical examination of the rural conditions discloses the following few causes that have raised and that tend to maintain at a high level, the rate of interest, (1) the smallness of capital, (2) the inveterate habit of hoarding which requires too strong an incentive to be overcome, (3) the unproductive purposes for which loans are chiefly contracted and (4) the lack of foreign competition for fear of "the pains and expenses of administration."

The increased outlay by the Government on irrigation schemes and the consequent enhanced fertility of the soil, the security and dignity attached to land-owning have led to a large amount of the loanable capital in our villages being sunk in lands.

No thriving commerce or industry brings in, a flow of capital either from towns or foreign countries. That the stock of capital is small is evidenced also by the common parlance which dignifies with the name of a "rich" man every one that has a thousand rupees cash with him. The capacity for saving, especially among the labouring element, is found strained in some cases even to the point of miserliness and of stinting necessities. The Postal Savings Banks are too far removed from villages and encumbered with too many restrictions in depositing and withdrawing to have the effect of encouraging the laborer to lay by a fraction of his daily earnings in them. It is doubtful, if those who pass under the name of "untouchables" and who till and reap as tenants, can not be induced by good and accessible credit institutions to

save something out of their meagre earnings against the day of trouble.

Long years of anarchy and misrule and well grounded misgivings about the recovery of loan under such insecure circumstances, have generated in the people the inveterate, though ruinous habit of hoarding and half a dozen men can be pointed in every village who, according to popular report, have coins buried in some dark corner of their houses. This practice creates an artificial dearth for capital and never relaxes or disappears except before a high rate of interest.

Unfortunately a rigorous custom which few have the hardihood or the will to break through, enjoins expense on the Hindu both on occasions of mourning and rejoicing. Whether he can afford or no, a generous feeding of his neighbours, gifts to the priests and much expensive pomp and solemnity, constitute the invariable programme of events both in funerals and festivities. This being a clear case of unproductive consumption the lender is naturally led to calculate the resources of the borrower and, when these are found limited, indemnifies himself for the risk by higher rates of interest. It would be difficult to procure loans of sums above hundred at anything below 11 or 12 per cent. per annum. But it is small loans that have a remarkably miserable tale to tell. Jewels, which have been decried by European observers as improvident luxuries indulged in by the poverty stricken Indian, are a great relief to the poor in straits for money. Often these are deposited as securities and are not always redeemed as the principal at 25 per cent. and above soon doubles and quadruples itself and as the debtor's limited resources are not capable of any sudden expansion to meet this ever increasing charge, Urgent agricultural operations compel the cultivators to follow, but this is invariably cleared off when the next harvest is gathered in. It is only the unproductive loans contracted for the celebration of festivals in honour of his tutelary gods no inconsiderable item in the budget of the villager's annual expenditure or funerals and festivities, that hang round his neck like a mill stone, that disturb his finance and rob him of a large portion of his sweat—moistened earnings. Even on the thrashing floor, the vampires, the professional village money lenders, present themselves and hardly does the agriculturist get his quota from his landlord, carry away a large portion of it in half yearly interest payments.

This interest-payment continues from year to year without even a small diminution in the principal. This nefarious practice has become the sole profession of very many monied men in our villages and can not but be received by every disinterested and humane observer without entertaining grave alarms for the future of our agricultural classes. The primitive methods of agriculture and the high price of arable lands, have brought down the income derived from lands to 4 and 5 per cent. Hence the tendency is steadily becoming more and more visible to dispose of lands and set up as money lenders. This increase in the supply of loanable capital has at least kept the rate of interest from rising higher under the stress of an increased demand, though not led to an appreciable decline in the rate itself.

The situation is aggravated by the inability and reluctance of big capitalists to compete. The inconvenience and discomfort implied in small loans, the extraordinary charges and risks in administering them, leaves the field to the grasping and avaricious few.

There is no sign of abatement in this ruinous traffic. The agriculturists' needs are as ever urgent and inexorable and money-lenders are as ever greedy. Under these grinding loans, they are sinking lower and lower in their capacity for resistance against future famines is being undermined. A habit of improvidence and indifference to husband their limited earning, is generated in them out of a sense of despair of being able to disentangle themselves from indebtedness.

It is extremely deplorable that courts award the rates of interest stated in bonds, however high they may be. It is not improbable that with the advance of education, there may be much humanity and sympathy displayed by the creditor towards his unfortunate victim. But till then the courts should form the only shelter for the hard pressed and sore squeezed debtor. Especially in loans below Rs. 50, it would be a great relief to the toil-worn agriculturist, if the courts would decline to decree any rate higher than 20 per cent. per annum. It is true that many stratagems will be derived by the artful money

lender to evade this restriction. Notes may be ante-dated or sums over stated. But there can be no doubt that a knowledge of the fact that our courts discountenance high rates, will itself have a sobering influence on monetary transactions.

But a more thorough, a more lasting and a more efficacious remedy for the situation, is a wide diffusion of education among the masses either on compulsory or free instructional basis, which will enable them to manage their resources more thriftily, and also the institution of agricultural banks, which by receiving their surplus in seasons of plenty and helping them with small loans in seasons of scarcity, will save them from the rapacity of the village money lender.

N. S. SUBBIA.

THE ARYAN BROTHERHOOD DINNER.

A SUGGESTION.

THE EDITOR, *The Indian Social Reformer.*

SIR,

May I suggest through your paper to the Managing Committee of the Aryan Brotherhood to appoint a committee of three orthodox and three reformed Hindus presided over by a non-Hindu to inquire into the results of westernization carried on by the Parsis and the Brahmins in the absence of the restricting influences of caste.

The report of such a committee may not convert the orthodox to entertain views against caste but will guide many a scientific and nationalist reformer to see his way in the crusade against caste inaugurated by the Brotherhood.

The interesting controversy going in your columns regarding the poems of Mrs. Sarjui Naidu is a proper rejoinder to the orthodox that the reformers do not get denationalised, but on the contrary they become more eastern than the orthodox Hindus.

Bombay, }  
4-12-1912 }

Yours truly,  
R. V. M.

BY APPOINTMENT TO H. H. THE MAHARAJA



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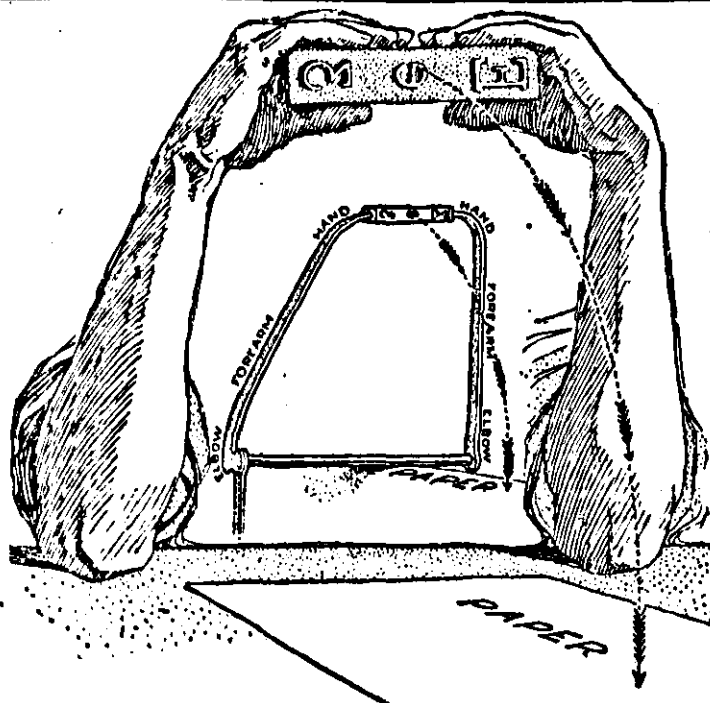
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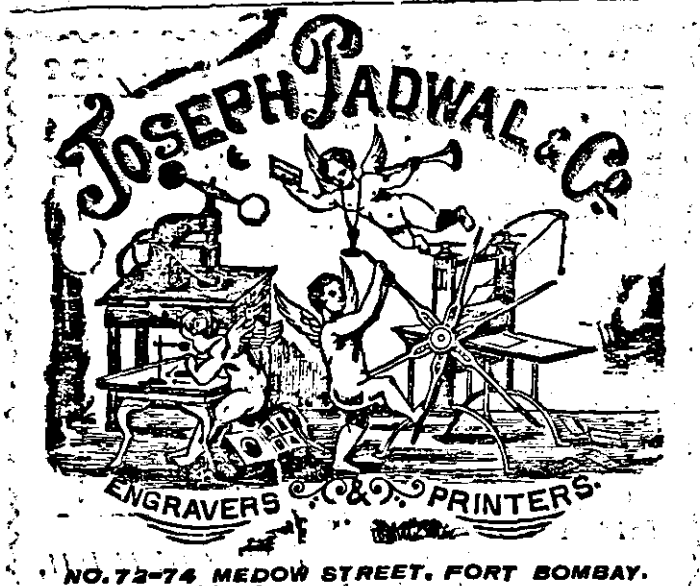
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# INDIAN SOCIAL REFORMER

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Editor:—K. NATARAJAN.

Vol. XXIII. BOMBAY—SUNDAY, DECEMBER 22, 1912. No. 17.

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.

The appointment of Bishop Lefroy of Lahore to be Metropolitan of India in place of Bishop Coplestone who has resigned on account of ill health, will be received with feelings of lively satisfaction. Bishop Lefroy takes a broad view of his religion, and it is well-known that his influence has been consistently exerted in support of all that is healthy and wholesome in the national movements in India. He is no narrow Churchman whose sympathy is limited to those who accept his ministrations. He is highly respected by all classes of the population in the Punjab, and his wit and well remembers the tone of pride with which some three years ago a leading non-Christian gentleman pointed out a lithic figure in gaiters, cycling energetically along one of the crowded thoroughfares of Lahore, as "our Bishop." It is a fact which must strike outsiders accustomed to the agitations against ecclesiastical establishments elsewhere, that the Indian public and their leaders have never seriously taken exception to the maintenance of an Ecclesiastical Department by an avowedly undenominational Government, though they are well aware that the arguments for Irish and Welsh disestablishment apply with far greater force to the Indian Department. The explanation is that to the majority of Indians a man devoted to the service of religion, no matter what his creed or dogma, exercises a function which is as indispensable to the well being of the body politic as the Police or the Army. Besides, some of the Bishops on the Ecclesiastical Establishment and outside have done immense service to the people when oppression was not unknown in the days of the East India Company. They stood between the people and the officials, softening, even if they could not eliminate altogether the harshness of administrative measures. Bishop Lefroy belongs to this type and there is yet large scope for men of his calibre to serve the people of this country as reconcilers and healers.

Attention was called in these columns sometime in 1911 to the dilapidated condition of the so-called tomb of Sivaji at Raygad. In his Progress Report of the Archaeological Survey of Western India for the last official year, the Superintendent, Mr. Bhandarkar, mentions what is being done to put it in good order under instructions from Government. The "tomb" is a very simple structure of no architectural merit. It is a stone masonry plinth 32 feet square and 4½ feet high, and marks the site where the remains of the founder of the Maratha Empire were cremated. Over the plinth is a wall 5½ feet high and octagonal in shape. The enclosure formed by this wall is filled with "murum," boulder and rubble. The top of this filling was at first flat but it was sloped some years ago so as to keep off rain water. Mr. Bhandarkar's predecessor had suggested that this should again be made flat with

well-dressed paving stones set in sound cement. This has been approved of. The vegetation in the open joints of the masonry are to be cut out with chisel and hammer, and painted with cement flush with the surface, while the ground round the "tomb" is to be so excavated as to preserve its height of 10 feet 2 inches uniformly on all sides. A white marble tablet, bearing a suitable description in English and Marathi, will be inserted in the east face of the structure, recording the fact that the body of Sivaji was cremated on the spot in the month of April, 1680. The work, we are assured, will be brought to a completion before the close of the current financial year.

The Depressed Classes Mission Society of India publishes an appeal for funds for extensive work, and at the same time announces that H. H. the Maharajah Holkar of Indore has promised Rs. 20,000 for a building of the Mission in Poona to be called after his ancestor the Rani Ahalyabai Holkar. The Society has to manage and finance about forty institutions in thirteen different places. Five out of the eight sections are still without any missionaries, while in Poona, Bombay and Mangalore the want of additional workers is being felt most urgently. The cost of maintaining five such additional workers will be Rs. 5,000 per year, and to make a provision for at least for five years Rs. 25,000 are required. The Mission has already succeeded in evoking the enthusiasm of some capable and earnest volunteers, who may be perhaps induced to join the Mission permanently if only it also succeeds in making adequate provision for them at least for some years. The Mission has not been yet able to possess its own buildings in Bombay and Poona, places where it is doing most work, and where adequate accommodation is therefore most urgently needed. The Mission is now paying an annual rent of Rs. 2,500—Rs. 1,700 in Bombay and Rs. 800 in Poona. An attempt has to be made to raise at least Rs. 60,000 which together with a proportionate grant-in-aid from the Government, will enable the Mission to save the heavy annual expenditure, by erecting buildings of its own. The Executive Committee have resolved to request the undersigned gentlemen, viz. Messrs. R. G. Bhandarkar, N. G. Chandavarkar, Ratan Tata, Fazulbhai Curimbhoy, H. A. Wadia, Narottam Morarji Goddas, Damodar C. Sukhadwala, S. N. Pandit, Chinubhai Madhavlal, Harold H. Mann, and V. R. Shinde, to form a committee for the raising of Rs. 65,000 for the following purposes:—(1) the Society's House in Bombay Rs. 40,000; (2) the Society's House in Poona Rs. 20,000; (3) the maintenance of five additional missionaries for five years Rs. 25,000 total Rs. 85,000. In six years the Society has succeeded in extending its work in the Western, Southern and Central parts of the country, where the problem of the 'untouchable' classes is at its worst. It has now to spend on the whole Rs. 25,000 every

year and has to find its support mainly from the middle classes, who are not as a rule in a position to make any substantial contributions to its funds. The natural consequence has all along been, that the workers of the Mission, few as they are, have had to devote a larger part of their time and energy in collecting subscriptions for the current expenses, which are increasing year after year and have very little permanent fund at their disposal. All communications in this connection should be directed to Mr. V. R. Shinde, General Secretary, D. C. Mission, Parel, Bombay.

The Hindu Abalashrama, or Woman's Home, at Bangalore, which owes its existence to the self-denying enthusiasm of Mrs. I. J. Pitt of Penukonda, had been doing excellent work during the one year during which it has been in existence. When the Ashram was formally opened in the beginning of September 1911, there were four inmates. Since then four others have been admitted, and all except one are doing well. The authorities all over the State recognise the institution and send orphan girls to it. The Ashram is fortunate in having in Mrs. Venkatavarada Iyengar a worker of great capacity and disinterested devotion. Mrs. Iyengar may be recalled to the older readers of the "Reformer," as the lady whose remarriage in the year 1894 at Madras led to the split between the late Mr. Dewan Bahadur Raghonath Rao and the younger reformers on the question of dining with the remarried couple.

We are asked to announce that a special meeting of the Widow Remarriage Association will be held at Bankipur during Christmas week. The day and time of the meeting and the subjects will be notified at the meeting of the Indian Social Conference, Rules framed by the executive committee will also be discussed. All sympathisers of the widow remarriage movement are requested to attend the meeting. Gentlemen desirous of becoming members of the Association are requested to communicate with Dr. Murari Lal M. B., Civil Lines, Cawnpore, Secretary of the Association.

The *Bombay Guardian* writing with reference to the recent inter-caste dinner held in connection with the Aryan Brotherhood anti-caste Conference, remarks: "Reformers who remember caste conditions in Western India fifteen years ago must view the progress made with great satisfaction. That Dekhani castes received the news with "equanimity" shows a very different sentiment from that which forced caste men fifteen years ago to submit to a system of "purification" for drinking tea with Christian missionaries."

Munshi Daya Narain Nigam B. A., Editor of the well-known Urdu Magazine "the Zamana" is bringing out a new Urdu weekly to be known by the name of the "Azad" the first number of which was to have appeared on the 12th instant—the first anniversary of the Durbar Day. The "Azad" will be a high class Urdu weekly conducted on the lines of the "Zamana." We hope it will be an important addition to the Vernacular Press of the country. The "Azad" will be published from the Zamana Press, Cawnpore, and its subscription is Rs. 3 only.

The following Press *communiqué* has been issued by the Government of India Department of Commerce and Industry:—Intimation has been received that His Majesty's Government have sanctioned the appointment of a representative of the British Indian community to the Legislative Council of Trinidad. Mr. George Fitzpatrick, the gentleman selected, is the son of an indentured immigrant to the Colony, who became a landed proprietor in the island of Trinidad.

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Ideal of Indian Womanhood.

## THE INDIAN SOCIAL REFORMER. BOMBAY, DECEMBER 22nd, 1912.

### THE SOUTH AFRICAN PROBLEM.

The address which the Hon. Mr. Gokhale delivered at the great meeting held in the Bombay Town Hall on Saturday before last, has been read all over the country by this time. The closely-packed audience followed every word of the distinguished speaker with deep interest and the respect that was due to one whose life has been so entirely devoted to the service of the country. The speech contained a lucid and careful analysis of the situation in South Africa, the position of the Indians on the one hand and of the Europeans on the other, and ended with a fervent appeal to the Indian public to support their countrymen in the South African Union to attain a position compatible with their self-respect. Incidentally, Mr. Gokhale paid a heart-felt tribute to the life and labours of Mr. Gandhi of whom he said that, in all his life he had known only two men who affected him spiritually in the manner that Mr. Gandhi did, Mr. Dadabhai Naoroji and the late Mr. Ranade. Any one who is acquainted with the strength of racial prejudice in South Africa—and one need not go there to realize it—will acknowledge that, apart from other results, Mr. Gokhale's visit was a tremendous personal triumph, and a triumph of which every Indian may feel justly proud. He, the representative and protagonist of a despised and persecuted race, to be bidden to be the guest of the Government of the Union, which had imprisoned his countrymen by the score, for not giving their thumb-marks, and was levying an intolerable impost from every Indian, in a part of its jurisdiction, of £3 for the privilege of breathing the atmosphere of that colony! For the first time in the relations of India with a British self-governing colony, an Indian has been shown such consideration. After all, much of what is called racial prejudice is due to ignorance worked upon by the imagination. The most effective solvent for it is to cultivate friendly relations with individual members of races and communities other than one's own. We have not the least doubt that the impression made on the Ministers and the other Afrikaners with whom Mr. Gokhale came in contact, will have an important effect on the frame of mind which they bring to bear upon the question of the treatment of their Indian fellow-subjects in the Colony. That the Indians themselves are braced up and greatly encouraged by the visit of a leader so genuinely regarded by the Government and the people alike in the motherland, goes without saying. Apart, therefore, from the question of the immediate effects on the treatment of our countrymen there, Mr. Gokhale's visit cannot but be considered as an event of the first importance in our public life, and



he is entitled to the grateful thanks of all thinking men for undertaking it under circumstances of considerable pressure both of business and of health.

Mr. Gokhale's speech has been widely published and we do not think it necessary for us to recapitulate its principal points. The total Indian population of South Africa is about 150,000 persons, of whom four-fifths, domiciled principally in Natal, are indentured labourers, ex-indentured labourers and their descendants. The bulk of the others are tradesmen, working men and domestic servants. There are very few educated men among them. Mr. Gokhale described the conditions in the different provinces of the Union of the Indian position, and he confessed that some of them were heart-rending. The effect of the £3 tax in Natal was especially so. The speaker drew a faithful picture of the hardships and humiliations which the Indians had to endure, and then passed on to describe the position of the white population. They are a million and a half souls in the midst of an indigenous population numbering several times their number. The presence of the Indians adds to their apprehensions, not because of the strength or actual influence of the present numbers but because they are afraid that India may dump down a few millions of her myriad population on the South African shores. Mr. Gokhale was of opinion that if the Afrikanders felt assured that no more Indians would be going to South Africa, it might be possible to persuade them to relax their restrictive regulations for the treatment of Indians already there. The situation as he explained it is briefly this: the South African Government hesitates to undertake legislation directly aimed at the exclusion of Indians, because the Imperial Government to whom is reserved a right of veto in respect of legislation affecting Indians, may intervene. The South African Government, therefore, tries by administrative regulations to make residence in South Africa as uncomfortable and humiliating as possible to our countrymen in the hope that they may be driven from the country. If, therefore, we agree of our own accord to be kept out, in other words if we voluntarily do what the South African Government would force us by law to do but for their fear of the intervention of the Imperial Government, it may be possible to negotiate with the South African Government as to the removal of the administrative and municipal restrictions which are intended to make life intolerable to Indians at present. Without such an assurance it was, in Mr. Gokhale's opinion, hopeless to induce the South African Dutch and English to adopt a less oppressive policy towards the Indians, and he earnestly appealed to his hearers to realise the position and not to be led away by theoretical considerations as regards our abstract rights as British subjects.

Nobody will deny that our first duty is to relieve our countrymen in South Africa of their difficulties and troubles as early as possible. And if we can be sure that we can do that with the certainty that, by one great act of renunciation on our part, fair and equitable treatment will be ensured permanently for

the 150,000 Indians and their posterity, we for one can bring ourselves to a frame of mind equal to such renunciation; though we can not get over the uneasy feeling that it really means the renunciation of three hundred millions to any right of expansion in any quarter of the globe outside Asia. For, what we do in South Africa today, we shall have to do elsewhere tomorrow. But we gravely doubt if the condition of the 150,000 persons in South Africa will be permanently improved by having the doors barred against fresh arrivals from India. It will only isolate them from the parent stem on which they depend for inspiration and support, and as they cannot expect to graft themselves on to the white population, their ultimate fate to our mind is quite clear. Nor can India be expected for ever to make sacrifices for a community which, is as anxious as any White man that no more of their countrymen should be permitted to enter South Africa. These issues, however do, not arise from the attitude which Mr. Gaddhi and Mr. Gokhale have adopted in the matter. Some of the criticisms passed on Mr. Gokhale's speech are evidently due to a misapprehension of the significance of one or two sentences in his speech taken out of their context. Mr. Gokhale's position is exactly that of Mr. Gandhi, which is well-known. We are nevertheless of opinion that the remarks which have given rise to the misconceptions did go too far. Mr. Gokhale's dismissal of the plea of British citizenship as theoretical is based on a misapprehension as to the way in which citizenship comes into existence as well as a turning back, in some important respects, from a good deal which has been based upon such a plea in this country within the last quarter of a century. The fundamental rights of citizenship do not arise from a treaty or a charter. The mutual relations of subject and sovereign start into existence at the same instant. When the United States took over the Philippines the customs duties which were thereto imposed on the traffic between the two countries automatically ceased. Even in Mahomedan polity certain indefeasible rights accrued the moment a people submitted and accepted the authority of the conqueror. Our British citizenship is no more an abstraction than our loyalty to the British Crown. The citizenship is in fact a necessary and inseparable consequence of our allegiance. No one will say that the allegiance of the Indian people to the King Emperor is an abstraction. That allegiance brings with it certain consequences, the most important of which is that, wherever the King's authority extends, there we are entitled to be immune from ill-treatment and to be allowed to live out our lives in peace and honour.

A correspondent writes: "With remarkable adaptability a publicist has proposed the starting of a third national organ to take its stand like brave Horatius beside its two comrades, the Islamic paper and the Indo-British 'Pioneer' at Dehaly. It is needless to point out that the name should be carefully chosen as any defect now allowed may influence even the cause. 'The Hindu Brother' is the only suitable name and it is also made up of the simplest popular words of the *de facto lingua Indica*."

## THREE READINGS OF A PALM.

## THE SECOND READING: MOVEMENT IN THE DRY BONES.

(By O. S. S. O.)

(Chapter XI *Concluded.*)

"I have made up my mind Punditji and that is what I have really come to tell you, and that as the reformers are a strong and solid body who will not now be dependent upon the orthodox families for the settlement of their children, there is no need to act upon sentiment and superstition any longer. My only objections were that he might come under a bann and our children (should it please God to give us any) after us. And now since there are no fears on these points, we need not hanker after caste dinners and privileges of a selfish kind which, as you have often told us, militate against the propagation of universal brotherhood. The present hundred and odd families who have formed the basis in this city are quite enough to give it a firm footing. Reckoning these families with those of other places, I should think we already form a goodly company and need not be ashamed of our belief that all mankind are made of one blood and also that all are brothers and equal in the sight of God."

"I am glad to see that you have examined this matter so completely, Mina. It is the right way of looking at it. I should think it would be a good thing if a local register were to be kept of all families both in cities and villages who have given up caste and are willing to intermarry regardless of all restrictions."

"Would it not serve a good purpose, Mother," said Maysa Bai, "if an annual fee of say two annas per family was charged for defraying incidental expenses and thus keeping all in touch?"

"Some such arrangement of registering all reformed families would certainly be useful, and they might all be recognized by a totemic sign. Well, Mina, I shall do one thing on your wedding day, I shall recommend a totemic formula. For your marriage will be reckoned among the pioneer weddings. It will of course not be the first, but if possible the totem shall be inaugurated on that happy day."

"What kind of a totem are you going to propose, Mother? Will it be any thing like our Gyatri?"

"I do not know yet, child. We must talk it over with Bul and Rama, and our purohit who will consult others. As for our Brahmanical Gyatri, it has degenerated into scetarism and abuse. Its old use, which answered as long as Hindarya was isolated is no longer of any value now. It is like the worn out flag of a regiment as Punthi used to say. It has done its work and ought now to be honourably buried," concluded the venerable old lady.

## Chapter XII.

Mr. Amar Nath Ozah having finished his education decided to follow the traditions of their family and to help all those who may be in need by personal service. The family *Sadavert* (continual charity) which consisted in distribution of grain daily to the value of twenty rupees a day and which has come down in their family from time immemorial, he considered had nothing to do with him. That is a combined charity of an undivided household. He must do something individually and that could not take a better shape than in personal service.

A party of his friends asked him what he meant by personal service;—to which he replied characteristically: "Well, I can lecture and talk interminably like others and in turn get applauded, but that is not personal service from a practical point of view. There is more progress in persuading my neighbour

to refrain from spitting out of windows, from throwing water and rubbish on to the streets when others are innocently passing than in tons of literature or sympathy softly conveyed by 'washing ones hand's before an audience or looking bewitchingly into ones face. Teach families and individuals consideration for the feelings of others—try and place them in the place of those injured by our thoughtless actions. These I call acts of personal service, for in them, and acts of a like nature, I believe lie true germs of progress."

His friends were of the same mind and perfectly agreed with him as one remarked: "The talking period is also necessary but only up to a certain point. That is passed and we must now gird up our loins for something more."

"Well, let us go and see our friends who have just returned from Bombay after the inauguration of our new political assembly the "Indian National Congress," said Mr. Budri Nath. They all went in a body and not finding them in, returned and dispersed to their respective homes.

"Uncle," asked Amar Nath the following morning on seeing Mr. Warde, "have you met any of the delegates who went to Bombay for the inauguration of the National Congress?"

"Yes, son, why?"

"Nothing particular, uncle, only we went round yesterday to find out something about the movement but did not find any of them in."

"From all they say, it would seem the movement is a master stroke of statesmanship and has the sanction of responsible thinkers both among English officials and our own."

"Is the Viceroy, Lord Dufferin, in it, Uncle?"

"Privately, Yes; publicly, No."

"This means, uncle, his way of thinking is different to that of many Englishmen out here."

"Quite so, my boy, Lord Dufferin is a statesman of the first water. A thinking Englishman with the idea of responsibility is quite a different being to some one meets with every day. The first is conciliatory and thinks of tomorrow whilst the other can only see the present and has no thought of the morrow."

"This fits in with what we used to notice in our college days—the few who came up so far in studies were never tired of impressing on us the laughable idea that they were superior beings and yet they were always asking us to explain lessons to them."

"Yes" Amar, this is going to be the trouble. But it is not altogether their fault for some of them emanate from a class that is stranger to the positions in which they find themselves here. These soon realize that their uncoloured skin and place of birth are more potent to secure what they want than fear of God or their brain power. Consequently he flings the former overboard a few months after his arrival here and the latter he entrusts to the nimble wits of the clerical department of his office, while he devotes his time to such occupations as suit his temperament. This unfortunate tendency is doing no good. Their Church is powerless or more properly speaking unwilling to help in the bridging of the widening gulf. It is therefore thought desirable by the well wishers of the empire to do some thing to check these alienating forces, and that desire of the noble thinkers has materialized in the formation of the Indian National Congress. I have enlarged upon this subject," continued Mr. Warde after a pause, "that you should understand the exact position of our Congress and do what you can to uphold it. And bear in mind that there is a class of individuals both among Europeans and ourselves who glory in the breach between the rulers and the ruled."

"But, uncle, is it not true that we are the injured and that we are being goaded into this attitude by their behaviour towards us, both in private and public?"

"Yes, to a certain extent, as I said a few minutes ago. But all the shortcomings do not lie at their door. And I should like you to feel that you are doing some thing politically also by your endeavours small and insignificant as they may appear towards realizing this fact, and then imparting to others, that, though we are a great nation and have a glorious past yet for centuries we cannot stand alone."

I have more than once already lectured on this point, uncle, and I have always made it my duty to emphasize the fact that instead of regarding Europeans, as 'Malichas' we should look upon them as benefactors. For not only have they reminded us of our great past and by which means they have roused self respect of a higher order than that of caste, but that, by their liberal institutions they have made it possible for us to inaugurate such an institution as the National Congress. A fact that could never have been brought about but with their aid."

"I am very glad to hear this. Your questioning me about the Congress led me to the belief that perhaps you did not know much regarding it. However, I am glad to know this and also though from outside sources that you move freely among our Christian countrymen. It is a good thing for both and you will certainly learn a great deal from their unrestricted broader outlook than our narrow caste environments."

"This is a fact, uncle, and they are silently teaching the domiciled community whose home is now this country the folly of leading a butterfly existence without any serious regard for the future of their children. They are decidedly enjoining toleration of a very high order. The last lecture I heard impressed me very much, and what one felt most was that it was not a talking gathering, for applaud, or for sectarian advantage, but for all—for humanity. And in this respect it surpassed the utility of European Christian lectures which like our castes, always have a tinge of self."

"Yes, they have a tinge of selfishness," said his sister Agreh Bai who came in holding her aunt tightly round her waist and with her shawl trailing on the floor. "And so will you soon acquire this characteristic if you go mixing with them as you do. Auntie tells uncle not to allow *bhaiya* (brother) to go so much among Christians. Their influence will do him no good."

"All smiled at her simplicity, it was pure and from the heart. Her aunt drew her head on to her shoulder, "we must talk over this," and they sat down on a sofa lying against the wall facing their verandah. Amer Nath came and stretched himself on the floor close to them.

"Agni, my life," began her aunt stroking her head and then untwisting and letting loose her beautiful soft brown hair."

"You have Christian girl friends who come to see you. Are they not nice?"

"Oh, Auntie, they are different. They are not like the majority. The last time I went to their house, I came across a horrid girl—oh, she was horrid!"

"But you cannot expect all to be perfection—even you, pretty as you are, might not be quite so charming in the eyes of some."

(To be continued.)

## OUR CALCUTTA LETTER.

(FROM OUR OWN CORRESPONDENT.)

Professor P. C. Roy D. Sc. of the Presidency College, Calcutta; is perhaps the most distinguished chemist of modern India. As a teacher for nearly 23 years, it can be safely asserted, that he has greater knowledge of our youths than any other of our leaders. Professor Roy has contributed a most thoughtful article to a Bengali monthly which must be read by every one interested in the uplift of India. Professor Roy begins his article with a significant quotation from the first Lord Minto's letter, (dated the 26th September 1807). Referring to the Bengalis Lord Minto said:—

"I never saw so handsome a race. They are much superior to the Madras people whose form I admired also. Those were slender. These are, tall, muscular, athletic figures, perfectly shaped and with the finest possible cast of countenance and features. Their features are of the most classical European models, with great variety, at the same time."

"Where are the tall, muscular athletic and perfectly shaped Bengalees" asks Professor Roy "in our villages and districts now"? Today we see around us only poor and melancholy faces. In Bengal villages we have only the lean and weary-looking people, the unmistakable victims of malaria. If we care to inspect the different students' messes in Calcutta, we see that 50 p. c. of them are suffering from dyspepsia and indigestion, while nearly 25 p. c. of them is in the grasp of malaria. Contrast for a moment the health of our students with those of Europeans. What a sad picture do we present before the world?

The principal causes which tend to weaken the health of our students, according to Professor Roy, are the following.

- (1) Insufficient food in the messes.
- (2) The small rooms in which they are compelled to huddle together.
- (3) Bad buildings without sufficient access of air and light.
- (4) Excessive mental labour simply to pass examinations.
- (5) Want of physical exercise.

The health of our leaders also is as bad as that of our students. Many of them have been cut short by untimely death when they were just entering into careers of useful work. The following list will illustrate this sad tale:—

	Age of death.
Krishnaswami Aiyar ... ..	48.
Swami Vivekananda ... ..	39.
Keshub Chandra Sen ... ..	45.
Mr. Justice Telang ... ..	48.
Dina Bandhu Mittra (Famous Bengali Novelist) ... ..	42.
Mr. Justice Dwarka Nath Mittra ... ..	39.
Kristo Das Pal ... ..	46.

How sad is it to think that not one of them had reached the Psalmist's allotted span of life!

But look upon another picture:

Darwin wrote his "Origin of Species" at the age of 52 while Goethe produced his masterpiece "Faust" at 60. Lord Kelvin worked in the field of science up to 78; while Sir William Crookes is still working at the age of 80.

What is the reason then which is slowly drawing our masterminds into untimely graves? The answer is simple: our leaders know well how to destroy health by excessive mental labour. When there are Tennis and Golf to refresh them after the day's work, we work and die an untimely death for nothing. It is the entire absence of physical exercises that make us simple wrecks at the age of 40. But

Gladstone used to use the spade to the last day of his life, while Dickens used to walk 15 or 16 miles a day. Would that be possible among our leaders? Certainly we have no right to rend the veil of time and the future of India lies on the knees of gods. But perhaps a sad fate is in store for us. Perhaps a day may come when the future students of China and Japan will come here to collect the last memorials of Hinduism to be studied in their own Universities!

### THE CASTE OF OUTCASTES.

(BY MR. S. S. MEHTA B. A.)

Castes have their outcastes; such as those that sin against them. But what is sin itself? Sinning against a caste, connotes the idea of doing some injury or mischief, in a physical or moral sense at least. Remembering, then, that castes are mere subdivisions of Hindu Community as a whole, any attempt that has been honestly and earnestly made at uniting the hearts—hands as well as heads—of the units of different creeds, subcastes and castes, should be regarded as a very valuable asset from the sociological standpoint, and deserves not to be condemned, without being carefully and cautiously inspected or scrutinized. Is it a sin a vice, or a merit and a virtue, that the very principle underlying castes and subcastes might be made to enlarge its scope and widen its margin for a practical line of work?

Castes, moreover, have outcastes; and that is, much in the same sense as that rules have exceptions. In the rationalistic age of today in which we are all living, nothing is palatable or worth the trouble of swallowing and digesting, as long as it is not chewed with the strength of appetite and as long as the food is not seasoned with the flavor of reason. The Aryan Brotherhood entertained a lot of members with material and intellectual food, which was delicious in more senses than one; for those that had the relish due to appetite, could digest the same; and a few a very small member, probably a negligible small quantity, not being able to digest the contents, had to disgorge the same, owing to external forces brought to bear upon them. Nor were they much to blame, owing to their incapacity to assimilate; in as much as the first trial is always, more or less unlucky; but insistent and incessant trials, in their cases at least, can be expected to achieve success. Hence the urgent necessity of forming a caste of outcastes as it were; in the pale of which some patients might be treated by the advocates of Reform who have been injured by the attacks of such functional and temporary derangement and who can safely apply some soothing balm.

Castes, again, have outcastes. From times out of mind, action has proved almost equal to reaction; though happily in the present case, there has been no great force of reaction felt. But even for the matter of that, and in order to brave the danger of future onslaughts, the Aryan Brotherhood deserves to hedge their own pale round, and instead of having, as in ordinary cases, thorns and brambles, they deserve to scatter sweet but sticky honey in the form of soothing words of reason and noble sentiment of brotherhood.

In spite of this, there is one demon staring at us from beyond the pale! The demon is disunion that is being caused among the members of the same caste or subcaste; and the disunion or discord prevailing between a father and son; a brother and brother; and a husband and wife, not to speak of an uncle and nephew, and such remoter relations. As I happened to observe in my first con-

tribution, rigid orthodoxy may be left for the nonce beyond all operations of a healthy reform. The troubles and turmoils of castes affect moderate reformers, who are threatened or frightened away by the leaders of Rigidity and they have no strong and stalwart guide refuge to fall back upon. At this juncture, it will not be decent or decorous on the part of the pioneers of the Brotherhood to relinquish their cause. But, then, passive resistance or active assistance has a very wide range of action prevailing between them, the two stages out of which choice must be made according to expediency. In the present case, in order to tender active help to the suffering few that come to be indifferently treated by orthodox caste leaders, a sound Brotherhood must be formed, with Rules and Regulations, elaborately wrought—if need be—for their guidance; and a permanent monetary basis must be afforded by Patrons and Life-Members. Generals and Commanders of an army regulate the movements on different occasions, but in the time of danger, certain precautions are provided for their general protection. There is, moreover, some risk of certain members of a family being set against others, men of the same community being set against others, and men against women; so that it would be a prudential step to invoke the sense of sympathy and loyalty of females, to wit, whole families, no matter if the number of families be small, even a quarter of a dozen to begin with; but then, in that case, separation or sequestration will not be heavily felt by them. The only question that scares away sympathisers from the ranks of reformers, is the problem of Intermarriage. They would ask: With whom shall we marry our children, in case of excommunication? So, the problem is half solved by enlisting the sympathies of at least three families with unyielding principles of life.

The next or collateral step of reform on the constructive basis, will be to see widowers and widows, from high and low castes, and provide them with all possible facilities of marriage. These will be the desirable representatives of the Aryan Brotherhood to be formed on sound principles. Let, therefore, a banner be unfurled round which might rally those souls, first, that desire to form intermarriage of the first marriageable age, and then, those persons who are willing to be married to widows, being themselves widowers, without any distinction of creed or caste. Instead of merely inviting a host of people to a second dinner of the Brotherhood, the humble yet urgent and perhaps momentous suggestion can fairly be that the second dinner must witness the celebration of such happy nuptials, the progenitors of a stout and sturdy race and the unflinching support of the movement of Reform. That support alone is capable of acting the part of "Sarat"—season assigned by the father of poets—Kalidasa, in the case of the river Ganges, as sung in the couplet:—"Sarvatmana ratikatha chatureva duti Gangam Saranuyati Sindhupatim prasannam." Then will be shaken off, nay dispersed, like the coyness of the Ganges, the nervousness of those that fully sympathise with reform at heart, and are yet not equal to cope with the resisting forces surrounding them. And then, will melt away all doubts and sad fears about the marriages of children, like the mist before the growing brightness of solar rays.

S. S. MEHTA.

A Conference of the Hindu Backward Classes will be held on the 22nd and 23rd instant in the Town Hall, Bombay, Sunday, 3 to 7 p. m., and Monday, 11-30 a. m. to 5 p. m. (S. T.) H. H. Krishnashah, Patangshah, Maharaja of Javhar, has kindly consented to preside.

## A REVIEW OF OUR SOCIAL WORK.

Ever since the commonwealth of western knowledge was placed within the reach of the Indians, ever since the facilities for studying European Society increased with the advent of the British into India, there has been growing a deep-seated discontent among the educated Indians against the existing social customs. Naturally the student having imbibed from the Western lore the idea of equality between man and man, looks with deep disgust at an order that magnifies the mere "accident of birth" into a momentous basis for grading humanity. Observing that the most advanced nations of the world allow a great latitude of action to their women and permit their men to remain celibates throughout life, he looks with indignation upon the sepulchral seclusion in which our women are brought up, upon the provoking surveillance under which their movements are put and especially upon the custom which, having developed the force and sanctity of a religious article, compels the rich and poor alike to marry and breed beyond their means of subsistence. The liberal ideas following in the wake of English education are gradually soaking into the Indian mind. A sense of brotherhood is slowly permeating the Indian nation. Political aspirations springing from the huge and sudden revolutions of the Western and Eastern races of the world have stimulated the high-born Brahmin and the degraded pariah to forget their traditional isolation and stand shoulder to shoulder in the work of national elevation. It is slowly dawning upon the minds of us all that the only hope for progress in society lies in giving freedom to individual action. Once you tie down the individual initiative by a mass of unshakable customs, you forge round the nation the rotting and galling chain of stagnation.

A rigorous caste-system prohibiting inter-dining and inter-marrying, marriage at an age when the contracting parties are hardly accessible to the divine inspiration of love, humiliating restrictions upon the movements of our women and enforced widowhood, may be cited to be some of the most oppressive evils of our social life crying for immediate reform. The literature on every one of these subjects has swollen to volumes, while the practical initiative has been correspondingly little.

Public conveyances miscellaneous transporting the members of the high and the low castes alike, educational institutions where no prudish superiority of birth is tolerated, government officials sometimes recruited from the lowest ranks making inroads into the most sacred quarters of the Brahmins, under cover of their official sanctity, have contributed largely to shake the conviction of the Brahmins in their innate superiority and to convince them that after all the caste-system is but a man-made distinction. But a few years of reasoning cannot triumph over the instinct of ages running in us. The vehement protest Mr. Basu's Bill evoked from the literate and illiterate has not now been forgotten. It showed clearly that there is always a mighty momentum in favour of the old-world ideas lurking in the Indian mind which asserts itself when they are disturbed. Swami Dyanand's interpretation of the Vedas ascribed the genesis of castes to division of labour. But through centuries of political vicissitudes, this primitive, but plant distinction solidified into an implacable barrier. Regarded for ages together with veneration, assuming and indulged in the assumption of superiority over the other sections, the higher-castes find it a hard sacrifice to make to have to greet as brothers those whom they had been taught to regard as created purely to pander to their whims and minister to their comforts. But stronger still—a vogue sense of religious transgression haunts the minds of those who would otherwise disregard the trammels of this unreasonable distinction.

Man is the slowest to move wherever religion is concerned. To him the unknown terrors of the next world are more real, more dreadful than the evils of this evanescent life. It is

true that there is a certain stage in the development of nations when man's reasoning faculties have not been highly developed and when justice and virtue are disregarded unless grounded upon a religious basis.

At a period when the intellect of man has not advanced far enough to realise that peace and order can prevail in society only by each member forbearing to commit inroads upon the privileges of others, religion acts as a humanising force. However comprehensive the penal laws of a country, however efficient and watchful the guardians of its public peace, a society without a deep religious tinge will overflow with crime and blood.

But to do every trivial-act under the shadow of religion or to continue the religious spell after a highly intellectual stage has been reached is to continue the leading strings from childhood when they would be extremely useful to adolescence when there would be encumbrances.

It is only in those huge questions where the temptations are too strong and the spirit is too weak that it would be reasonable to summon religion as a prop.

Our stagnation is due to a strong association with religion every trivial though wholesome act of life. If we bathe, it is not with a view to acquire health and energy, but to store up punyam in the next life. If we eat, it is not with a view to appease our hunger, but to avoid the sin of starving our atma and freeing it prematurely from its mortal coil before it has been cleansed of its impurities by the fixed period of worldly sufferings.

No one more than the Hindu father believes ardently that the only panacea for calamitous widowhood and the high price paid to bride-grooms is the introduction of post-puberty marriage. But he shrinks from it as an innovation antagonistic to the spirit of the Vedas. But the expert exposition of the Vedas demonstrates unmistakably that many of the contentions of the modern social reformer are in perfect harmony with Vedic injunctions.\* The very fact that different rules of life have been prescribed for different ages in them irresistibly leads to the conclusion that our sacred writings never sought to fetter us with an iron-shod system of immutable restrictions and that they not only approved of, but recommended adaptability to environments. The educated have too much to do by way of earning their livelihood to dive deep into our ancient writings and find in them sanction for this custom and that while the English ignorant pundit, though versed in the Vedas, twists and turns passages to extract from them a thorough disapprobation of all social innovations. Except among a few enthusiastic students, the caste-system remains intact, adamant as it was reared of old.

Next in point of enumeration, though in point of importance towering above all the other evils, comes the infant marriage. The flooding of the country with child-widows, premature motherhood, physical degeneracy, great fatalities among children, the neglect of female education are but a few of the many evils flowing from this hideous custom. The much-desired for change in this universally lamented practice is as usual hindered by the standpoint from which we view matrimony and the solemn rituals attending it. The West considers it as contract by a devoted pair for mutual convenience and dissolvable at the will of both. The East considers it a sacrament consecrated by the rites of religion once entered into never to be annulled except by death. Once having invoked the blessings of heaven on the pair who pledge themselves to cling to each other through tribulations and joys how can a new alliance be entitled to Divine graces. What in marriage after all sought for? Is it to find a companion in whom to have a sympathetic shelter from the storms of the world? Is it to find the one heart which throws in agony when he is in distress and pulsates with triumph when he is in joy? Is it to have one whose sweet remembrance nerves him up to face the ordeals of life, whose encouragement lights up and steadies his tottering steps? Is it to find a being whose selfless devotion to a stronger nature effaces its own individuality and whose hopes and fears are nothing but a reflex of his own hopes and fears? Is after all not a wife sought for to secure a kitchen drudge, a willing slave to cook his food and gratify his lust and what is more important still to beget male children thus ensuring his salvation in the next world? What pining for children among the rich and poor alike?

What pilgrimages to holy places if a girl of sixteen is not on the high road to maternity. Mind, the child is longed for not to sweeten the home with its innocent prattle, not to enliven the parents with its careless amusements but as a being cremated by whom only the father's soul is entitled for admission into heaven. It is impossible to understand the attitude of those who suggest that as regards the infant marriage reform should proceed on national instead of rational lines. Our observation and medical science both condemn this practice as injurious. It is admitted on all hands that this habit crept amongst us as a result of the shock that society sustained on the inroad of the Mohammedans and as a result of the anxiety of the father to dispose of his daughter to a man who could protect her from the savage outrages of the conquerors. It has been unmistakably proved by the expert exposition of the Vedas that they do not sanction premature alliances. All compromise here is an evident proof of cowardice an evasive plea to continue the present system. It is not the cry of those who see a wide chasm between theory and practice and want to hit at a workable medium between both and to lead the nation imperceptibly to its consummation.

The materials are ready. The magazine is loaded. A spark will set the whole structure in flames. Who is to apply that spark, if not the educated portion of the Indian community. If we have read aright the signs of the times, initiative in no other direction is likely to be received with less disapprobation by the public and more likely to lead to imitation by thousands. We are sure the infant widow's lifelong tears and the parents' wailings will hasten the introduction of post-puberty marriage.

The condition of our woman has witnessed no marvellous change. She continues to be an unimportant adjunct of man. It is vigorously contended that home is her sphere and not the world. She has got enough to do by way of nursing her children and bringing them up in saintly ways. But how can she warn her children against the temptations of the world, against the seductions of Satan if her knowledge of the world is bound by the walls of her kitchen. Here the reform needed is among the educated classes. Among the uneducated Sudras, the struggle for existence is too keen to tolerate such sentimentalities. Their poverty brings the woman out of the house and makes her the helpmeet of man in his toil. The vigorous and determined struggle of our sisters of the West to be admitted to equality with men in all where keenness of intelligence and not the fierceness of brutish strength is the requisite, is opening the eyes of the Indians gradually to the fact, that it is a sin to allow the intellect of their weaker sex to run to waste. Most of our reforms are impeded through the ignorance of our women. The man may thunder in the platform, but at home he is guided by his wife. His sophistry, his reasonings, his eloquence, all disappear before the perpetual harassings and if necessary before the resistless tears of his partner in life. All attempts at reformation are foredoomed to failure if they do not enlist the sympathies of our women. These are inferior to none in the world in the quickness with which they grasp facts and the promptness with which they listen to the pleadings of reason. As most of them are ignorant of English, they can be approached through vernaculars only. The literature bearing on our social topics is in English. It is often forgotten that the English educated have got sufficient channels to study these questions and that, if in spite of them, they range their forces on the side of stagnation and not of reform it is due to their obstinacy and not their ignorance. Reasoning is no remedy to the obstinate.

Pamphlets in vernaculars eloquently and logically getting forth the evils of our present social order, should be sowed broadcast to be within the reach of the rich and poor, the Brahmin and the pariah, the man and woman.

Associations should be formed all over India the members of which pledge themselves to take a practical initiative in their own affairs.

If in spite of the popular enlightenment through the profuse dissemination of pamphlet literature, if in spite of the bold and selfless initiative of devoted reformers, India jogs on in her own way, verily her reformation is a work for the Gods and not for the fragile man and we shall give up the cause in despair.

N. S. SUBBIA.

## IDEAL OF INDIAN WOMANHOOD.

(SUBODH PATRIKA.)

Recently there was an interesting discussion in the *Indian Social Reformer* regarding the ideal of Indian Womanhood. The editor's view was that the Indian Hindu woman's idea was a self-forgetful devotion and not a hungry devouring love. And this the editor seemed to imply was because the East was not voluble or passionate but was sedate and calm and reverent as becomes the ephemeral in the presence of the Eternal.

The other view was that "the love of Eastern woman is incalculably passionate, profound, fierce, self-effacing because of the very intensity and poignancy of their desire for possession. 'Sedate and calm' did you say? How can ecstasy be sedate and calm?"

The difference of view is as wide as any can ever be. Is it possible that both are right? No, we cannot say so. But this much can be said that the first view represents the Epic woman and the other the classical heroine. If you have to bring to your mind what Sita, Draupadi, Damayanti, or Savitri typify, no words more happy can be chosen than what the Editor of the *Indian Social Reformer* has used. The other view represents, as we have said, the heroines of our classical dramas. They too represent the Eastern woman, but not quite faithfully the Indian woman. There is more in them, of the serpent of the Nile than of the shakrawak of the Ganges. The very word *Yawanika* for the stage curtain shows that a foreign influence has had its effect on the Hindu mind. Mr. Vincent Smith, we think, in his *History of the Art of India* has observed that India had an extensive trade with Alexandria not merely in goods but in ideas; and those ideas have to a certain extent influenced her Art. No one would think that the influence was a very happy one. The civilization in Alexandria was not then in its purity and vigour when her influence reached us. It was but a hybrid product of Greek and Egyptian elements.

Much is often made of the hero and heroine in the *Shakuntala*. We cannot however say that we like them or admire them. We do not think that the play is a fit book to be placed in the hands of boys and girls, for them to form their ideals of Indian manhood or womanhood. The genuine heart of Maharashtra had not welcomed them. It was but recently that the *Shakuntala* or the other classical plays were translated into Marathi and staged. In the Maratha period of Indian history, our poets did not go to the *Kavyas* and *Natakas* of the classical period for their inspiration; neither did they care to translate them into Marathi. They went to the epics. It was them that they cherished with a full devotion.

Our *Tukaram* or *Shivajee* would not have thought much of a girl bred up in an *Ashrama*, among pure and holy surroundings, reared up with fond affection by a *Kanva* and his sister entrusted with the duty of tending the trees and deer in the hermitage, and of receiving strangers with holy hospitality, becoming quite dumb at the approach of a beautiful stranger, and succumbing to the influence of a physical attraction all at once. Nor could they have had any very great regard for a king already married, having a seraglio in addition, who quite unconcernedly attempted to seduce a girl and then forgot all about her, a king who liked to spend his leisure in the company of a buffoon, and to whine and moan about his forlorn condition to him, a king who seems as if to gloat over his helplessness, the physical and mental sufferings that his love caused him.

We do not know what to think of the play: Kalidas makes such a man a hero; and raises him to the dignity of being the helper, the commander in chief of India, the Lord of the gods, in their war with the *Asuras*. The less we have to do with such kings and gods, the better for us.

The second view, as we have said, represents what the poets of the decadant Gupta and the subsequent periods thought of woman, the paragon of creation. We do not think the discussion is a mere academic one. The view of woman that our boys and girls entertain would make or mar their lives. And it is therefore of the utmost importance that they should have a correct idea about the matter.

We would like to add one further observation. What Jesus is to the Western nations, that and even more are our Sita and Draupadi, Damayanti and Savitri to us. Jesus is essentially a feminine character. What we most admire in him are the very virtues which we associate with the highest and noblest womanhood. That we think is what draws and drew the heart of men to Jesus. The Western world before the Gospels were written had no very great idea of womanhood. Helen of the Iliad was enchanting. Penelope of the Odyssey was tame in comparison. The one represented what the fascination in woman is, the other what services she does towards bringing into existence a home. But the Western world had not got the two aspects of woman blended in one. They found it realised in Jesus, and that we believe is the secret of his influence over the human heart. As Jesus enabled the Western nations to admire, to worship the highest in woman, the Gospels have tended to civilize, to humanize them. The Protestants have dispensed with the worship of Mary, but we are inclined to think that the reverence which was inculcated towards the conception of "the mother and child" was the secret of the influence of Christianity.

The ideal of Indian womanhood depicted in the epics has done the same service to the Hindus.

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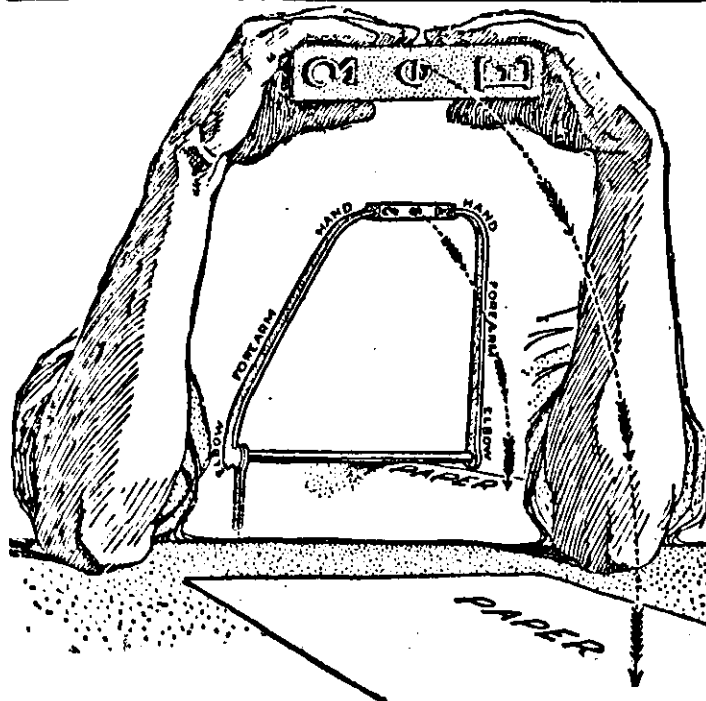
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WILLIAM LLOYD GARRISON in the *Liberator*.

## NOTES.

We learn from a Madras contemporary that Mr. V. S. Srinivasa Sastry of the Servants of India Society, is a candidate for one of the two seats to which election is made by the non-official members of the Madras Legislative Council. We have reason to think that Mr. Sastry's chances of success are as good as those of any of the other candidates. Ordinarily, we do not care to intervene with comments on individual candidatures, but Mr. Sastry's, to our mind, represents an important principle which justifies an exception being made in its favour. The principle, as we understand it, is this: the best claimant to the suffrages of the representatives of the people, is not the man with the largest resources in the shape of money or friends to carry a canvass far and wide, but the man who has devoted himself with single-mindedness to the service of the public. Too many men nowadays seek election or nomination to the Legislative Councils as a passport to something, personal influence or official favour, extraneous to the interests of the people. In the case of a man like Mr. Sastry, we may rest assured that there is no such motive. He gave up a brilliant and successful career in the educational line, to become a member of the Servants of India Society, pledged to a life of poverty. We do not know if a member of that Society is allowed to accept titles or other honours, but so far as Mr. Sastry is concerned, we may be sure that he is the last man to lay himself out to attract them in his direction. Having known him for nearly a quarter of a century, we have no hesitation in saying that, by sending him to the Viceroy's Council, Madras will be setting a creditable example to the country. His presence there is worth that of half a dozen landlords and others who have no ideas of their own. As for his competitors, we think that both Mr. Subba Rao and the Nawab Syed Mahmood have been long enough in the Viceroy's Council to be asked to make way for other men. We know that this kind of advice is always resented, but the *Reformer*, after all, exists to uphold the harsher as well as the more pleasing side of truth.

The *Bahari* gives prominent insertion to the following communication sent to it by Pandit Rama Avatar Sharma Sahityacharya, the President-elect of the forthcoming Social Conference: "For some day past there have been remarks on my life in Vernacular and English papers. Hence I wish to make it known to the public that my life is divided into two distinct periods as most men's is. (1) Early, irresponsible, orthodox (in the degenerate sense) life up to about 25 and (2) mature, thoughtful life ever since. When in my mature life I began to study the social, educational and religious problems, I found that

early marriage, purda, polygamy, caste, illiteracy forced celibacy of Sadhus and widows, and sectarian superstitions, were the seven curses and shames of the so-called orthodox Hindu life. In early life, owing to the society in which I lived, I had been a victim to each of these seven curses either personally or indirectly. But ever since I began to think about society, I have been remedying their effects upon myself. I have been trying my best to eradicate them from my society. In this work I chiefly depend upon myself and do not depend upon societies, conferences or samajas. Only to avoid the charge of backwardness and want of moral courage, I join any reform scheme that is advanced on a sound basis. For my mature views the public are referred to my *Sataslykiya Dharma Sastra* in my Introduction to *Paramartha Series* (Vol. I). Others have generally taken to reformers' life after conversion to another religion. I have not forsaken my real Dharma (the Eternal religion). I have only been eradicating what is non-Eternal in to-day's orthodox doctrines. This has nettled the orthodox for they consider it a breach in their fort and unable to boycott me they often try to prevent other reformers from joining me."

*Indian Opinion* of the 23rd November has a brief leader headed "The End of the Tour", summing up the effects that may be expected and those which should not be expected to flow from Mr. Gokhale's visit to South Africa. We reproduce it here in full. Our contemporary writes: "Last Tuesday saw the departure of Mr. Gokhale for India. It is with the most heartfelt regret that South African Indians have bidden farewell to their honoured guest. Mr. Gokhale, as was to be expected, won the hearts of all with whom he came directly or indirectly into contact. We feel that he has uplifted the Indian cause in South Africa and that the prestige of our countrymen here and in India has been advanced by his visit. It was not easy to pursue the task that he had set himself in coming here, but it is safe to say, without dealing with matters of high politics, that Mr. Gokhale's appeal to what he has himself happily called "the better mind of South Africa" will meet with a genuine and serious response. It is too early yet to observe the results of this memorable tour in perspective, and, as Mr. Gokhale has himself warned us, whatever those results may be, they must be awaited patiently and with mutual forbearance. We have consistently warned the Indian community against hoping that the miraculous would ensue from Mr. Gokhale's brief sojourn among us, but it may, we think, be confidently asserted, that never before have the European Colonists of South Africa been better placed to understand the Indian position and the Imperial obligations reposing with them. We most earnestly hope that, whatever difficulties the future may bring, Mr. Gokhale's benevolent efforts, his tact, his reasonableness, and his modera-

tion will have done much to ease the tension that has existed from time to time between the two communities, and that a solution of those difficulties will be sought in the spirit of compromise. The Indians of South Africa, who are, as Mr. Gokhale has reminded us, an integral part of the population of the Union must and do recognise and appreciate the European point of view, and we feel sure that efforts will be made by the reasonable men on both sides to prevent anything that may tend to exacerbate feeling, and thus render yet more difficult most difficult and delicate situation."

It may be in the recollection of our readers that writing last year on the recurring controversy on the eve of the National Congress on the question of the President, we suggested that the President for the next succeeding session should be chosen at the close of each Congress, that is twelve months ahead. We are glad to see that the *Leader* in the course of a series of articles on amendments in the constitution of the Congress has revived the idea. Our contemporary observes: "The procedure laid down in the 1908 Constitution for the election of President of the Congress has not proved satisfactory in working. The Reception and the Provincial Committees have not got on without differences. The power given to the former to refuse to abide by the verdict of the latter and, instead, make a reference to the All-India Committee, was intended to be exercised in exceptional circumstances; just as the power of veto vested in the Governor-General and the heads of local Governments in regard to bills passed by Legislative Councils. In practice, however, the power has been resorted to without adequate reason. A certain amount of avoidable ill-feeling is produced by the matter being kept pending for an unduly long time. Our own opinion is that the best procedure to adopt would be for the All-India Congress Committee to meet immediately after the Congress session has closed and elect the President for the next succeeding session. The British Association elects its President a year before the annual meeting, and the Congress could do the same without difficulty."

While the *Leader* is anxious for a modification of the constitution of the National Congress, the *Madras Standard* would be glad to see a radical change introduced in its methods of work. The *Standard* remarks: "While great changes have happened not only in the administration of the country but in the social, industrial and economic fields, no important change has taken place in the Congress since its inception, except the framing of its constitution which, as it is, does not tend to give the Congress a tone. If the Congress is to be a real living body with great possibilities in the future, it ought to mend its constitution to suit the growing needs of the time. Instead of being merely a demonstration, a three days' wonder, it should be a deliberative assembly. Certain old practices such as moving and adopting resolutions without serious and helpful discussion in Congress assembled, passing a number of stale resolutions carried from year's end to year's end, and dispersing after carrying these set resolutions with 'unanimous' ayes, have to be given up; and more useful methods may advantageously be adopted. With a less number of resolutions, there will be far greater scope for full discussion, and the Congress may divide into committees to discuss in detail the various public questions of the day. Constructive criticism should take the place of destructive denunciation."

The problem of Indians in South Africa is one portion of a very large problem, namely, the problem

of the place of the people of India as a component part of the civilized world. Those who are fighting for justice for the Indians domiciled in South Africa, are perfectly justified in concentrating their energies on their own particular problem but we in India are bound, while according them our full moral and material support, to proceed upon lines which will conserve fully the rights of the people of India, of not only the present but of future generations as human beings and as British subjects, to opportunities of legitimate expansion, such as very other nation claims and is allowed. In the current number of the *International Journal of Race Development*, a Japanese writer, in tracing the development of Japanese diplomacy, points out how Japan was forced to adopt as the watchword of her foreign policy, "Asia for the Asiatics," as her only resource in the face of the opposition of the White races to the emigration of Asiatics to the larger part of the other continents. Of course, we in this country have no voice in the foreign policy of the British Empire, and even in its internal policy the interests and sentiments of Indians are the least considered factors. We have to put up with this state of things, but it is one thing to submit to the inevitable and quite another thing to pretend to hail the inevitable as the quintessence of statesmanship. If the problem at present seems insoluble for God's sake let us recognise that it is so, and not deceive ourselves into believing that a solution has been found when really none has been. We have heard it said of a distinguished local leader that his aversion to appear that he has been defeated on any question is so great that, when he sees the possibility of a majority voting against him, he at once suggests a "compromise," practically paraphrasing his opponent's ideas, and when it is accepted, he is pleased to believe that the honours of the day have been on his side. After all, there is no disgrace in acknowledging that, though justice and right are on our side, the forces of prejudice and self-interest are so strong that we have to see our cause go under for the moment. But the acceptance of a spurious compromise is apt to cloud the real issues, and make the task of those who come after us far more complicated than it need be.

Mr. Fisher Unwin will publish early next year a memoir of the late Mr. A. O. Hume, by Sir William Wedderburn; the volume will come to about 400 pages and be priced Rs. 2. The Superintendent of the Servants of India Society, Poona, is registering orders for the book. In his introduction, Sir William remarks. "As a beacon, a light to keep alive effort, and inspire hope, the memory of Allan Hume should be cherished among the people of India, and especially the youth of India. His was, indeed, an example of Godly life—noble ideals, unflinching courage, untiring industry. And such a record is needful by way of guidance and warning for the British nation, too little alive to its Indian responsibilities. For knowledge, intimate and accurate, is indispensable in order to secure wise administration; and this knowledge Mr. Hume possessed, with an unrivalled insight into Indian feelings and aspirations. He knew how to satisfy the reason of the educated, and to touch the heart of the masses; and he could throw light on the hidden forces and impulses arising from the religious tradition of an ancient race. In the Mutinies of 1857, the time of England's Peril, he stood out as a man of action, conspicuous among those who proved themselves of true metal, fearless in danger, just and clement in the hour of victory. It is by men of such qualities that British rule must be inspired if the future of India is to be, as it should be, a glorious one, the fruit of a happy union of all that is best in human effort from the East and from the West."

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**THE INDIAN SOCIAL REFORMER.**  
BOMBAY, DECEMBER 29th, 1912.

## THE BOMB AT DELHI.

The actual throwing of the bomb at Delhi could not have produced a more painful sensation on the onlookers than the news of it created in Bombay when it reached us on Monday. The State entry of the Viceroy into Delhi on that day did not excite much interest in the country. In fact, the general feeling was that, the King-Emperor having once pronounced his benediction on the new-old capital of the Empire, it was an act of supererogation to have another formal celebration of the fact this year. For ourselves we had entirely forgotten that the day was that fixed for the function till we were distressingly reminded of it by the news of the outrage. The bomb-thrower could not have chosen a more sensational way of apprising us of his continued existence than that which he chose. The elephant procession would have been dangerously disorganised even by the bursting of a harmless piece of fireworks at the feet of the animals, providing the noise made was sufficiently loud and startling. Ordinarily the gentlest of things, the tame elephant once it is frightened out of its wits is the most dangerous of animals. Even if one of the several elephants which formed the procession had got out of hand, the consequences would have been disastrous. The bomb hit the howdah, on which the Viceroy and Lady Hardinge were seated, at the back killing outright the Indian attendant who occupied the seat behind His Excellency. The solid silver back of the howdah received the full impact of the projectile and was torn to pieces. The Viceroy himself was hurt seriously in the neck and shoulder, and had to be operated upon under chloroform in order to extract the fragments which had found lodgment in those parts of his body. Lady Hardinge was unhurt. The elephant was easily controlled, a fortunate circumstance. There were a few other persons killed and wounded by fragments from the missile.

Such are the outstanding circumstances connected with this most lamentable incident. Our first and most pleasant duty is to congratulate their Excellencies Lord and Lady Hardinge on their hair-breadth escape. The Viceroy, happily, is progressing favourably towards recovery, and we earnestly pray that he may be speedily restored to health. Lord Hardinge has proved an ideal Viceroy, and during the time that he has been among us he has given more than one conspicuous proof of his desire to pay the utmost respect to Indian traditions and aspirations. If he had displeased anybody of men in this country, it was some self-satisfied individuals in Calcutta who were mortally offended at the change of capital to Delhi. We do not attach much importance to the utterances of Native Chiefs who are bound to praise every Viceroy, even if he was as autocratic in his relations with them as Lord Curzon. But among the educated middle classes who have to some extent learnt to weigh their words in praise and dispraise, Lord Hardinge had produced the happiest impression by his genuineness and sympathy. We earnestly trust that it may not be found necessary for His Excellency to recoup his health in the climate of his

native land after the terrible shock of the outrage, and that his services will be vouchsafed to India for the full term of five years. The bomb-thrower recked nought of the consequences of his acts, but the country will deeply regret the premature close of Lord Hardinge's Viceroyalty.

For the moment, however, the most serious questions are whence did the bomb emanate and what was the object of the person or persons who were connected with its manufacture and impulsion. The perpetrator of the final deed has been apparently able to escape in the confusion of the moment. This, in our opinion, points to the probability of the person who threw the bomb being either a native of Delhi or one who could so disguise himself as to pass unnoticed among a crowd of natives of Delhi. A man from a distant province who threw a missile and suddenly bolted from the front ranks of a crowded balcony, would most assuredly have been identified by this time. The man who did the thing was no stranger to Delhi. What might have been his motive? Was it simply to advertise the fact that the bomb cult was yet alive, or was it intended to be an active expression of disapproval of the removal of the capital to Delhi? If the former, as has been pertinently asked, why was this occasion chosen in preference to so many others presented during the Viceroy's recent extensive tour? We can, of course, make no statement with certainty, but in considering the probable sources of the crime we can not ignore any adverse factor in the present situation. There is first of all the undoubted probability that the Delhi bomb was a reminiscence of those of Mozafferpore and others. Unfortunately the bomb cult like the tobacco habit, is extremely difficult to get into but once adopted extremely difficult to get out of. So far as we know there is no instance of a people among whom the bomb, once it had taken root, has been completely eradicated. The secrecy and ease with which it can be apparently produced, the disproportionately large amount of destructive power it places in the hands of the veriest weakling, labouring under a real or imaginary grievance, are factors which make for its persistence in communities where the impact of different civilisations has created a large number of failures and decadents. One is reluctant to pass a harsh judgment on a negligence born of good faith but, in view of the fact that the criminal, especially of the bomb-throwing type, is the product as much of opportunity as of other causes, the over-confidence which neglected the police precautions which would have made such an attempt impossible, must be regarded as a serious proof of incompetence. We are afraid that the Police in India, especially the Indian section of it, has not kept pace as regards intelligence or aptitude with the criminal sections of our population. Now more than ever, it requires for its efficient maintenance the best brains that the country can provide allied to the highest character.

The question of the capture of the criminals who conspired to kill the Viceroy, is the most serious question of the hour. Not only must the outrage not be allowed to go unpunished, but unless the criminal and his accomplices are got at, it will not be possible with any amount of certainty to arrive at a definite conclusion as to the conditions of the country. It is impossible that the criminals, for surely there was more than one person in the conspiracy, had carried on their preparations without exciting the suspicions

of some others who were not in the plot and who disliked the ways of the conspirators, though they might have felt that it was none of their business to poke their noses in the affairs of their neighbours. However excusable this attitude might have been when they had no definite idea of what was being done, now that the full meaning of the conspiracy is clear, it is the duty of every person who cares for morality and nationality to come forward to denounce the offenders, unmindful of the consequences to himself. Unfortunately, our countrymen, as we know only too well in social matters, do not as a rule feel that it is their duty to put down what they know to be evil. There are scores of men who will come forward to be Nawabs and Rajas and Dewan Bahadurs but when an evil custom is to be broken or a crime has to be put down, in a word, when a resolute stand has to be made, they are not to be found anywhere in the vicinity. The anarchic element which has gained a foothold in the country will not be finally put down until the men who bulk or are made to bulk prominently in the public eye, are men with courage of conviction, fully endowed with the spirit of strenuous war against all that is immoral, sinful and criminal.

#### AS TO REFORMS.

THE EDITOR, *The Indian Social Reformer.*

Reform is in the air and is the order of the day, pretty much all over the world. Here in the United States, there is great political house cleaning and general dusting. The world moves and improves. But I am quite as much interested, if not more, in reforms of India where I spent a life-time on the same problem. Your handy little paper is doing a great work, in dusting and ridding up, and adjusting the old to the new; and I quite agree with what you say, I think, in most matters. In your issue of Oct. 20th, there are wise words from yourself and Mr. Chengayya. Yes, much of the reform looks like "disintegration", for it tends to put sections of the community, more distinctly apart; and often when the proposed reform gets trained on a definite point, and begins to hit, there is a squirming, and as you say, it is "whittled down to a vanishing point". Now will your readers listen to an "old Indian", as much interested in the country as any of you, and consequently, a Hindu, or Aryan, or whatever you wish to call me.

Yes, if reform sets caste against caste, cult against cult, and section against section, it is "disintegrating", not unifying and peace-making. Many of your reforms are simply caste or cult movements, seeking to build something up for self, with no thought of others, if not provocative of antagonisms. But reforms must not be narrow and selfish. It must not be caste against caste, race against race, or even nation against nation. The true spirit of reform must be as broad as humanity, as wide as the world. Of course, it is the Gospel, too, that a man cares for his own house-hold, and patriotism is a noble virtue, but all this in rational limits and sane interpretation.

The verbal slogan of our Arya Samajists, "The fatherhood of God and the brotherhood of man," is simply the Gospel of Jesus, whatever else it may be, and whoever first rang the changes on it. But anything that seems to simply glorify Hinduism, or exalt Islam, with a seeming ignoring of others, is not true humanitarianism. To be sure, "charity begins at home", but it must not stay there. Christ confined his own immediate work to the Jews, but his mission, as he clearly revealed, was to the Samaritan, and the entire world. He said, "Go ye into all the world"—"Ye shall be my witnesses unto the uttermost parts of the Earth", so much in need of mighty reform. But he said, "Begin at Jerusalem". This is the reform spirit that took Carey from his cobbler's-

bench, where he had studied the map of India, to her shores. This is what sent Judson to Burma, from the meeting where a group of students were praying in the rain by a hay-stack, for the salvation of a world. This it was that took Henry Martin to toil in India, and finally to die alone in Persia. This it was that took Bishop French to India, who refused, in the mutiny of '57, to go into the fort at Agra without his converts. This spirit sent Miss Sheldon, M. D. up to the border of Thibet, whence she made perilous visits into that country, and where recently she yielded up her devoted life, all along without the presence of her country people. This is the spirit of reform that has sprinkled 25,000 foreign missionaries, from Europe and America, all over the non-Christian world. There is nothing narrow or selfish in it, much as it is misunderstood. It all springs from an impelling sense of the "fatherhood of God and brotherhood of man", in a not merely theoretical and verbal, but very practical sense. There is nothing political or sectarian in it. A case in hand is the activity of the American missionaries in the Turkish Empire, where there scholastic work alone, represents 300 common schools; 44 high schools, 8 colleges, 1 normal school, and 5 divinity schools; not to mention hospitals, orphanages, and numerous other humanitarian institutions. The great Gladstone said of this work; "The American missionaries have done more good to that country, than all Europe combined;" and Mr. Bryce, British Ambassador to America, affirmed of these missionaries: "The admirable work they have done, has been the only good influence that has worked from abroad upon the Turkish Empire." These statements, meant, perhaps, that others may have sought to exploit the Turk, in selfish interest, forgetful of humanity and brotherly impulse.

May I express the hope and prayer, that the reforms of India, may be pushed in the spirit of broad, unselfish humanitarianism? This may be quadrated with all good interests, personal, and national; a "square deal" for every body.

Ocean Grove N. I., } T. J. SCOTT.  
U. S. F. }

#### A SONG OF A SISTER.

(BY THE REV. W. D. P. BLISS.)

I sing you a song of the gold-washed hair,  
A song of a painted cheek,  
A song of a draggled silken skirt,  
Of a name that I will not speak.

'Tis a song of the hills and the daffodils,  
And the blue of a baby's eyes,  
Of a mother's love that bends above  
Like the arch of Paradise.

'Tis a song of a maid in the great, great town,  
A song of a trusting heart;  
And alas, 'tis the song of a cruel wrong,  
The song of a scoundrel's art.

There's a cry that comes from baby lips,—  
One cry and then no more;  
'Tis the tale of the strife of a lonely life—  
Discharged from the o'er-filled store.

There are lips in New York that drink champagne  
Because of the price of milk;  
There are limbs that can find no honest dress,  
And therefore are clad in silk.

There are beds in New York no priest can bless;  
But listen—away in heaven,  
There ringeth a song that the angels sing,—  
The song of a soul life-shriven.

The Public.

## THREE READINGS OF PALM.

## THE SECOND READING : MOVEMENT IN THE DRY BONES.

(Chapter XII *Continued.*)

"Aunty, you all seem to misunderstand me. I do not mean socially—what I mean is that brother Amar should not attend their lectures and meetings."

"There is no harm in these, child, and I am sure if your uncle thought that it was wrong to examine and learn everything in connection with religion he would never allow it. But you must remember religion is everything in this world, every other consideration must give way to it. For it will never do to allow our reason to stagnate through external fear or some other passing interest. Religion is with us to the end of our sojourn here and then it goes with us to the other side of the veil—this therefore must be and ought to be tried and tested to the utmost of our power and not accepted merely on trust because of birth or other ephemeral consideration."

"What is Agreh's little head troubling about," asked Mr. Warde as he returned to them.

"Uncle, I was telling aunty that Amar should not be allowed to mix so freely with Christians, for from what Sherene Bai told us and she ought to know being herself a Christian, that there is not so much brotherly feeling among them as they pretend."

"Uncle, Agni is mistaken. What Sherene Bai meant was that there is not that feeling between European and Asiatic Christians which ought to exist since Christianity is essentially founded on brotherly feeling and love," replied Master Amar Nath.

"That distinction is due to pride, it has nothing to do with religion. In fact religion is a secondary matter with them. The Christian religion must not be judged from the way it is presented by many of its European votaries but as it was preached by its Asiatic founder and formulated by his Asiatic disciples. Was it not you, Amar, who told me how a prelate of the Anglican Church once said that he was an Englishman first and a Christian afterwards?" "Yes," Amar assented, and his uncle continued.

"But remember what your grand mother told you once, Agni, that five fingers were not alike—so there are differences among European Padris also. All cannot be alike."

"This is all very nice," Agreh Bai commented in English, "but one cannot forget the bitter tone in which poor Sherene complained of the treatment meted out to them by European Christians—Padris included."

"Bravo," said her brother. "This is the first time I have heard Agni ignite in English before Uncle." (Agni means fire).

"Take care I do not ignite you," she retorted pressing her head against her aunt's breast and caressing her hand.

"You could not be so unkind, if you tried even," he replied.

"Cannot I—you vex me and see," she said tickling his ribs with her toes for he still lay on the floor close to them.

Her little pet dog noticing the play from under the sofa rushed out and joined his mistress by barking and frisking about her brother. He caught the woolly puppy, held him aloft and after caddling it threw him in his sisters lap saying: "Go and bite your fiery mistress."

"What a shame to throw you like this," she said turning him over and then hugging him. "Never mind I will give you some milk and give you an outing this evening as well, which is more than some one ever gives me."

"Who prevents you from coming with us?"

"It is not a matter of prevention;—but have you ever asked me to go out with you? It is I who have asked, or some one else has suggested it. But you, yourself, have never asked any of us."

"I have not kept a diary to which I might refer, but the facts are there that we have taken you out. Besides you are not like the majority, you are educated and can hold your own and we have always been glad to have you with us. Language I know was a bar up to the last generation but this is no longer the case, since Roman Hindustani has become a compulsory second language throughout the Peninsula. But what is all this—What are you driving at?"

"At nothing at all—and as to language it never entered my head—I could make myself understood any where and under all circumstances. But—"and he interrupted her, knowing what was coming—

"I know what it is, it is pride," he said diverting her thoughts.

"She laughed and addressing the puppy said: "If is no good talking to him—is it?"—burying her face in his woolly body.

"Amar," said his Aunt, "I think it is time you remembered that our allowing all our servants and others entry to our temple on equal terms shows that we are no longer caste ridden."

"But aunty, Agni is proud," he said looking at her quizzingly.

"Yes, Agni is proud in having such a stupid brother," his sister retorted, making as if she was going to toss the puppy to him and then drawing in and fondling it.

"Very well if you are not proud, come with us to a magic-lantern show, and you will have a chance of protecting me from their sinister influences as you insinuate."

"Is this all the test? I shall willingly come with you. When—?"

"To night."

"Aunty, may I go? or better still we all go together."

Then looking in the direction where Mr. Warde was absorbed in a manuscript, asked her brother what he had given him to read as he had been a long while over it.

"Something worth reading," he answered, "and besides he reads differently to the way you do."

"Very clever—" and placing the puppy on his neck, skipped up to her uncle; "Uncle, are you engaged to-night?"

"Why, have you made any on my behalf?"

"No, not yet, but I want to make one for you and Aunty Agni."

"But you are a married woman—where is he? Why does he not come and make engagements for you?"

She edged close up to him and leaning her back against his table coaxingly placed her hand on his shoulder: "You want to know where he is—shall I tell you?" He nodded and smiled.

"I'll tell you," she said in English, "if you promise to come with us to-night."

"First I must know where I am being carried to."

"You cannot be told that till you promise," she said smoothing the collar of his coat. Mr. Warde made a mental note, how like his own wife when she was of the same age,

"I suppose there is no such thing as reason where the wish of a woman is concerned," he remarked teasingly.

"Her wish is the reason," she replied tossing up her head, in which action her shawl slipped off, exposing her lovely brown hair. "Is there any reason in this slipping off?" she asked catching the end daintily.

By this time her brother had come up.

"Where do you all want to drag me to?"

"Uncle, we want you and Aunty to go with us to the Magic-lantern show at the Mission Hall."

"That is it, eh."

"Yes, Uncle. Now you have been told, but not by me," she said placing her left hand on her brother's shoulder and getting a firmer seat on the table.

"No. Uncle, does not expect anything so reasonable from ladies," said her brother.

"What has your aunt to say to this—?"

"Oh, but aunty is also a lady, uncle," he replied shyly poking fun at her.

"In that case we had better decide. And even if they do not like it, they will come out of consideration for us," said Mr. Warde sportively.

Agni jumped down from her perch and rushed up to her aunt exclaiming: "I have won, uncle has promised."

"You have not won," he called after her, "uncle never agreed to your proposal. It is merely an assent between us."

"Call it ascent or descent—whichever you like—my object is won," she replied with dancing eyes.

Turning to his nephew, when the ladies had gone, Mr. Warde handed him back his manuscript remarking: "This is an excellent paper, Amar. It gives some plain thoughts to digest and no one except perhaps some very narrow minds absorbed in the present times could ever take exception to it. If all sides were to concentrate their energies in seconding the efforts (which exalt a nation) of Government how much better would it be both for the rulers and the ruled."

"As to the religious side of the subject although I am an admirer of their faith, yet I am afraid the way their Church is being handled here in contrast to the way it is being done elsewhere will never commend itself to our critical mind. And what seems more astonishing is the distinction made and perpetuated by most of their clergy that Christians of this country shall not be tolerated on the same platform with European Christians. But of course a policy of this nature of keeping down those whom they humbug into accepting their faith cannot last. For if there be any reality in their creed it must in time spue out these mockers and assert its own pure spiritual side. Again there is this possibility those who enter their priesthood that they 'may eat bread' *i. e.* as a mere profession, may in the end be smitten with remorse and may give up their false lives and truly turn to the service of their Master. And when that time comes then will come the fulfilment of the Christian Mission to us. For pure Christianity as I seem to see it at a distance is a religion which will appeal to us—the spiritual minded Hindoos."

"This paper has stirred you up, uncle. You seem to speak prophetically. But I am afraid it will take a long time for them to turn—if they turn at all."

"This is of course," answered Mr. Warde, "a possibility also, as there is a limit to everything with god, that, a time may come when another may be bidden to take his office."

"There is an uncanny utterance, uncle, it gives one the creeps—" At this moment a large hollow cane ball came rolling towards them followed gleefully by two chubby little boys and their timid sister, children of a neighbour, calling out "*chacha, chacha,*" as they

bumped up against Mr. Warde's knees. Mr. Amar Nath caught the girl and lifted her up high above his head and then cuddling her asked where her mother was. To which she replied by pointing downstairs. "Come, we shall go down and see Mama. And who made these nice clothes?"

"Mama—derzie (tailor)," she lisped tugging at her sleeve.

Coming down he wended his way to the culinary department of the house where some of the ladies were busy preparing condiments.

"Mataji," he saluted taking the child's hands between his and putting them up to the girl's forehead.

She looked up smiling and returning his salutation by touching the tips of her fingers and inclining her joined hands towards her forehead, remarked: "Young punditji, I am not Mataji yet, wait a few years more." They all laughed, Mrs. Moti Pande was one of those good women who inspired joy wherever she went and her presence was ever hailed with pleasure.

"Well, Amar," she turned to him presently, "when is sister coming home?" (referring to his wife).

"I am not quite sure yet, but I think you will see them here by this time next week."

"Who are them—?"

"I have used the plural without thinking I do not know for a certainty who are coming."

"Moti, sister," asked Maysa Bai, "how is your protege getting on with his sweetmeat shop?"

"Excellent—and his success is due to Amar."

They all looked at him in surprise—he looked confused—and he rose hundred fold in their estimation for it.

"Amar never tells us anything of his own doings," his aunt remarked with approval.

"But he is never tired of telling us about the work his companions are doing."

"Well, you know," said Mr. Pande, "at first people looked at our little enterprise as a curiosity—a thing which was got up for the occasion. But when they found that it was kept open beyond the *tamasha* period they began to think of its remarkable cleanliness. For the *thalis* of sweets kept under glass covers looked clean and inviting. So that now he has not an ounce left when the time comes for closing for the day."

"What is this?" asked Mr. Warde as he joined them with a child on each side of him and had heard part of the conversation only.

"Uncle," Amar Nath offered to explain, "Mr. Pande was anxious to start a young man who had failed in his Matriculation examination in business. His failure she regarded as a sign for starting him on a pet idea of her own. She told me how she had noticed day after day beautiful trays of sweetmeat piled tier upon tier being powdered with flying dust and road sweepings, not to mention the filthy flies, and asked whether some kind of glass covers could not be got to cover each *thali* separately. Naturally I told her that it was quite simple and feasible, and that the sides of the shops where the sweets are stocked might be walled off with glass or separate glass covers might be provided for each tray. Mrs. Motibai was quite pleased at this and had a shop fitted up accordingly at the last *mela* (fair), and also provided knives, tongs and spoons so that the eatables may be served without being touched with perspiring or dirty hands. The result was as might naturally be expected that people preferred to buy clean sweets served without being touched to those well sprinkled with road dust or served with fingers which may just have been picking the nose or cleaving toes. This is personal service and Mrs. Pande deserves to be congratulated, does she not, uncle?"

(To be continued.)



## THE IDEAL OF INDIAN WOMANHOOD.

THE EDITOR, *The Indian Social Reformer.*

DEAR SIR,

You will kindly allow me to write a few words in your paper regarding the interesting controversy which was recently carried on in your columns, though I fear I am rather late, about the Love of Hindu womanhood.

I was surprised at your observation that "the East of the West was voluble and passionate, the actual East was sedate and calm and reverent as became the ephemeral in the presence of the Eternal." I rather think that quite the contrary is the case. It is the view foisted upon us by some European savants and adopted by the educated classes that the East and specially India is sedate and calm and absorbed in the contemplation of the Eternal, almost in fact like the image of Buddha. This view is conjoined with the Puritanical view adopted by some educated people known as "Social Reformers" that all sorts of love topics, unless deeply veiled and shrouded, are to be tabooed. Obsessed by this view they have tried to find in our ancient literature evidences in their support and have represented or rather misrepresented Hindu life according to their favourite conceptions. As a matter of fact humanity is everywhere the same and it is impossible to conceive that the Love among the Hindus, who glorified it the most, was but the passionless and effete caricature and travesty of real Love as the aforementioned people would have it. An *Aryan*, writing on the ideals of Hindu Love in the *Times of India*, commits the same mistake and observes that the modern talk in this country of spirituality of conjugal love is an unconscious imitation of the language of Western idealists. How all such views, some describing the Hindu Love as passionless, some calling it unspiritual, are wholly false, is seen from the following opinions of men who have studied this question. Thus Sir William Jones says:—"It seems ever to have entered the heads of Hindu legislators that anything natural could be offensively obscene, a singularity which pervades their writings but is no proof of the depravity of their morals." Again Richard Schmidt remarks:—"Love in India, both as regards theory and practice, possesses an importance which it is impossible even for us to conceive."

Haveloc Ellis, one of the best authorities on this subject observes thus on the same point:—"In India, although India is the home of the most extreme forms of religious asceticism, sexual love has been sanctified and divinized to a greater extent than in any other part of the world. The sexual act has often had a religious significance in India and the minutest details of the sexual life and its variations are discussed in Indian erotic treatises in a spirit of gravity, while nowhere else have the anatomical and physiological sexual characters of women been studied with such minute and adoring reverence."

It will be seen that love in India was, and, I think, is regarded not as an effete and passionless feeling but as a living vibrant and glorious passion. It was the tendency in the Middle Ages in Europe to glorify Love without Passion and to condemn any manifestation of such a passion. I hope, Sir, you will not encourage such a tendency to be fostered in this country.

Then there are again the allied questions of the Modesty of women, their passions and feelings, chastity etc. All of which, if discussed psychologically, will throw a flood of light on the controversy opened in your paper; but I fear that the discussion on these lines will not be allowed in your paper.

To call Love 'ephemeral' is to mistake the very nature of it. It is the basic rock existence and has played the greatest part in moulding the conceptions of what is called the 'Eternal.'

Santaoruz,  
23-12-12. }

Yours etc.  
J. K. MURTA.

## INDIANS IN SOUTH AFRICA.

A representative of the *Transvaal Leader* has interviewed the Hon. Mr. Gokhale in regard to the feeling aroused in India by the state of affairs in South Africa. The visitor was asked whether he was correctly understood to suggest definitely that British rule in India is being jeopardised by the action of South Africans.

"It is not," he replied, "exaggerating the situation to put it that way."

"You said that the feeling of disaffection has largely calmed down in India, but that there is grave danger of its recrudescence unless things are altered in South Africa."

"That is so. The relations between the two sides in India are better to-day than they have been in my experience—that is, during the past 25 years. The King's visit went a great way towards bringing that about. But this South African difficulty is a difficulty which is not in the hands of the Government of India to settle, and all classes are feeling the strain of the situation. If things go on like this much further, I have no doubt in my own mind that a violent feeling of resentment will grow up."

"Against whom?"

"In the first instance, this feeling will be against the European in South Africa, but it will not remain confined to him. Already there is a loud cry throughout India for some policy of retaliation against South Africa, and I do not think the Government of India will be able to withstand this cry for long."

"Now that you have stopped the supply of indentured labour to Natal, what other means of retaliation are there left to you?"

"I prefer not to say anything that may be construed as a threat, but you must remember that at present the whole of India, its commerce and everything else, is open to the South African."

"To us in India," continued Mr. Gokhale, "the spectacle of a great Government such as that of this country pitting itself against poor individuals of our country and administering the laws against them in an obviously unjust and harsh manner is not calculated to increase our regard for the Europeans as a race. I think it is the duty of everyone interested in the relations between India and England—India and the rest of the Empire—to see to it that this sore is healed as soon as possible. And, personally, I think that if a reasonable assurance could be felt by the European public of this country on the subject of immigration, there should be every disposition on their part to set at rest the grievances of those Indians who are already here."

"You think there will be no grievance felt at the prohibition of immigration, so long as the Indians here get what you consider just treatment?"

"My opinion is, as I have stated before, that now that the stream of indentured labour for Natal is stopped, there will be very little immigration in the future, even if the law remains as it is. We are not an emigrating people, and I think any fear as to this country being over-run by Indians is quite unfounded."

This was as much as the claims on Mr. Gokhale's time allowed him to say.

## MR. GANDHI EXPLAINS.

While waiting to see Mr. Gokhale, the *Leader* representative had a chat with Mr. M. K. Gandhi, the local leader of the Indian people, who suggested that there were certain questions about Mr. Gokhale's mission which he could personally answer and which it would be an advantage to put to him, from the point of view of economising Mr. Gokhale's time.

Mr. Gandhi first of all cleared up the doubt which exists in many people's minds as to the official character, or otherwise, of Mr. Gokhale's visit. "Is Mr. Gokhale," he was asked, "the formally appointed representative of the Government of India in this matter?"

"No," said Mr. Gandhi, "he comes in his private capacity but with the full knowledge and approval of both the Indian and the Imperial Governments. Before sailing from England he had interviews with, among others, the Marquis of Crewe (Secretary of State for India), Mr. Harcourt (Secretary of State for the Colonies), Lord Gladstone, Sir Richard Solomon and Sir Starr Jameson."

"How long will the visit to South Africa last?"

"Mr. Gokhale leaves on November 6 for Natal. Elaborate preparations are being made in Durban for his reception—on the 14th he meets Ministers in Pretoria, and then he leaves immediately, via Delagoa Bay on his return voyage to India."

"Surely this is a very short time for the accomplishment of so important a mission?"

"It is an exceedingly brief stay, but Mr. Gokhale has to be back in India early in December for his legislative duties."

"But he expects to have all his conclusions definitely formed by the time he sees the Union Ministers."

#### NO RIGHT TO BE SURRENDERED.

"That is so. Of course, in so far as the rights of Indians are concerned he can have no opinions to form. He has come with an open mind only from the point of view that he is anxious to understand the European side of the question. In theory he, as a distinguished patriot, could never think of surrendering any of the rights of his countrymen. But his conclusions as to the putting of theory into practice are open to modification by local knowledge gained from contact with those who have carried on ceaseless agitation in this country against British Indians."

In further conversation, Mr. Gandhi expressed his belief which he said was also Mr. Gokhale's belief, that the problem has been virtually narrowed down to the treatment of the Indian population domiciled in the Union.

"As to that," he said, "Mr. Gokhale has, I think, come to the general conclusion that the Indians resident here are entitled to civic equality. That is to say, their movement within the Union should not be hampered and, under restrictions of a general character applying to the community at large, they should be allowed freedom of trade."

"How about the Free State?"

"With reference to the Free State, Mr. Gokhale is still studying the law, and it is difficult to say what his conclusion will be on that point. Personally, I feel that for yet a few years to come the Free State will retain its policy as far as the holding of land and the carrying on of trade are concerned. As far as the immigration barrier is concerned, it is part of the compromise that under the new Act the few fresh immigrants that will be allowed to come in will be free to move about in any part of the Union. They will, therefore, not be subject to the Free State restriction as to immigration, but they will be unable to trade or farm in that Province. But some day or other, the Free State barrier must entirely disappear. Otherwise the Union will be a farce."

*Indian Opinion.*

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APPLY TO—**Manager.**

### MR. DADABHAI'S BILL.

The following is a copy of a letter on the subject of the Protection of Minor Girls which has been sent by the Moderator and Clerk of the General Assembly of the Presbyterian Church in India to the Secretary of the Government of India, Legal Department, for favour of submission to the Imperial Legislative Council:—

(1) We have the honour under instructions from the Commission of the General Assembly of the Presbyterian Church in India to address you in the name of that Church in support of the Bill which is being introduced into the Legislative Council by the Honourable Mr. Dadabhai with the object of raising the age of consent of minor girls (apart from legal marriage) to sixteen years.

(2) Knowing as we do the peculiar conditions of India, with its vast population divided by religious faiths which have produced conflicting ideals and practices, we recognise with regret that it is often difficult to initiate reforms that are urgently needed when these are likely to arouse religious prejudice. We are convinced, however, that the Bill which we now support is not open to objection on any religious grounds. Since this Bill deals, not with the legal limit of age for the consummation of marriage, but only with the age of consent in the case of seduction or concubinage, no opposition based on any alleged interference with religion need be feared. We consider, therefore, that the Imperial Legislative Council should hold itself free to weigh the proposals contained in this measure simply on their merits.

(3) We would respectfully submit that, when thus considered, the proposals contained in the Honourable Mr. Dadabhai's Bill are open to no reasonable objection and are entitled to the support of all who in every community are interested in the moral elevation of the people of India. It aims at removing what we cannot but regard as a blot on the pages of the Statute Book of India. Deprived as she now is of the protection of the strong arm of the law, the girl who reaches the age of twelve is no longer in a position to be able to guard effectively her most precious possession. Girls of such a tender age are entitled to the strongest protection that the Legislature can offer and the granting of it should be no longer delayed.

(4) The pressing urgency of this need for an amendment of the present law was forced upon our notice during the past year when at Poona an offender who had enticed away a young Christian girl was released on appeal because he was held to have committed no offence against the law as it now stands. We consider that such a state of the law as was revealed in this judicial pronouncement is not creditable to any civilised country, and as followers of the Christ who denounced offences against "these little ones" we feel bound to speak out and, in the name of the 70,000 Christians who are borne on the rolls of our Church, to represent to the Imperial Legislative Council our deep sense of the pressing need of the proposed legislation. We would respectfully and earnestly implore the Council to give its support to this Bill and to pass it through all its stages with the least possible delay.

The above powerful representation is signed: "D. Mackichan, Moderator; J. F. Steele, Clerk."

*Bombay Guardian.*

### THE FUTURE WORK OF SOCIAL REFORMERS.

(FROM A BERRHAMPORE CORRESPONDENT.)

Whatever superficial critics might say, social progress whether in India or elsewhere, has always been sought to be achieved by the formation of communities, large or small. Christian or Muhammadan, Buddhist or Jain, Sikh or Chaitanya, Sankara or Ramanuja, Madhwa or Basava, Brahma or Arya communities, were formed with the sole purpose of providing facilities for the social advancement of their votaries. True, they did not preach social reform as such, but the great truth should not be lost sight of, that Social Reform is after all a means to an end and not an end unto itself. It is for

the conduciveness of the spiritual advancement of man or woman, who is essentially a spirit, that healthy social practices suited to the times and circumstances are attempted to be adopted in the name of social reform.

Communities serve for concentrated action and present ideal lives to be followed by the rest. Social Conferences and Social Reform Association not to speak of 'social reformers' by their writings and speeches, have so far only been able to unsettle the minds of those who came in touch with them and create a number of scattered 'out-castes' of those who dared to put some of their convictions into practice, although some of them, like little children who instinctively try to rise and move but fall back, appear to backslide and enable irresponsible do-nothings to scoff at them as cowards. Much of destructive work which is preliminary for all evolution, like the disintegrating process the seed undergoes before it evolves into a plant, has been done till now, and no time should hereafter be lost to gather the forces and organise them into a living community, providing spiritual discipline to its members, with the various items of social reform as their social creed. This seems to be the future work of Social Reformers; and there is no use of belittling the idea, because, if there is any truth in the statements that "History repeats itself" and "Providence works through immutable laws," the present activities of social reform must culminate in the formation of self-sufficient and ideal community, as they did of old, by a great personality, the product of the times, undertaking the same, the ground having been previously prepared by lesser ones.

BURHAMPORE, }  
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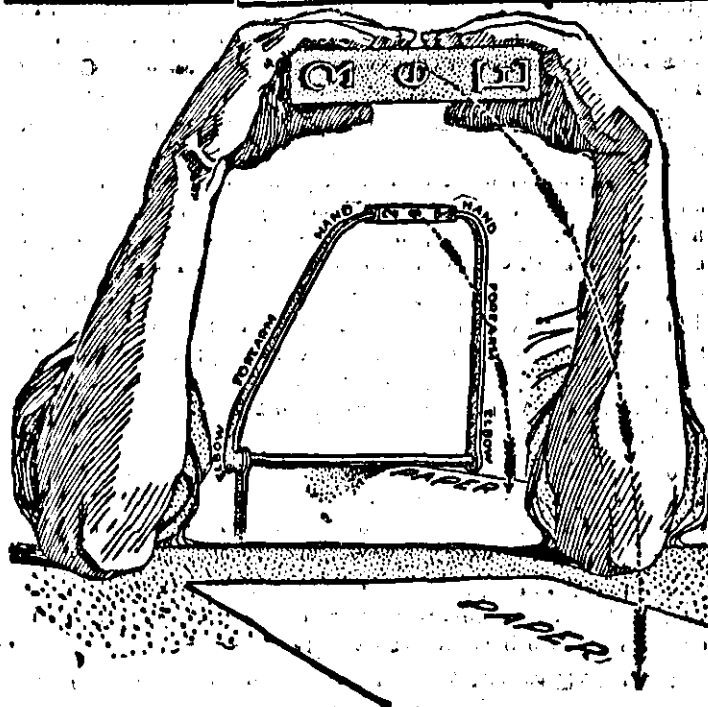
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needless to expatiate upon the magical qualities of this our invaluable medicine. We would not like to blow the French horn as is the fashion of the day, but suffice it to say that the use of this medicine is recommended to those who have any faith 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 ten only. Postage extra. No PAPER necessary.

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# THE INDIAN \* SOCIAL \* REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

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Editor:—K. NATARAJAN.

Vol. XXIII. BOMBAY—SUNDAY, JANUARY 5, 1913. No. 19.

"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

News of the Viceroy's progress towards convalescence, has not been of a uniformly reassuring character. On Tuesday, the wounds were not painful, and Lord Hardinge slept during a portion of the afternoon. His progress was said to be satisfactory. On New Year's day, there was a slight note of reserve in the bulletin announcing His Excellency's condition. It would be some time, we were told, before he would be fit to transact any business. The wounds were healing, but they prevented him from lying or sitting in any comfortable position. On Thursday we learnt that His Excellency had been suffering from pain in the wounds and in consequence had had slight fever. It was believed that a further operation might be necessary to remove fragments imbedded in his shoulder. It should be mentioned that a second supplementary operation had been performed on Monday to remove a piece of metal. It is easy to realise the suffering and anxiety which all this entail, and the heartfelt sympathies of the public are with Their Excellencies in this trying hour. The fortitude exhibited by His Excellency is beyond praise. We trust that we shall have news of his complete freedom from pain in a few days. The news in Saturday's morning paper is re-assuring, and His Excellency is expected to be able to open his Legislative Council meeting at the end of the month.

The Royal Commission on the Public Services of India will formally begin its sittings at Madras on the 8th instant. It has decided to co-opt as Assistant Commissioners in Madras one member of the Indian Civil Service and two members of the Madras Provincial Service. Dewan Bahadur Ramachandra Row, Collector of Nellore, and Dewan Bahadur V. Subramaniya Pantulu, Sessions Judge, Cuddappah, have been selected from the latter Service. The Chairman will make a public statement as regards co-optation in other provinces, the Commission's tour programme, and the course of enquiry, at the first meeting. The Commission is required by the terms of its appointment, to examine and report upon the following matters in connection with the Indian Civil Service, and other Services, Imperial and Provincial:—(1) the methods of recruitment and the systems of training and probation; (2) the conditions of service, salary, leave and pension; (3) such limitations as still exist in the employment of non-Europeans, and the working of the existing system of division of services into Imperial and Provincial; and generally to consider the requirements of the Public Service, and to recommend such changes as may seem expedient. The Bankipur Congress passed a Resolution urging the introduction of reforms outlined below:—(1) The holding of an open competitive examination for the Indian

Civil Service and other public services now recruited in England simultaneously in India and in England; (2) recruitment of public services as a rule by means of competitive examinations and not by a system of nomination; (3) abolition of division of services into Imperial and Provincial, and equalisation of conditions of service as between Europeans and Indians; (4) abrogation of all rules, orders, notifications, and circulars, which expressly or in effect debar Indians as such from any appointment in any department; (5) removal of restrictions against the appointment of persons other than the members of the Indian Civil Service in certain high and miscellaneous offices; (6) complete separation of Executive and Judicial functions and services, the creation of a distinct judicial service to be recruited from among the members of the legal profession, and a proportionate curtailment of the cadre of the Indian Civil Service; (7) constitution of a distinct Indian Civil Medical Service for civil medical appointments, and restriction of the members of the Indian Medical Service to military posts only, the designation of the Indian Medical Service to be changed to Indian Military Medical Service; (8) and closing of all Indian services to the natives of those British Colonies where Indians are not eligible for service.

The 27th session of the National Congress opened at Bankipur on the 26th December with a spirited address from the Chairman of the Reception Committee, Mr. Mazharul Haque. Mr. Haque's address breathed the fine air of the true Indian patriotism, which takes pride in the achievements of the past regardless of the race or creed of those who wrought them; and went on to forecast the future of India in no apologetic or uncertain tone. No part of the address is more interesting than that in which the speaker referred to the growth of an influential party of liberal Mussulmans whose aims and ideals were those of the Indian National Congress. It was their firm determination, he said, to work with their Hindu brethren. If this is the case, and if this party, as Mr. Haque foretold, is to lead Mahomedan opinion throughout India, then indeed can Bihar once again proudly claim to have set afloat an impulse as great and beneficent as that which spread over India from the personality of the greatest Bibari that ever lived, Gautama Buddha. We reprint this part of Mr. Haque's address.

The question of the repatriation of the Indians in South Africa, as a solution of the problem of their position in that country, would seem to have been discussed during Mr. Gokhale's visit. The last number of *Indian Opinion* to hand, has a paragraph headed "the *Advertiser* Fallacy," in which it explains that Mr. Gokhale's views have been misrepresented. In contradicting the *Advertiser's* allegation

that the principle of repatriation had been accepted by Mr. Gokhale, *Indian Opinion* writes: "In the summary of the interview with the Durban Chamber of Commerce, published in the press, the Chairman is stated to have asked 'if the question of repatriation and compensation, which was at one time publicly discussed in South Africa, had had Mr. Gokhale's study. Mr. Gokhale replied that *provided there would be no compulsion* he would be quite prepared to view it favourably, but he doubted whether South Africa would be prepared to find the necessary funds.' Two matters arise out of this statement. First, Mr. Gokhale did not approve of compulsory repatriation and compensation, as is implied by the *Advertiser*. Secondly, that he could, in no circumstances, have contemplated the repatriation of Indians born and bred in South Africa. Our recollection of Mr. Gokhale's language is that he added that he had not fully considered the matter and was not prepared to give a final answer, as he did, also, in regard to the question of trading in locations. But the point to be noted is that, even had Mr. Gokhale agreed to the feasibility of this policy of repatriation and compensation, and even were the whole Indian community of South Africa repatriated, the problem of the status of the Indian in the Empire would be as far from solution as ever." We are very glad to read that last sentence, as it disposes of the impression that our countrymen in South Africa are chiefly concerned with safeguarding their immediate interests, and that they were wedded to the fatuous strategy of seeking to improve their chances of making honourable terms with the Afrikaners, by renouncing their lines of communication with their base of operations in this country.

Mr. Gokhale's speech in Poona, and even more his remarks at the National Congress at Bankipur, have clearly and correctly defined the Indian attitude on the South African position, and any misapprehensions to which his address in Bombay might have given rise, should be set at rest once for all by his assurances in the latter pronouncements. We think, however, that he need not have been so hard on the critics of his Bombay speech. Some passages in it did lend themselves to misconception, and though, of course, his critics would have done well to remember that he spoke almost immediately after landing and without adequate preparation, still it was not inexcusable of them to have attached importance to every sentence and phrase of so precise and practised a speaker. We also think that he would have done better not to seem to shelter himself so greatly behind Mr. Gandhi's personality. We do not know that either Mr. Gandhi or Mr. Gokhale stand in need of shelter, but, considering that the former is in South Africa, it would be the proper thing to keep him out of the storm in a tea-cup which has arisen out of Mr. Gokhale's Town Hall speech. This is the attitude which Mr. Gandhi is taking up in South Africa with reference to Mr. Gokhale's utterances. However, all's well that ends well, and now that we are perfectly clear as to the position, we trust that there will be a more powerful rally than ever in support of our countrymen in South Africa. While on the subject, we may call the attention of our Christian readers to the following paragraph in the last issue of *Indian Opinion*:—"We note certain correspondence in the *Natal Mercury* relating to the regrettable treatment given to certain Indian Christian gentlemen who sought to attend the Newcastle Anglican Church. The Anglican Church in Natal has done much for the welfare of the Indian community, and Bishop Baynes has more than once protested against racial prejudice. But his protests have evidently fallen upon deaf ears. The Newcastle Christians—except the Roman Catholics—apparently cannot tolerate the idea of Indian bro-

thers in Christ sitting with them in the house of God and the latter have therefore felt obliged to withdraw and either to refrain from attending Church or to go to the Catholic place of worship. The incident is most unpleasant, but not unexpected to those who know the intolerance of such people, who are Christian "from the teeth outwards."

The following resolution was moved by the Hon. Mr. Gokhale at the Bankipur Congress. It is in effect identical with the resolutions passed at previous sessions: "(a) That this Congress, anticipating the forthcoming legislation of the provisional settlement recently arrived at, cordially congratulates Mr. Gandhi and Transvaal Indian community upon the repeal of the anti-Asiatic legislation of the province regarding registration and immigration, and expresses its high admiration of the intense patriotism, courage and self-sacrifice with which they—Mahomedan and Hindu, Zoroastrian and Christian—have suffered persecution in the interests of their countrymen during their peaceful and selfless struggle for elementary civil rights against overwhelming odds. (b) Whilst appreciating the endeavours that have been made from time to time to secure the redress of the grievances of the Indians of South Africa and other British Colonies, this Congress urges that, in view of the avowed inability of his Majesty's Government to adopt firm and decisive attitude in this matter, the Government of India should take such retaliatory measures as may be calculated to protect Indian self-respect and the interests of Indian residents in those parts of the empire, and thus remove a great source of discontent among the people of this country. (c) This Congress further protests against the declarations of responsible statesmen in favour of allowing the self-governing colonies in the British Empire to monopolise vast undeveloped territories for exclusive white settlements and deems it its duty to point out that the policy of shutting the door in these territories against, and denying the rights of full British citizenship to, all Asiatic subjects of the British Crown, while preaching and enforcing the opposite policy of the open door in Asia, is fraught with grave mischief to the empire and is as unwise as it is unrighteous. (d) Whilst thanking the Government of India for the prohibition of the recruitment of indentured Indian labour for South Africa, this Congress is strongly of opinion that in the highest national interest, the system of indentured labour is undesirable and should be abolished and respectfully urges the Government to prohibit the further recruitment of Indian labour under contract of indenture, whether for service at home or abroad. (e) That the following message be sent to Mr. Gandhi: 'The Congress reiterates last year's resolution, expresses warm appreciation of your efforts and assures you and your fellow-workers of the country's whole-hearted support.'

Among the new nominations to the Bombay Legislative Council, the names of Principal Paranjpye of the Fergusson College and Mr. Ramanbhai Mahipatram of Ahmedabad, are of exceptional interest. They are both staunch social reformers, by conviction and in practice. The selection of men of their high character and sterling patriotism to the Legislative Council reflects credit on Government. The Bombay Government have wisely set their face against the practice of renominating the same persons, the only exception being in the case of Mr. Lalubhai Samaldas which will be appreciated by every shade of opinion. The nomination of Mr. V. S. Shrinivasa Sastry to the Madras Legislative Council by Lord Pentland, is of the same type as that of Messrs. Paranjpye and Ramanbhai in Bombay.



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## THE INDIAN SOCIAL REFORMER.

BOMBAY, JANUARY 5th, 1913.

## INFIRMITIES IN THE BOMBAY PRESIDENCY.

The chapter on infirmities in the Bombay Census Report calls attention to some facts of an interesting nature. The infirmities classified are, insanity, deaf-mutism, total blindness and leprosy. Compared with the Census of 1901 all the four infirmities show a regrettable increase in this Presidency, out of all proportion to the increase in the population. The figures in fact approach very closely those of twenty years ago. The Census Commissioner dismisses as being out of the question the supposition that these results might be due to these diseases occurring in wave-lengths giving a minimum at the last Census and a maximum in the current one. This explanation, as he observes, might hold good for a single infirmity, but not simultaneously for four infirmities all of which show the same tendency. Dr. J. Ratter Williamson had suggested recently that eye-trouble leading to blindness is one of the *sequela* of plague. But it is pointed out, on the other hand, that plague had been most severe in the Karnatic districts which show an improvement in blindness, and had attacked Sind to only a limited extent, though the number of blind persons there has increased over 100 per cent. There is also the fact that plague does not attack the very young and the very old, whereas the rise in blindness is most pronounced in the age periods 0-5 and over 60. The conclusion to be drawn is that plague may be a contributory cause, but it is not the main cause of the increase shown by the census figures. The Census Commissioner examines other probable causes and rejects them all as untenable. Among these are the possibility of a large immigration into this Presidency of persons afflicted with the infirmities and the probability of the lower figures at the Census of 1901 having been due to a large number of the infirm succumbing to the great famine which ushered in the century. As to the latter, Mr. Laird Macgregor points out that the famine continued until the rains of 1902, and that nearly as many persons were in receipt of relief in that year as in the year preceding. The only possible conclusion is, therefore, that the enumeration of the infirm at the Census of 1901 was defective. The Census of that year was taken under exceedingly trying conditions and it is by no means improbable that several afflicted persons escaped enumeration. Considered by divisions, insanity is most prevalent in Sind. Gujarat comes next, and the Deccan and the Karnatic, last. Districts and towns where there are lunatic asylums, naturally show a proportionately higher number of lunatics, owing to many outsiders being received in the institutions. Insanity is most prevalent amongst Anglo-Indians, next to them are the Parsis and the Europeans. The Ahirs, at the other end of the scale, have no insanes, while the Bhils and other jungle tribes show a very small proportion.

The figures of deaf-mutes are considerably in excess of those returned at the census of 1901. The infirmity prevails to a considerable extent on the banks of the Indus. The Census Commissioner sug-

gests that the children born at the time of the inundations, when the inhabitants suffer terribly from malaria, may be specially subject to this infirmity. The greatest number of deaf-mutes are found between the ages of 10 and 15, which shows that those afflicted are generally weakly children with little vitality. It may also be that deaf-mutes are not much cared for in their infancy, and that the high mortality is the result of neglect. Sind and Gujarat are again at the head of the list. Deaf mutism combined with insanity is largest in Ahmedabad and Surat. The school for deaf-mutes in Ahmedabad doubtless explains the phenomenon so far as that district is concerned. The Sindhi Bohoras have the largest number of persons suffering from this distressing infirmity. The community, Mr. Laird Macgregor says, is peculiarly liable to all infirmities except leprosy. The lowest number of deaf-mutes are returned by the Goud Saraswats. Other castes with a high proportion of deaf-mutes are Balochis, Naikdas, Halepaiks, Dublas, Dhodias, Darjis, and Sind Bhatias. The Indian Christian in Sind also shows a high proportion of deaf-mutes. It is suggested that cousin marriage might have something to do with the occurrence of this infirmity. It is a noteworthy circumstance that while insanity and deaf-mutism prevail more largely among males than among females, blindness is more common among women than among men. The explanation evidently is that eye-diseases are oftener neglected in the case of women than in that of men. The common causes of blindness are first and foremost ophthalmia, secondly small-pox, and thirdly cataract and errors of refraction which owing to neglect to wear corrective glasses often lead to practical and actual blindness. All these causes are preventible, and it is the duty of social and sanitary reformers to leave no stone unturned to popularise the means of prevention. Ophthalmia is pre-eminently a disease of insanitary conditions, and was very prevalent in Europe before the advent of modern hygiene. The prevalence of dust-storms and the intense glare of the sunlight in this country, are causes predisposing to the disease. As might be expected, the desert parts of Sind show the largest figures of blindness in the Presidency, Sukkur having the worst record with more than 3 blind in every 1,000 persons. The Native States of Cutch and Palanpur are even worse. By communities, the European, the Anglo-Indian and the Gaud Saraswat Brahmin, show the greatest immunity from this malady. The Parsi community which, the Census Commissioner says, takes more care of the eyes than any other Oriental race with the possible exception of the Japanese, comes sixth. The Balochis and the Sind Bohoras are, again, the most afflicted. The Bhangis, the Sind Bhatias, the Dublas, the Sind Lohanas and Rajputs are other much afflicted races.

It is gratifying to know that leprosy shows a general decline on the average of the last four enumerations. Bombay City alone shows an increase which is no doubt due to easily explicable reasons. The decline is attributed to the improved condition of the lower classes. The proportion of women suffering from leprosy is considerably less than that of men, so much so, in fact, as to suggest concealment. For once, Sind occupies the most favoured position, while the Deccan is the worst afflicted division in respect of leprosy. The fish theory of the causation of leprosy is easily disproved by the facts available in the Census returns. The European and the Sindhi Koli are entirely free from the disease. There are 14 leper asylums in the Presidency with a population of 843 persons. The Nasta-treatment has been tried in a few cases but the injections are said to be painful, and the patients are unwilling to undergo the treatment.

### THE ANDHRA CONFERENCE.

The Guntur District Association has placed all the Andhra people under a deep debt of gratitude by proposing to convene a Conference of the Andhras at Bapatla in the ensuing summer. But it has a very onerous task before it in determining the lines along which it is to be conducted. A valuable communication over the signatures of Messrs. K. Venkappaiah Pantulu and V. Bhavanachary, the Joint Secretaries of the Andhra Conference Committee, has been published in the Telugu and English Press. It is therein stated that the aim of the Conference is to work for the intellectual, moral and material development of the Andhras. The organisers did well in including all these matters in the programme of its work. But one prominent omission should have struck anyone who happened to read the above communication. The social aspect in the development of the people is conspicuous by its absence. It is universally agreed that social efficiency plays a prominent part in the upbuilding of a race. If the Andhra race should progress at all it should do so by shaking itself off from social shackles.

Granted that the social system should be modified in order that the improvement of the Andhra race be made possible, would it be well to thrust all the items of social reform on the Conference? Would it not alienate the sympathies of some prominent Telugus from the Conference? Well, these are pertinent questions and need be considered carefully.

In dealing with the development of a race it is not possible to mark sharp divisions between political, social, economical and industrial matters and give preference to some over the rest. They are all inter-related to one another and are, equally important. For instance, the question of sea-voyage is treated as social. But it is as much political as it is social, industrial as it is political. In as much as it has influence on industrial and political affairs, the sea-voyage question, though generally regarded as a social one, should be considered as a political and industrial matter also. The elevation of the Depressed Classes, too, is a question of that nature. The Hon. Mr. Dadabhoj's Bill on "The Protection of Women" is again a legislation of that kind and the Andhra Conference cannot keep silent without giving its opinion on it.

I should think the Conference would be wanting in comprehensiveness if it should exclude important questions relating to the well-being of society as not coming within its scope.

There is the question of popularity which need to be considered in this connection. It is really a matter for congratulation to find that the attitude of the majority of Telugu public men is generally favourable to social reform. The need of reform in the social system is recognised by all. The number of opponents is at a minimum. There may be differences of opinion as regards the methods to be pursued but as regards the necessity, all are agreed. Had it not been for this sympathetic attitude it would have not been possible to pass resolutions approving the remarriage of widows, after-puberty marriages and intercaste marriages in District Conference held from time to time in the Telugu country. I should, therefore, think that the Andhra Conference would not in the least be affected if social matters also should find a place in its proceedings.

Let us, for a moment, think that some public men would hold back from attending the Conference if social subjects also are taken up for consideration in it. Even then there is no sufficient reason to shove them aside. If some people should fail to attend it on this account there might be many others who would join it if they are also included. I have every reason to hope that it would attract more numbers to its sittings and gain greater popularity and be more useful to the country by so doing.

It would be advantageous here to refer to the lines upon which some of the communal conferences are worked. The Punjab Hindu Conference passed resolutions on social matters also along with those relating to various other things. Nearer home, there are sectional conferences like the Viswabrahmana Sabha, Vysya Mahajana Sabha and Kamma Mahajana Sabha which have made social reform also a part of their work.

If social questions be excluded from the Andhra Conference it is not to be expected that the progressive Andhras would keep quiet without making attempts for the organisation of a separate Social Conference. And that would be a very expensive affair. It would be a heavy burden on the people of a small place to make arrangements for the holding of the Andhra Conference and a separate social conference for a day involving additional trouble and vast expense. In view of these things it looks quite prudent to enlarge the range of the Conference so as to cover social topics also.

Though social improvement is not mentioned as one of the aims of the Conference, it unconsciously lends its support to two important items of social reform propaganda, if the resolutions proposed in the communication above referred to should be accepted. By proposing to establish an association for the collection of funds to help students desirous of receiving training in scientific and technical subjects in India or abroad and to start a scholarship on the lines of the Tata scholarships for industries and to award it to the most brilliant Telugu graduate of each year to study for the I. O. S. in England, the Conference sets its seal of approval to the question of foreign travel and by showing a desire to consider the steps to be taken for the better equipment and successful working of the Sarada Nikethanam at Vetapalem, it has to some extent given its sanction to the amelioration of the condition of women. The whole field of social reform may be said to consist of three things, viz.; the amelioration of the condition of women, the elevation of depressed classes, and the relaxation of the rigid rules of caste exclusiveness. The Conference as I have already shown gives in some measure its silent consent to the first and last points in the scheme of social reform. The elevation of the depressed classes is a subject upon which there can be no difference of opinion at all among the Telugus. The Andhra Conference, as it is now proposed to be conducted, would be very incomplete if that question be not included.

In conclusion, it is hoped that the Andhra Conference Committee would bestow its best consideration on the suggestion herein made and see its way to make the Andhra Conference more comprehensive in its character by taking into its programme of work the social uplift of the Telugu people also. It may not be possible for it to pass resolutions on each and every item of social reform as is done in a regular social Conference but it can afford to accord its support and sanction to the three important phases of reform activity in the form of three or four omnibus resolutions. They would be a valuable addition to that long string of petitions and serve to keep up the lofty purpose and the large out-look of the Andhra Conference.

Guntur, } P. NARASIMHAM.  
27-12-12. }

We have received the first two numbers of "Commerce and Co-operation," a weekly English Journal published in Bombay. We wish our contemporary success as the exponent of the growing interest in industrial and economic development which is such a feature of Indian public life at the present day. The issues before us are carefully edited and the articles as well as selections are well worth reading. The get-up of the new weekly is creditable to the Sanj Vartman press.

## THOUGHT OF THE DAY.

The Aryan Brotherhood Dinner judged by the meaning of its letter is over; but the out-burst that followed it concerning certain socio-religious points, in some old Hindu communities of Western India is not yet subsided. Almost all the journals and periodicals of this part of India and of the country at large had their share of saying or writing in favour or against the unique event. Great upheavals of ostracism took place in the nominally progressive parts of Gujrati-speaking communities with the effect that the so-called staunch reformers had to yield with weakness to the thoughtless rod of the old "custom." Nay, they had to beg humble permission of re-entrance into the several castes to which those stuffless personages professed themselves as belonging. It is rumoured, by-the-by, that the raid of outcasting is turning its steps to certain Deccan Communities.

Thus, is it to be understood that there is no hope of a fast and cordial inter-communication, between castes and communities of Hindu India, that can be achieved by means of a free exchange of ideas, public gatherings and dinners, and reformed inter-marriages? In short, is it to be taken that Hindu castes and communities, of whatever creed, cannot unite themselves into one integral whole to help the cause of salvation of India and human progress, at large, in the long run.

Let me remind the reader that I hold no special brief of advocating the cause of blood-and-soul union of diversely opposing sections of the Hindus. It is merely to communicate to him the simply straightforward thought that of late has taken possession of the mind of the progressive Hindu public.

The time is nigh when the reformed and progressive individuals of Hindu communities should style themselves as Hindus, simple Hindus, and nothing but Hindus. Foreign nations, societies and communities have totally given up sectarian ideas and methods of nomenclature causing unnecessary divisions which are a sort of bar in the path of human progress; and those who have not yet done that are doing it with a rapid stride. They are going to meet the twenty-first century and not the nineteenth century. But, alas, the Hindus pride themselves upon their holding fast notions that were held, for the time being, by their ancestors of the sixteenth century. Not only that, but they take delight in being of the orthodox type simply for the sake of being so without any reason or argument on their part. Instead of leading the masses to the civilisation of the twenty-first century the masses are knowingly being led to the barbarism of the fifteenth century. This is the business of the learned mischief-mongers for the purpose of gaining notoriety. Thus, the drift of the Hindu movements is relatively and internally backwards. But converse is the case with other less or more civilised peoples. It is useless to say without experimentation that the de-facto circumstances do not coincide with the proposed ones. History tells that limited and unchanging sectarianism never tended to promote the weal of any nation or people. On the other hand, it deteriorated all physical, mental and spiritual capacity of the people, which can be perceived by even the superficial reader of history. Those who stood united always won the race. Disunion brought on gradual or fast destruction, so much so, that some of the irrationally conservative races were utterly exterminated and died a death from which they never rose again. I fear the Hindus as a whole are undergoing the same change of gradual deterioration brought on by their having narrowed the circle of communication, which state of things, if allowed to have its free course, is sure and certain

to exterminate them and render them a dead people of the future records of history. As previously remarked, there is but one way to avert the deadly effect of the situation. Though the way is a little bit long and heavily laden with apparently difficult points, yet, it will undoubtedly have its beneficial and desired fruit. A beginning thereof has already been made in certain parts of the continent of India. But Western India with Bombay as its capital and a band of patriotic reformers lags behind in the matter. What permanent harm is there if the enlightened people and thoughtful reformers with educated enthusiasts form and unite themselves into one Hindu people driving away the words, the caste and the community, from their vocabulary? Again it is sincerely suggested that all patriotic and other persons should unite themselves into a people who should carry the name of the Hindus as united into one, in every sense of the term. I know there are certain individuals who best like this idea but are not prepared to undertake the manly step advocated therein, though, they inwardly think it to be wholly right. They are, it is clear, afraid of the fault-finding public tongue and the weapon of out-casting. Suppose, certain families joined themselves into one by taking this righteously bold step and kept the doors of their fold fully and ever open to those who liked to enter it; then does any one think that the weapon of outcasting, which is already growing less keen, will have any action upon the unlimitedly united ones who in act and deed determined to recognise no caste or community of any fashion among the Hindus, but behaved themselves as one Hindu people of progressive times without any fixed differentiation. For, the old system of division into castes and communities has resulted in creating ever lasting factions and deadly hatred among the Hindus. Time is advancing and the Hindus must advance with the time. They must discard their either regressive or stagnant state of circumstances. Otherwise, they are doomed to sink in the ocean of dead life.

Let people think by the real power of rationality giving no room to prejudice and bigotry; they will, thus, perceive that the course suggested is a straightforward one based upon the principles of justice, righteousness and truth caring for the up-lift of the nation at large. Let reformers be staunch but rational reformers siding always with the cardinal truth. Though the path of righteousness and truth, is to a certain extent, beset with thorns of difficulties, it is a path that ultimately leads to the real happiness which is being hankered after so much. Let us all resort to it in the name of humanity, truth and God.

11-12-1912.

V. N. VERMA.

The thirteenth annual issue of cartoons from the *Hindi Punch* is, perhaps, not so full as the previous issues, but in respect of quality it is quite as good as its predecessors, which is saying much.

The Honours List on New Year's Day contains a peerage for Sir George Clarke, which will be widely appreciated in the Bombay Presidency. His Excellency's term of office has seen the beginnings of many movements which will bear excellent fruit in time. Sir Chinubhai Madhavlal of Ahmedabad gets a baronetcy, the first conferred on a Hindu. His benefactions to higher education amply merit the recognition. We are glad to see Mrs. Ramabai Ranade's name in the Honours' list, though only as a recipient of the silver Medal of the Kaiser-in-Hind. For much less good work, some persons have been awarded the higher class. Mr. Purshottamas Thakurdas the able Secretary of the Bombay Presidency Famine Fund, is given the same decoration.

THREE READINGS OF PALM.  
THE SECOND READING: MOVEMENT IN THE DRY  
BONES.

(Chapter XII Concluded.)

"Ah, indeed," said Mr. Warde thoughtfully, "it is not profitable only but it is a great work—a work of far reaching effect. It is by attention to these small matters of every day life that great ones receive the care due to them. From a sanitary point of view Mrs. Pande and you have taught thousands the simple principles of hygiene where others have failed. It is a lesson which people will continue to learn unconsciously generation after generation, or at all events as long as the shop will last without the awe inspiring and elaborate paraphernalia of hygienic halls, from which the man in the streets will never learn."

"What an importance you have attached to our simple commercial venture, Mr. Warde," said Mrs. Pande. "But I see the effect is far more penetrating than the one I started with. I am sure Amar must have foreseen this and deserves all the credit for putting our ideas into actual practice. And for which not only I but the young man who is benefitting by it are grateful to him."

"Well, in gratitude for all this will you join our party to a Magic-lantern show at the Mission Hall?" asked Mr. Amar Nath. The position was soon explained and she agreed to accompany them if her husband did not object.

On her return home Mrs. Pande asked her husband. He readily consented and promised that if he was back in reasonable time without being too late, as he had an engagement, he would join them at the hall.

They all went including Mr. Pande who had returned in time and enjoyed the show immensely. Mrs. Pande who had never entered Christian premises before was surprised at the neatness and orderliness of everything.

Mr. Amar Nath introduced some of his Christian friends to his party. All were agreeably impressed with their free and easy bearing.

Their behaviour was quite natural and every inch that of gentlemen, which led Mr. Pande to remark: "There seems something noble about them. The self-consciousness observable in a Brahman gentleman when he speaks to one of another grade is here absent—what I mean is that the few words they spoke to us did not seem conventional. They seemed quite genuine and which one felt they would express to any one without reserve."

"You have caught a glimpse of the universal brotherhood which their lives express unconsciously," said Mr. Warde. "They are not aware of this trait. But as all are the same in the eyes of God with them, they act up to that conviction in their daily lives and the result is that the recognition of universal brotherhood has become a second nature without any effort on their part. Whereas to practically convince our people of this fact needs Herculean efforts."

"In theory we are already convinced," said Mr. Pande.

"But in practice—?" laughed Amar Nath.

"That is a different thing," replied Mrs. Pande in the same bantering spirit. "No non-caste man can approach our God through the same channel that we do."

But Mrs. Pande, we are reforming ourselves and our creed. We shall soon have benevolent institutions same as those whose faith acknowledges universal brotherhood."

"*Hanste ghar basté* (In laughter—or banter—are homes established)" quoted Mr. Pande. "It is a

step in the right direction if we will let it work—." Their carriages now turned into Mr. Pande's courtyard and having dropped them there drove home.

"Uncle," said Amar Nath when they met at leisure the following day, "Pandeji seemed to imply last night or at all events that impression crept into my mind that benevolent institutions based on condescension on the part of the caste people are not likely to be of much use." Mr. Warde looked at him, for the same idea had flashed through his own mind. And Amar Nath continued: "For these sort of institutions cannot be grafted on to faiths which rest upon birth. Besides does it not seem a poor way of propping up a creed which has no definite formulae of belief? And are we not blinding ourselves to the fact that these humanitarian institutions are mere imitations of the Christian teaching of universal brotherhood rather than a real part and parcel of our Hinduism?"

"Without disguising the fact," answered Mr. Warde, "our efforts to teach universal brotherhood and elevation of the depressed classes are simply to keep the people back from going astray altogether. We would never have thought of this had it not been for Christianity which is drawing away our supporters. And there is no doubt they would have succeeded to a very large extent by this time had their clergy not caught the worldly spirit of Imperial Rome and kept down again those who joined them with un-Christian rigour."

"In their case they have no excuse, uncle. Their faith is not based on birth and consequently their policy to belittle and keep in leading strings must be foreign to their religion."

"Exactly so, my boy, and this is a great weapon left in our hands; by means of which we can not only recover our lost ground but bring back those who have already gone over."

"But, uncle, we Asiatics, are we not very tenacious in matters of religion, especially when we accept one in conviction and full understanding?"

Majority of those I know have been subjected to this treatment and yet notwithstanding this they have no idea of reverting back to us. They have occasionally complained very bitterly of it, that is all; and the only thing I know they have done is to avoid their *Padris* so far as possible."

"Avoid them, in what way?"

"Well uncle, I do not exactly know what they mean by this, but I gather they prefer to work where their clergy have no power to interfere in their progress in life. You will never find a man of independent character working with them—only those who are forced to for some reason or other."

"But your grand-father often spoke of great men like Dr. K. M. Bannerji and Shastri Nilkhant Goreh, the latter of whom I know personally, they seem quite satisfied."

"That may be outwardly, uncle, for our people are very forbearing, but they are far from being satisfied, though they seem perfectly happy as far as religion goes." He paused and then concluded: "From what I have learnt of these two and other famous men who have joined them from time to time that they are always made to feel that they are not on the same platform with their European co-workers."

"Well, here comes your mother. We must make a point of meeting Shastri Nilkhant when he comes here again."

### CHAPTER XIII.

One morning the small *angan* (courtyard) of the Ozah habitation at Benafes was thrown into excitement by the arrival of Mr. Bulwar Ozah and Mahabere his second son who was to inherit the Ottis estates at Shrinagar and where they had been for the last few months. The stir in the *angan* at-

tracted the attention of the family members who lived on the first floor, and Miss Agreh on seeing who it was rushed down stairs and fell into the arms of her brother, Mahabere. They remained locked in each other's arms for a while, then turning her tear stained face up to his who kissed away the joyful drops went upstairs together. Their mother was standing on the landing. On reaching she clasped him to her heart.

The others had by this gathered round him exchanging loving greetings. In the meantime Mr. Balwar Ozah had finished with those who had brought them from the station. The children on noticing this, rushed down, and each one in turn was clasped in loving embrace. Then they all went up—smiles and tears alternated for a while—at length all eyes were dried and happy laughing faces began to flit about, and gradually all settled round the venerable aged Mrs. Ozah. Time wore on till Mrs. Warde looking up at the clock announced it was time to begin *ashmans* (ablutions) and to get ready for school.

Those whose duties lay with the school disappeared first and after breakfast went off cheerfully to their voluntary and loving labours to teach and guide in their Mohalla Primary School.

Days succeeded weeks during which preparations for Mr. Mahabere Ozah's wedding progressed apace. Ultimately everything was ready and the auspicious time arrived for them to proceed to instal the new pair in their future home.

Mrs. Ozah was too old to undertake the journey to Kashmere and Mysa Bai and Mr. Warde insisted on remaining behind and keeping her company, much against the old lady's wishes.

As the auspicious moment came the merry party stepped out of the courtyard on foot and walked to a grove of peepal and other trees, where their conveyances awaited them. Here they went through certain poojahs (religious ceremonies) and then started on their happy journey.

In course of time they reached Shrinagar. The marriage took place in great splendour and after installing him as the new master of the broad acres of Kadji, the party returned to Benares where Mr. Mahabere Ozah, now Mahabere Otis, was to follow on a long visit.

#### CHAPTER XIV.

Mr. Amat Nath Ozah who had now become a great practical leader gave himself up to a thorough study of the ways of Christians, Mahomedans, and those who considered themselves above religion, in comparison to his own. He sought freely the society of the recognized thinkers of these religions and those who professed none.

He soon discovered the hollowness of the scientific man who tried to fathom the origin of man from assumed premises, and then from the immanence or the self-creative powers of that which exists on this earth regardless of the fact that only given ingredients produce given results he tries to prove the non-existence of God. It never occurs to him that there must be an intelligent organizer who endows each atom with its peculiar properties which when brought in contact with others produce stereotype results—not anything in a haphazard way but definite and identical results. The limitation of life and greater stability of matter are all under regulation, these he cannot explain, and yet notwithstanding these facts he puts forward his puny intellect and affects to understand all. Consequently he ceased to worry at the extravagant assumptions of the third party too proud to own a superior and too feeble to establish whether the egg came first or the fowl. So there only remained the first two for serious study.

(To be continued.)

#### THE NATIONAL CONGRESS.

#### MR. MAZHARUL-HAQUE ON THE HINDU-MAHOMEDAN PROBLEM.

#### HINDUS AND MAHOMEDANS.

Ladies and gentlemen, we in Behar claim for ourselves the unique position of a people who are not troubled with the Hindu-Muslim question. By this it is not meant that every single individual is free from it; in this mundane world such an utopian condition is impossible. As long as human nature is human nature, there will always be people who for selfish ends or temporary advantages or under some mistaken notion, will be ready to jeopardise national interests. But what we do claim is that the heart of the people is sound to the core and any unfortunate difference which may crop up as it occasionally does, passes away and leaves no permanent mark on the general good relations of the two great communities. Both are imbued with the same ideal, both work on the same platform and both try for the good of their motherland. As I have often said before, the solution of this question will prove the salvation of India. This is the question of questions which every true patriotic Indian should try to attack and solve. To me it has been a cause of deep and abiding regret that my own co-religionists have not seen their way to join this national assembly. It is an undeniable fact that Muslims as a community have kept themselves aloof and those who have joined, have joined in their own individual capacity. Although in spite of this regrettable defection the Congress has got on very well, the Congress ideals have triumphed and most of the items in the Congress propaganda have been accepted by the Government, yet I believe that we would have got on better if our Muslim brethren had joined, and made common cause with us in the great and noble task of building up a nation. Then would we have moved on with quicker pace. A people counting among themselves seventy millions of souls and some of the very finest intellects and specimens of manhood, is a factor and a force which cannot and ought not to be lightly ignored. Often have I dreamed of a picture in my mind of three hundred and fifteen millions of human beings with one ideal, one aim, full of determination and enthusiasm, marching on the road of peaceful progress to the ultimate realization of their destiny. Such a force would be irresistible anywhere in the world. Perhaps the picture is too idealistic for its ever coming to be true. However, its reverse side where seventy millions of people detach themselves from the main group and march in the opposite direction is too gloomy to be contemplated with equanimity.

#### EUROPE AND ISLAM.

I had despaired of ever seeing in my life the two communities joining hands, but the ways of Providence are inscrutable and I never dreamt that the *rapprochement* will be brought about so soon and in such a tragic manner. The recent treatment of Islam by Europe has turned the scales. The sacrilege committed by the Russian troops on the sacred mausoleum of Imam Mooi Raza at Mehed in Persia exacerbated the religious feelings of Muslims throughout the world. Sir Edward Grey, the author of the Anglo-Russian convention, never raised his little finger to prevent the outrage. Then Italy invaded Tripoli, a country peopled wholly by Muslims of Arab descent and living peacefully under Turkish rule. It was a shameless act of brigandage attended by most inhuman atrocities, but this time Sir Edward Grey, with what I can only call indecent haste, recognized the sovereignty of Italy over a country which still remained to be conquered. Then came the greatest blow to the prestige of Islam, the invasion of the seat of its Khalifa

fate by the Balkan states. While Turkey was still fighting Italy, she was treacherously attacked on all sides. If the belligerents had fought purely for territory, the war would not have produced any visible effect upon the Musalmans of India. But these Christian states openly preached a crusade against Islam. It was not a war against the Turks but a war to turn Muslims out of Europe, a war between the Asiatics and the Europeans, a war between the Cross and the Crescent. Then the feelings of the Muslim world rose in indignation against the perpetrators of this outrage upon humanity and their religion. It is to be regretted that most of the responsible Ministers of the British Government including the Prime Minister of England himself gave vent to their feelings which clearly showed their intolerance of Islam. Mr. Asquith in his Guildhall speech referred to Salonica as the gate through which Christianity had spread in Europe and expressed his pleasure that it was once more in the hands of a Christian Power. There was not a word of regret at the humiliation of England's old ally, Turkey, not a word of sympathy with the Muslim world, but a hope that Constantinople itself might fall and be cleared of the presence of the hated Turk. Read the speeches of Mr. Lloyd George, Mr. Churchill, Mr. Masterman and Mr. Acland, and you will find the same exultant tone at the expulsion of the followers of Islam from Europe. This attitude of the British Ministers deeply offended the sentiments and wounded the religious feelings of seventy millions of Musalman subjects of his Imperial Majesty in India. Luckily at this critical juncture two factors came in, which soothed the ruffled susceptibilities of the Muslim community. We have now at the helm of the Indian Government a Viceroy who grasped the danger and at once handled the situation with tact and sympathy. His subscription towards the fund of the Red Crescent Society greatly conciliated public opinion. He was nobly assisted in his great task by men like Lords Carmichael and Pentland, Sir Charles Bayley and Sir James Meston and many other high European officials. These great statesmen have saved the situation. The latest instance of this sympathy is the opening of a subscription list by her Excellency Lady Hardinge to enable the Indian ladies to subscribe. The Muslims of India can never forget all this kindness.

#### HINDU SYMPATHY.

But more, much more than this official sympathy, what moved the Muslim community most was the universal sympathy shown by their Hindu brethren in their dire affliction. It clearly demonstrated the fact that in times of danger and distress the two sister communities of India could still unite. The moral and material support that we have received from them has gone straight to our hearts and conquered us. And in this respect no one has done nobler work than our veteran leader Mr. Surendranath Banerjee. You, Sir, day after day, in your paper, have soothed the lacerated feelings of your Muslim brethren, expressed your sincere sympathy with their outraged sentiments and vigorously pleaded their cause. I personally know that the daily comments in the *Bengalee* on the progress of the war, were read by the Muslims of Behar with eagerness and gratitude. You, Sir, have made a place for yourself in the hearts of your Muslim brethren, a place, permanent, abiding, which can never be shaken by any adverse wind of political controversy. You and my Hindu brethren have done a great work. You have brought the Hindus and Musalmans of India appreciably nearer to each other. It is only a question of time when the two will stand side by side on this our national platform and work shoulder to shoulder for the regeneration of our common motherland.

I do not know whether you are aware of the fact, that already a great and powerful party of liberal Musalmans has arisen, whose aims and ideals are the aims and ideals of the Indian National Congress. It is their firm determination to work with their Hindu brethren. Your sympathy in their hour of adversity has accelerated the work, and strengthened the hands of this party. And this is the party which is bound to lead in future the Muslims of India. But I must raise a note of warning. Remember that this grand work of building up a great and powerful nation may be entirely and irretrievably ruined by one single thoughtless word or heedless expression uttered on the public platform or written in the press. The gentlemen of the press I implore and entreat to be exceedingly careful how they handle any question which has the slightest bearing upon the Hindu-Muslim problem. It is no use to have a battle royal over insignificant matters such as the post of a deputy magistrate or a sub-inspector of police. The press has great power in doing immense good to the country. It has also the power of doing immense harm. Let its power be utilized for doing good. Some people have the notion that by writing vigorously and strongly on a few appointments or a few nominations of municipal commissioners they are championing the cause of justice. Nothing can be further from the truth. They are simply creating dissension where there should be harmony they are breeding ill-will where there should be feelings of brotherhood and affection. Let these petty things be left to smaller minds who cannot rise above their level. Let us have higher ideals and try to achieve them.

To my Hindu brethren I say, treat your Muslim brethren with sympathy and please do not run away with the idea that all Muslims are hopelessly reprobate and there is no hope for their regeneration. Nothing of the kind. Try to understand them by putting yourselves in their position. I have read of criticisms that the Musalmans of India think more of Turkey and Arabia than they do of India. It is quite true. But have these critics ever tried to understand why this is so? The fact of the matter is that religion is still, as it has ever been in this world, the chief determining factor of the conduct of a man and nation. And the religion of the Muslims is outside India. Their holy places, Mecca and Medina, the Mausoleums of all their Imams, Sahabas and saints, are outside India. It is one of the cardinal tenets of Islam that all Muslims, no matter to what nationality, race or rank of life they may belong, are brothers. In their house of God, there are no reserved pews or any places of distinction, and the humblest Muslim will not give way to the proudest monarch of the world. This doctrine is observed not only theory but in actual practice. So there should be no cavilling at Musalmans looking outside India. As long as one is a musalman one must look and cannot help looking outside India for one's religious salvation. What I want to impress upon my Hindu brethren is to have a wider outlook, accept facts as facts, and handle the situation with delicacy and toleration. Indeed I believe that if they thoroughly and sympathetically understood the position, it would be a source of strength rather than of weakness to the cause of Indian nationality.

To my own co-religionists I say, as you are Musalmans you cannot but look beyond India, but do not forget your motherland. India has great claims over all her sons and your neglect of her interests is almost sinful. I invite you nay I call upon you in the sacred name of your motherland to join this national assembly, which knows no distinction of class or creed, no distinction of Hindu or Musalmans. I have heard some friends say that the Indian National Congress is a Hindu organization. I deny the charge altogether, I repudiate it entirely. It may be worked by the

Hindus; but why? Simply because Mussalmans will not come forward and take their proper share. Its ideals have always been national and never sectarian. If the Muslim community have any grievances against the Congress, I invite them to come here and ventilate them on this our common platform. I prophesy that they will find all their grievances chimerical and imaginary and will go away absolutely converted to the Congress cause. But perchance, if I prove to be a false prophet then we have a safeguard in our constitution to the effect that if a majority of  $\frac{1}{4}$ ths of Muslim delegates object to a certain resolution being passed, it shall be dropped. Can there be anything fairer than this safeguard in our constitution? I know and I am confident that this appeal of mine will not go unheard and unanswered. It has already been heard in my own province. Look around you in this Pandal and you will find many Mussalmans of light and leading taking part in our proceedings. Those who are not in the seats reserved for the delegates, are there in the seats allotted to the visitors. Perhaps thinking of the past, they have felt a little delicacy in openly joining us this year, but they are now as true Congressmen as any of us. Only their body is in the gallery, there, their heart is with us on the dais here. I have dwelt a little too long on this Hindu-Musalman question and I have no doubt that I have tired you, but I could not help myself. This is my life-work. I wish the two sister communities to understand each other, have tolerance for each other's weaknesses, join hands and work together. To my mind this is one of the greatest works to which an Indian could devote his life. I have spoken freely and fearlessly. If I have offended any one in this Pandal or outside, it I beg his pardon and seek his forgiveness. I could not keep back my honest thoughts from this great gathering of my countrymen. I may have made a mistake but I felt a call to speak out.

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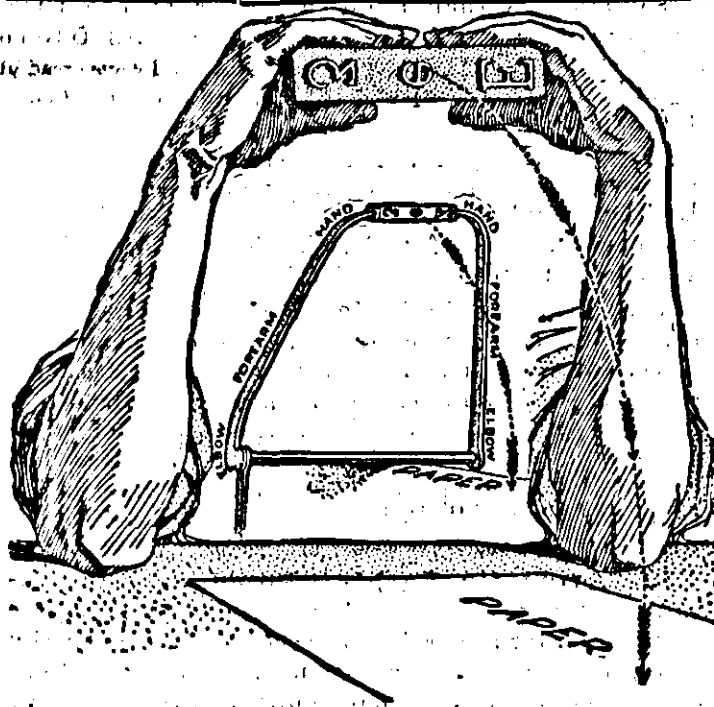
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needless to expatiate upon the magical qualities of this our invaluable medicine. We would not like to blow the French horn as is the fashion of the day, but suffice it to say that the use of this medicine is recommended to those who have any faith 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 mask is not that which a perfumer admires it is that which diffuses fragrance of its own accord. Price per tin containing 40 pills, Rupees 4/8 only. Postage extra. No PARHES necessary.

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# THE INDIAN \* SOCIAL \* REFORMER.

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"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 Church of England in India has taken a notable step, in keeping with the spirit of the times, by appointing an Indian Bishop. The consecration of Bishop Azariah took place in the Calcutta Cathedral on the 29th December, and Bishop Whitehead of Madras, to whom this departure from the practice hitherto is chiefly due, made the following statement on the solemn occasion: "He was not exaggerating when he said that the service they had taken part in that morning was the most important event that had taken place in the history of the Indian Church for the last hundred years since Bishop Middleton landed in Calcutta in the year 1815, and they looked forward to it as the beginning of what they all hoped would be a new era in the Indian Church. It marked the great and sure progress of the movement which was going on around them. Anyone who had been in close touch with the life of the Indian Church for the last two years, he ventured to think, would be conscious of the fact that beneath the surface of the great movement there were immense possibilities for the advancement of Christ's kingdom during years to come and they all counted it a privilege to be allowed to take part in that movement and they looked forward to the future to that which that day's consecration stood for." The Metropolitan, Bishop Coplestone, rejoiced in the fact that "one of the last acts of his office as a Metropolitan should be for the Tamil congregation among whom he had worked for a number of years. He had known them, loved them, and loved to hear and try to speak their language."

The *Leader* of the 5th instant has a thoughtful article on marriage problems in India and in England. In England, they are seriously considering how the marriage institution can be made to subserve the highest interests of the race by excluding imbecile and inveterately criminal persons from its privileges. In India, we have a hard fight to raise the age of marriage to a reasonable limit, especially for girls. Our contemporary wisely observes: "Indians fight for equality of treatment within the empire and for more political rights in India itself. The improvement of the political status of Indians is necessarily connected with the question of social reform. If in social matters Indians lag behind advanced communities, their plea for equality will not be very strong. The treatment of the depressed classes is a reproach bad enough. Something, however, is being done for them nowadays. Just as there is a separate organisation for that work, so is it necessary to have a body which should make the solution of marriage problems its special business. Associations established by outsiders who may take a fancy for this work may become moribund in a short time. What is wanted is a strenuous attempt made by the people themselves on their own initiative and persevered in

till it is crowned with success. Marriage is the basis of family life and all talk of social reform in the restricted sense in which we use the expression is altogether vain without a reform of the marriage system."

The *Progress*, published by the Christian Literature Society for India, Madras, is a monthly magazine intended for students. It is of considerable standing, and under Mr. A. C. Clayton, its present editor, it has gained much in attractiveness and variety. The current number opens with a beautiful portrait of the charming and cultured Maharani of Tikari in the Gaya district of Bengal. It also begins a series of articles on Social Reform with a contribution headed "the Hindu Woman's Lot," evidently by the Editor, which is written in a spirit of fairness. There are other articles which Indian students of all races and religions can read with pleasure and profit, but we would commend especially one headed, "the Contentment of Robert Louis Stevenson," which starts with these noble lines of that fine spirit, for its motto:

If I have faltered more or less  
In my great task of happiness;  
If I have moved among my race  
And shown no glorious morning face;  
If beams from happy human eyes  
Have moved me not; if morning skies,  
Books, and my food, and summer rain  
Knocked at my sullen heart in vain:—  
Lord, Thy most pointed pleasure take,  
And stab my spirit broad awake.

Let it be remembered that the man who wrote these lines was a confirmed invalid for years. "For fourteen years," he wrote in a letter to a friend, "I have not had a day's real health; I have wakened sick and gone to bed weary; and I have done my work unflinchingly. I have written in bed and written out of it, written in hemorrhages, written in sickness, written torn by coughing, written when my head swam for weakness. I was made for a contest, and the Powers have so willed that my battlefield should be this dingy, inglorious one of the bed and the physic bottle." Yet, as the writer of the article says, this was the man who complained not of his heritage of weakness and suffering but only of his unworthiness in failing to manifest a keener and more constant joy. "There is no duty we so much underrate," writes Stevenson, "as the duty of being happy. By being happy, we sow anonymous benefits upon the world which remain unknown even to ourselves or when they are disclosed surprise nobody so much as the benefactor. A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good-will; and their entrance into a room is as though another candle had been lighted. We need not care whether they can prove the forty-seventh proposition; they do a better thing than that;

they practically demonstrate the great Theorem of the Liveableness of Life." We trust that our students, men and women, will learn this lesson and always try to be "radiating forces of good-will" though they may not be able to prove Euclid's forty-seventh proposition.

We referred in November last to the candidature of Sir Ebrahim Rahimtulla for one of the two seats in the Viceroy's Legislative Council to which election is made by the non-official members of the Bombay Legislative Council. The election took place on Monday, and Sir Ebrahim was one of the two successful candidates. The situation which we anticipated has thus arisen and we trust that Government will not be long in realising the anomalous state of the regulation which has made it possible. We do not think it necessary to add anything to what we said on the last occasion of our referring to this subject, which we repeat: "As things stand, Sir Ebrahim has every right to stand for one of the seats, and if the Mahomedan members club together in his favour, he can, with the help of a few more votes from non-Mahomedans, easily win in the contest. But that would indeed be the *reductio ad absurdum* of the present regulations governing the elections. The Mahomedans fought for and obtained separate electorates, and if they do not allow the other communities to have their due share of the seats, an agitation must inevitably ensue either to do away with separate electorates or to apportion an adequate number of seats to each community." We are glad to know that there are leading Mahomedans who do not approve of Sir Ebrahim's candidature, involving as it has done the reduction of the already disproportionately small representation of the non-Mahomedan section of His Majesty's subjects in this Presidency. From one point of view, and from one only, can the event be regarded with satisfaction. It is extremely improbable that the regulations will be allowed to stand as they are. Sir Ebrahim's success has compassed their reform at an early date.

The Royal Commission on the Public Services of India began its sittings at Madras on the 8th instant. The Chairman, Lord Islington, made a few introductory remarks which have produced an excellent impression. After sketching briefly the plan of work which the Commission has decided upon, his lordship on behalf of his colleagues and himself invited on all hands assistance and co-operation to aid them in the work that lay before them. "We are here," concluded Lord Islington, "to inquire into, and ultimately recommend, what we deem to be improvements in the present system of the Civil Services of India. These services have earned for themselves a splendid reputation throughout the world, but with the advance of time and the development of India it becomes necessary to subject them to periodical examination with a view to their more complete adaptation to the new conditions of public life. We start on our labours with good hope, a hope greatly encouraged by a cordial message of good will received from His Excellency the Viceroy, whose merciful escape has aroused so deep a feeling throughout the length and breadth of India, and we are confident that we shall receive such assistance and co-operation that subsequently, when the fruits of our labour are published to the world, it may be found that we have reached a reasonable basis of agreement which will give satisfaction both to the just demands of the services and to the legitimate aspirations of His Majesty's Indian subjects and consonant with the orderly development of the administration of this great country."

The old legend that India should not be made a question of English party politics, suffered a severe

strain during the debates on the reform scheme introduced by Lord Morley. It has been almost destroyed by recent discussions of Tariff Reform in the course of which the new Unionist leader, more bold than wise, committed himself to certain indiscreet observations as regards India's position in his scheme, which brought down upon him a severe castigation at the hands of Lord Crewe. India is more than likely to prove the determining factor in the Tariff question. Lancashire which holds the key to the political situation in England, may agree to compromise about food taxes, but she will never yield in regard to India.

According to a Reuter's telegram of the 8th instant the *Times* expresses the opinion that Mr. Gokhale's visit to South Africa is likely to be of permanent value to all concerned in the difficult problem of Indian immigration. "This," says the *Times*, "is due equally to the friendly and courteous spirit in which the Union Government received him and to the breadth of statesmanship with which he himself approached the task. The passage of the Immigrants' Restriction Bill seems likely to settle the general question with honour and credit to both sides." While endorsing heartily the tribute paid to Mr. Gokhale's breadth of statesmanship, we would prefer to wait to see what the proposed Bill contains before acceding to the *Times*' expectation of it as likely to settle the general question with honour and credit to both sides.

A Reuter's telegram of the 1st instant states that the Premier of British Columbia in a New Year's message to the people, expresses himself hopefully regarding the Dominion Government acceding to Columbia's request for legislative interdiction of Asiatic immigration. He says that Canada and the Empire should tell China and Japan that "we are prepared to accept the same prohibition against our own people as it is proposed to place against theirs. We can easily develop commercial and business relations with them, but not social and economic intercourse." What about India?

A correspondent writes to the *Indian Standard* of Ajmer: "An army officer asked me the other day, how many years I had been in the country. Answer, 'Forty-two. Came out as a young man during the Franco-German War.' 'I suppose you have spent one third of that time on the hills, or in the Home Land.' Answer, 'I have had sixteen months' leave in India and out of it. Buss!' 'Oh! How do you do it?' Answer: 'Firstly, By keeping (as far as possible) a fairly good conscience. Secondly, holding alcohol at more than arm's length from my mouth. And thirdly, Wearing a good old Solar Topee from sunrise to sunset.' 'By Jove.' Exit."

On Tuesday, the 31st December, a European woman committed suicide by shooting herself with a revolver in a Bombay hotel. The following letter which she had left, was read at the inquest: "May God forgive me! I have done—Drink. I never knew what I was like myself until this night, when I heard the people whispering in the opposite room. This may be a lesson to those girls that do the same thing with drink. There is no pity for the poor wretch who has that failing. Not one person pities me because I have that failing."

All communications relating to changes of address, alterations in advertisements &c., should be sent so as to reach this office at the latest on the morning of the Thursday preceding the date of publication of the issue for which they are intended. As a rule, nothing received later than Thursday, can be inserted in the next succeeding issue of the *Reformer*.

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, JANUARY 12th, 1913.

## THE BEHAR SOCIAL CONFERENCE.

Great credit is due to Mr. Sachhidananda Sinha and other friends in Behar for holding the Social Conference at Bankipore. Behar, relatively speaking, is a socially backward province, and it is easy to realise the difficulties which the promoters of the Conference had to overcome. That these were successfully surmounted and that the proceedings of the Conference went on without a hitch, are facts on which the Reception Committee of the Social Conference deserves to be heartily congratulated. Mr. Sinha, the Chairman of the Committee, requires no introduction to our readers. He is a practical social reformer, and the pages of his interesting monthly, the *Hindustan Review*, have always been noted for their breadth of outlook in regard to social matters. As a member of the Viceroy's Legislative Council, he accorded valuable support to Mr. Basu's Bill to amend Act III of 1872. We may take this opportunity of expressing the hope that he will be returned by the non-official members of the Behar Legislative Council as the representative of Behar in the Imperial Council. The President of the Conference, Pandit Rama Avatar Sharma, is a genuinely orthodox Pandit who by painful experience, as he has himself stated, has been constrained to lead a crusade against the customs which the Social Conference seeks to reform. We commend the learned Pandit's authoritative exposition of the Shastric necessity for social reform, to such of our readers as are interested in this method of controversy. His observations and citations should convince the most inveterately sceptical, of the fact that it is the social reformer and not the orthodox person who acts most truly in the spirit of the ancient Hindu scriptures. The promoters of the Behar Conference could not have chosen a better President than Pandit Rama Avatar from this point of view. As the *Bengali* rightly points out, the orthodox Hindu community has been deprived of its last inch of ground by the forcible, eloquent, incontrovertible logic of the Pandit and his authorities.

The resolutions passed at the Conference will be found printed in another column. There is nothing new in them. Many will regret with our contemporary of the *Leader* that the resolution, passed last year and in the year previous, demanding a civil marriage for all India, was not placed on the agenda at Bankipore. The subject is now ripe for solution and nothing is gained by attempting to ignore the predominant place which it has come to occupy in the minds of the thinking sections of the community in all parts of the country. Another feature of the resolutions, which is worth noting, is that Mr. Bhajekar has ceased to be the Assistant General Secretary of the Conference, and has been succeeded by Messrs. Devdhar and Dalvi. Mr. Bhajekar has done yeoman's service to the cause of the Conference, and his retirement from the position which he has so creditably

filled will be universally regretted. It is, however, a matter for satisfaction that the Social Conference will have the immense advantage of the enthusiasm and great organising capacity of Mr. Devdhar of the Servants of India Society. Mr. Devdhar has proved his power of bringing together men, on the platform of social service, in more than one famine campaign and in institutions such as the Poona Branch of the Seva Sadan and the Social Service League of Bombay. We are confident that the General Secretary, Sir Narayan Chandavarkar, who was unfortunately prevented from attending this year's Conference also, will find in Mr. Devdhar an able and energetic co-adjutor. Mr. Dalvi is the one of the Secretaries of the Bombay Presidency Social Reform Association and may be expected to give some of his spare time to the work of the Conference. The new Assistant Secretaries are heart and soul in favour of all progressive movements, without exception. They are both uncompromising opponents of caste, and it was mainly due to Mr. Devdhar's efforts that we were able to hold the highly successful meeting last year in support of Mr. Basu's Bill.

## BOMBAY AND THE BOMB OUTRAGE.

The meeting of the citizens of Bombay, held in the Town Hall on Tuesday evening, to express their abhorrence of the attempt on the Viceroy's life at Delhi, was one of the most crowded and representative gatherings held in Bombay. His Excellency the Governor presided, and among the speakers were H. H. the Aga Khan, Sir Pherozeshah Mehta, Sir Bhalchandra Krishna and other gentlemen. The following account, touchingly simple, of what actually happened, from a communication from Lady Hardinge, was read by His Excellency, and was listened to with breathless emotion. "Passing down the Chandni Chauk where the cheering was on all sides," Her Excellency wrote, I suddenly felt an upheaval and was thrown forward. When I recovered my place I felt rather dazed and most decidedly deaf with loud singing in the head. The Viceroy turned to me and said—"I am afraid that was a bomb." The elephant had stopped. Then he called out "age"—"go on"—and the procession started again. My impression was perfect stillness from the crowds until then, but when we restarted there were voices raised and I heard "bravo" amongst these. I then began noticing more details, for instance, that the howdah back had gone and that the Viceroy looked pale. I said to him—"Are you sure you are not hurt?" He answered—"I am not sure. I have had a great shock but I think I can go on." A few seconds afterwards I stretched backward to be able to see him from the back and through a slit of the uniform near his right shoulder (the furthest from me), I could see red flesh appearing. Then I thought, "Shall I tell him he is wounded, which will frighten him, or take the risk of the harm the jolt of the elephant may do him?" I looked round again and noticed the legs of a man who was hanging backwards and dead. Then I quietly said: "Do let me stop the procession as I fear the man behind is dead." (We had moved 150 yards). He said—"Of course we cannot go on under these circumstances." I stopped the elephant and signed to Colonel Maxwell on the elephant in front. He ran up and the Viceroy said—"Can you do anything for the poor man behind?" And I said—"Would like Colonel Roberts to come, I think the Viceroy's shoulder is hurt." Just then the Viceroy had a little convulsion and was rapidly losing consciousness. On regaining consciousness he gave all instruction for the full carrying out of the ceremony. After this there is nothing to tell excepting a history of the difficulties of getting him off the howdah and into the motor—then into the house and his clothes taken off."

## THREE READINGS OF PALM.

## THE SECOND READING: MOVEMENT IN THE DRY BONES.

(Chapter XIV Continued.)

The Christian Bible and the Mahomedan Koran he searched diligently but was astonished at the similarity of these books. He then on further investigation discovered that the Bible existed ages before the Koran came into being and that the mixed up accounts of scripture characters and events recorded again in the Koran indicated an imperfect knowledge of the original source. And as Mahomed was ignorant of letters, unable to read or write for himself, his information must have come to him second-hand, it was therefore easy for him to account for the confused narrations. His personality must indeed have been great to achieve what he did. But notwithstanding this, religion is a matter of conscience and of the future state and being based on discernment he felt that it was too great a strain on his intelligence to continue investigations of its claims based on such slender threads. Besides Mahomed's characteristics and doings were so absolutely human, which he found from their own literature, that he felt compelled to set it aside as inconsistent with spirituality. So this had also to give way. There only remained Christianity.

Now Christianity presented solid spiritual bases for investigation. A creed which even his own was covertly following, imitating—and by a broader interpretation of her Vedic literature (a fact hitherto unknown) she was trying to identify her teaching with Christianity on its ethical side. This fact as it dawned on him sent a shudder through his body. And he asked himself: Was Hindooism doomed! No, this cannot be. Yet we must not, cannot trifle with our conscience, with our future, on the illogical basis of birth, custom and tradition,—especially when certain facts are presented to our minds by philosophic deductions. No, the subject cannot be dropped—it must not be allowed to remain where it is in an atmosphere of dread or cowardice. We must prove to the marrow and search and prove things to the satisfaction of our inner consciousness or else we shall be like brute beasts which have no understanding who follow each other by mere habit. Ignoring of this responsibility is fraught with danger. We must use the talents entrusted to us conscientiously. With these thoughts in his mind he resolved to miss no opportunity to learn all worth acquiring about the Christian faith and its votaries. With Mr. Amar Nath, to come to a decision was to act. He did not believe in talking and arguing merely for the pleasure of it, as most do. And so he put his ideas into actual practice by mixing freely with them, and as a natural consequence drew varied criticism upon his conduct from his friends and others. But none of these deterred him. The object was too great for such petty considerations to disturb and so he continued on his high resolve to learn: "Why," he said to a persistent opponent, "could there be anything fairer than the invitation given by one of their greatest saints who said 'prove all things.' This shows, though it was used in another context, that they did not believe in claptrap methods and were not afraid to have their religion subjected to searching enquiries."

Time wore on—his intimacy with them and their lives grew, and their teaching of a mediator between God and man had much in common with his own religion. But more he thought of purity the more convinced he became that the Christian teaching of purity surpassed all religious systems of the world. There was no compromise with vice on any pretence whatever. Frolics, like Krishna's with milkmaids;

are incompatible with the absolute and awful purity of the Godhead. The Moorli (Vestal Virgin) system, is certainly great in name, but vile in reality. Hindooism has tolerated this system and will most probably tolerate to the end unless some one pits it against the purity of the Christian religion and so provokes some plausible explanations. But can any modification, explanation or minimising of Krishna's frolics or the doings of the Horic (commonly known as Holi) carnival carry conviction of the awful purity of God taught and implied by the Christian religion? Or is there any difference between the attributes of the deities of the other systems? All these thoughts kept constantly revolving through his mind—arguments seemingly worthy of approval in their favour occurred to him but on examination he had conscientiously to put them aside as unworthy aids to the future responsibility of the soul. But notwithstanding these momentous thoughts ever present to his mind he was never morose, exclusive or irritable. He was ever ready to accompany his friends to all places of innocent amusements or instruction—he never posed to be above those around him, in intellect or other ways. Always mindful of others himself it never occurred to him that some may be rude to strangers, till one day his eyes were opened to the other side of the human character. He saw an ordinary clad wayfarer ask a man returning from the ghat after *Ashnan* and *poojah* (ablution and worship) something. He was too far to overhear, but he felt sure no alms were solicited. The *Ashnan* man, who happened to be an acquaintance of Mr. Amar Nath's, looked at the stranger and passed on with, "*ageh pooneh* (ask ahead)."

By this Mr. Amar Nath had come up to him and overheard the answer.

"Permanand," he accosted, "was that answer in keeping with *ashrafat* (gentlemanliness)?"

"What was wrong"—retorted Pundit Permanand of the orthodox school.

(To be continued.)

## BOMBAY LADIES' ADDRESS TO LADY HARDINGE.

THE EDITOR THE *Indian Social Reformer*.

SIR,

It has already been announced that a movement is on foot to present an address to Lady Hardinge from the Women of India, expressing their horror at the attempt on the life of His Excellency the Viceroy, and their high appreciation of the serene and unflinching courage manifested by Her Excellency Lady Hardinge under this terrible ordeal.

A public meeting of the women of all communities will be held at the Town Hall, Bombay, on Wednesday January 15th, at 4-30 p. m. (S. T.) to adopt an address embodying these sentiments, when the presence of women of all races, creeds and classes is urgently requested. It is particularly desired that this meeting shall represent every section of society. Her Excellency, Lady Sydenham will preside.

For the convenience of ladies who may not care to attend such a public meeting, the Lady Ali Shah has kindly arranged to hold simultaneously, a meeting for Purdah ladies at His Highness the Aga-Khan's house, Nesbit Road Mazagaon.

As certain expenses have been incurred, a collection will be taken at the meeting, in order to defray them. If any care to contribute, sums not less than one anna, or more than one Rupee, will be gladly received.

Yours truly,

Lady Lamb.

Lady Ali Shah.

Lady Petit.

Lady Chandavarkar.

## SOCIAL ACTIVITY IN YEOTMAL.

(FROM A CORRESPONDENT.)

Yeotmal,

5th January, 1913.

Yeotmal (Yerat) had a very busy time of it during these three days with the visit of Mr. G. K. Devdhar, M. A., of the 'Servants of India' Society and Mr. V. R. Shinde, B.A., of the Depressed Classes Mission. A public meeting was held in the local Theatre under the chairmanship of Mr. B. V. D. David. Mr. Devdhar addressed the meeting on the work that is being done by the Servants of India Society. Not only did he give the details of the work but he also explained in a very convincing manner the fundamental basis, on which these details rest. Recognize the worth of man—irrespective of caste or creed, be he ever so poor fallen or degraded in the estimation of society was the keynote of his lecture. He impressed upon the audience the fact that the country did not mean the mountains and rivers and forests but it meant the living human mass that peopled it and went on to state that the strength of a nation was the strength of the average man. It was therefore necessary that the average man's condition should be improved in every respect—intellectual, moral and physical. He dwelt at some length on each of the following topics—*Women's education*—which will not merely enable them to read and write but which will infuse in them the enthusiasm and capacity to work for the benefit of society spreading enlightenment, charity and mercy all round;—*The elevation of the Depressed Classes*—he depicted in a vivid manner the conditions of these unfortunate classes and asked what the feelings of a member of these classes, educated and cultured, who goes to England or any foreign country, where he gets proper treatment, would be, when he thinks of returning to his native land to be shunned again like plague by his own countrymen. The question went home to the minds of his hearers who seemed to appreciate the iniquity of the treatment meted out to these people. Next Mr. Devdhar described the nature of the work of the Social Service League of Bombay which was doing excellent work for the last two years. Suppression of the abuses of the Holi Festival by providing the people with innocent means of amusement, Travelling Libraries for the backward people inhabiting chawls, sanitation, aid to students, collection of funds for the work of famine relief and for aiding the Karla Sanatorium were some of the items to which he referred. He then gave an account of the work of the Seva Sadan and specially referred to the work of women volunteers who visited the famine-stricken tracts in Kathiawar last year distributing doles to the women in need. Mr. Devdhar praised the work of the local Mahila Samaj and complimented Mrs. Bhat, Mrs. Landge, Mrs. Mundle and others on their enthusiastic and earnest endeavours in the cause. He exhorted the men assembled to give more real encouragement and assistance to the women in their work. He then dwelt on the vast potentialities of the co-operative movement as a means to raise the average man, and said that a hundred men educated and improved into working specimens of humanity were worth more than Swaraj multiplied twice over.

Finally he recapitulated the high principles from which all these and other activities proceeded for the improvement of the common man derive their inspiration, and expressed the hope that the people of Yeotmal will go on in these directions,—work, which will reflect credit on themselves and on the country to which they and he belonged. He bestowed high praise on Rao Bahadur R. G. Mundle for his noble efforts in a variety of directions.

After the lecture, Mr. Devdhar and party visited the night school which Rao Bahadur Mundle has been maintaining for the last fifteen years for imparting primary education mainly to the boys of the depressed classes.

Mr. Devdhar, during the day addressed a meeting of the ladies organised by the Mahila Samaj. He gave an account of the work being done by the Seva Sadan and advised the ladies as to how to obtain greater co-operation from men in their work. He gently deprecated the mistaken notions of modesty which prevent women from attending mixed meetings and exhorted the ladies to cast aside these notions in order that they may be enabled to utilise the earnest sympathies of their brothers to their greater advantage. He congratulated their Samaj on its excellent work and expressed the hope that it would do still more and spread its beneficent influence among those women who are more or less wedded to old notions and who therefore do not yet profit by the efforts of this institution.

## THE EXCOMMUNICATED ARYAN BRETHREN.

THE EDITOR, *The Indian Social Reformer.*

SIR,

The necessity of cool, quiet and level-headed deliberation, and that of allowing mental storms to pass away offers sufficient excuse for withholding an apology for making any new suggestions and remedies, at this time. It is curious how two minds may think of the same thing. Such a confirmation of one's views made quite independently infuses in us confidence to place them before the public—an act which might otherwise be considered 'Quintic' by a stagnant society. Your correspondent's views in your last issue are an exceedingly practical remedy against excommunication.

About 200 reformed Hindus and their families are connected with the Common dinner at Kashi Bang under the auspices of the Aryan Brotherhood. Some have been panic-stricken and have deserted the field which they seem to have entered with marked shallow-mindedness. Others are deep thinkers and are perhaps more manly in their convictions. The former have clung to their 'barbarous social circles.' The latter have stood firm and have stuck to their word of honour consistent with their high lineage.

They must show something more than a passive resolve to keep their promise to the future community as gentlemen—civilized, rational beings. Is it impossible for their liberal minds to take an active step to give the book of virility to their independent views? Let them form themselves into a new caste which will henceforth admit converts and thus drain the stagnant pool of caste. If their circle continues to enlarge, they will never be an isolated, out-caste clan. On the contrary this smaller radius from the common centre will become larger and larger ultimately engulf the whole Hindu field, as by time it becomes equal to the greatest radius in length. The great difficulty of legalisation of marriages is only apparent. What should a legal agreement embodying a fine and a social ostracism prevent from making a couple fear the living death. The new caste will excommunicate them, if they break the bond and the old caste will revenge itself at least for the insult and slight. Either, therefore, they bow down to the new custom or commit social suicide. If this is impossible, we can renounce the Caste-Hinduism; marry under the Special Marriage Act, and follow the new Caste-less-Hinduism. But, if wills are made in favour of the unborn issue and inheritance and succession made clear, it seems impossible how we can not manage it under the present Hinduism. A separate legal agreement for each question involved would settle everything.

If at all necessary—or rather in any case, a code of custom and rites can be drawn up. Even a common form of dress, somewhat like that of the Parsis with *rumal* for men and Indian Christians or Jews for women, could be recommended. To participate in social and religious functions they may choose even a locality for living together.

Yours truly,  
THE WILL AND ITS WAY.

## RAJAH RAM MOHAN ROY AND THE SECRET OF SOUL-PEACE.

THE EDITOR, *The Indian Social Reformer*.  
Sir,

I am much interested in, and appreciate the communication of Mr. D. V. Prakasaw, in your issue of October 13th ultimo, on the anniversary of Rajah Ram Mohan Roy. I have been a student of the character of that remarkable personage, ever since reading his Life by Miss Carpenter, in 1868. I am glad that in his last days in England, he received every possible aid and sympathy, from a coterie of English friends. He died in Bristol, October 27th 1833. India may well revere the memory of this era-making man. He was not only "the first Hindu of eminence to break the spell, which for ages the sea had laid on India," but was also the one who broke the spell of vermal Vedic inspiration, and cleared the way for liberated thought in India.

Mr. Prakasaw, refers in his paper, to an "eternal peace of God," in dwelling the soul. The benignant, calm, sweet face, of Ram Mohan Roy, in a likeness given in Miss Carpenter's book, indicates that he had such a peace; but I wonder afresh at the assumption, I often meet in Indian writers, that one seeks in vain, in the teaching of Western philosophy that the attainment of eternal peace, is possible only by finding Him (God) in the soul. Now, in noting this specimen statement of Mr. P. I do not attempt to say where the Rajah found "eternal peace," but the title of one of his books is very significant:—"The precepts of Jesus, the Guide to Peace and Happiness"; and another—"Final Appeal to the Christian Public, in Defence of the Precepts of Jesus."

Moreover, I am surprised at the way some Indians misread the New Testament, and misunderstand the clear import of Christianity. It seems inexcusable on any other ground, than sheer carelessness on the part of the critic. Mr. P. writes, "The idea of Christianity is to found a kingdom of God upon earth, i. e. amongst men—Hinduism, believes God to be immanent in Nature and in the soul as life of life. The Christian belief in God, a Ruler and Governor, as if extra cosmic in his action, was repulsive to Ram Mohan Roy. The religion of Ram Mohan Roy claims the credit of having reinstated God in Nature, or to be more precise, restored the Nature of God." Alas! we controvertionists must study one another's positions more carefully. Real Christians do not seek "eternal peace" in philosophy, but in the religion of the New Testament, which is fuller and more definite on this question of peace, than any other. Jesus was the "Prince of Peace." He said, "My peace I give unto you"—"Not as the world, (Philosophy, &c) give I unto you"—"In me ye shall have peace." Paul wrote, "The kingdom of God is not meat and drink but righteousness, peace and joy in the Holy Spirit"; and the fruit of the Spirit is, "love, joy, peace" &c. And it is a "peace of God that passeth all understanding." Take a concordance, find the word "peace"; and study what a direct relation it has with God and His Christ. As to God in dwelling the soul, note that God is a Spirit, as we all hold, and see now in the Christian Scriptures, this subject of an indwelling God, pervades the entire thought. "I will pour out my Spirit upon you"—"I will put my Spirit within you." "Know ye not that ye are the temple of God? The temple of God is holy, while temple ye are." Again, "What agreement hath the temple of God with idols? Ye are the temple of the living God; as God hath said, I will dwell in them." And again, "Ye are a habitation of God through the Spirit."

And also; "In him we live and move and have our being." As to the point of God's immanence in Nature, some time ago, I referred in the *Reformer* to the misapprehension of some Indian writers, concerning the teaching of Christianity. We not only hold God to be immanent in Nature, but claim that he is transcendent over Nature, i. e. he is greater than the manifestations of what we call Nature. It is but a manifested part of God's power and wisdom. No religious system puts this matter of God in Nature, and in the human soul more emphatically and clearly than Christianity. I am not insisting that an immanence of God is not taught in the Hindu system, nor that a peace ("shanti") is not inculcated; though the first suggests the question, if it be not stark pantheism and the second, practical soul annihilation. May not Hinduism and Christianity come to understand one another better?

The West must seek to interpret itself to the East, and the East must seek to explain itself to the West.

Moreover, as to Nature, how marvelously it is the voice and manifestation of God, in the statements, and poetry of the Bible. How strikingly this comes out in the Psalms. Jehovah speaks in the thunder, and his presence gleams in the lightning. And Paul affirms that, "The invisible things of him, from the creation of world are clearly seen, being understood by the things that are made; his eternal power and Godhood." No need to enlarge here for anyone, in the least familiar with the Bible.

Ocean Grove N. J.  
U. S. A.

T. J. SCOTT.

## THE BANGALORE STUDENTS' CONVOCATION.

Under the auspices of the Young Men's Indian Association, the sixth annual convocation of the Students of Bangalore was held in Janopakari Dodidanna's Hall on Tuesday the 31st December 1912. Mr. H. V. Nanjundayya, M. A., M. L., Senior Councillor and Offg. Chief Justice of Mysore presided on the occasion. The proceedings commenced with an invocation sung by three little boys. Mr. A. R. Nageswara Iyer B. A., B. L., Secretary of the Y.M.I.A., in welcoming the students, briefly mentioned the circumstances under which the Convocation became a function of the Association, after having been held for five years by the Indian Progressive Union. He thanked all the ladies and gentlemen who had largely contributed to its increasing usefulness. Two successful recitation competitors recited Lovell's "William Lloyd Garrison" and "The Heritage" which were well appreciated by the audience. Mr. C. H. Yates, Superintendent, Government Press, delivered an address which was sent separately on "Furnishing over new leaves." It was in every way worthy of the occasion and was replete with high moral purpose and exhilarating humour which the Bangalore public, and especially the student population, have learnt to associate with his speeches. The organizers deserve to be congratulated on such an addition to their roll of Convocation lecturers. After the address, Mr. C. Venkatavarada Iyengar, Joint Secretary, announced that over 160 of the senior students of nearly all the institutions of Bangalore had signed pledges against tobacco and bad books. A framed portrait of His Highness the Maharaja of Mysore was presented as a mark of honour to the Wesleyan Mission High School for showing the best record of pledges. One of the students of that school took charge of it amidst cheers. The Secretary hoped that in the coming years the number of pledges would double and treble itself and that the various Colleges and Schools would all strive to win such presents for their own institutions. He appealed to the students to be true to their pledges for the honour of their schools. The next item was the distribution of prize-books which were kindly given away by Mrs. Anderson, wife of Professor Quinton Anderson of the Central College. Two of the prizes were awarded for recitation, and the rest for character, the latter being decided by election among the students themselves. The donors were Mr. M. Visvesvaraya, C.I.E., Dewan of (Mysore), prizes for the best two inmates of Central College Hostel) Mr. H. V. Nanjundayya, M. A., M. L., 1st Councillor (two for recitation), Mr. V. Subramanya Iyer, B.A., Head Master, Government High School, the Indian Progressive Union, Mr. K. Ramachandra Rao, Head Master, London Mission High School, and the Young Men's Indian Association. A prize offered by an "old boy" of the Wesleyan Mission High School was reserved as no election had been held. The President exhorted the students to carry in their hearts the advice contained in Mr. Yates's very interesting and comprehensive address. Speaking about the pledges which had been taken by the students and which they were of course expected to keep he thought that these were trifling when compared with the larger duties they owed to their fathers and to their God; and he appealed to them to rise to something higher than mere pledges. In conclusion, he thanked Mr. Yates for his edifying address. The President and the lecturer were garlanded and thanked on behalf of the students and the Y.M.I.A., after which the Indian National Anthem was sung in Telugu; and the meeting closed with three cheers for His Highness the Maharaja.



## INDIAN NATIONAL SOCIAL CONFERENCE.

### THE RESOLUTIONS.

The following resolutions were unanimously passed:—

#### I.—THE DELHI OUTRAGE.

'That this National Social Conference records its utmost detestation and horror at the dastardly attempt on the life of his Excellency the Viceroy who has endeared himself to the people by his liberal policy and broad-minded sympathy, and offers its respectful congratulations to Lord and Lady Hardinge on their Providential escape.'

[Put from the chair.]

#### II.—THE PURDAH SYSTEM.

'That this Conference urges the urgent necessity of relaxing the existing rigour of the purdah system with a view to its final abolition in the interest of the health and education of the females, and that vigorous efforts should be made to push on education among all classes of women in this country.'

[Proposed by Miss Ewing, seconded by Miss Williams and supported by Mr. Manikchand Jain and Pandit Gokaran Nath Misra].

#### III.—AGE OF MARRIAGE.

'That this Conference records its deliberate opinion that the minimum marriageable age for girls should be raised to 16 and for men 25 years to afford them opportunities for their physical and intellectual development.'

[Proposed by Pandit Rambhuj Dutt Chandhri, seconded by Dr. Laxminpati and supported by Pandit Nandkumar Deva Sharma and Dr. Hassarain.]

#### IV.—THE DEPRESSED CLASSES.

'That this Conference calls upon the educated and thinking section of the community to take practical steps to raise the social status of the depressed classes by imparting necessary education to them and removing the disabilities under which they are labouring.'

[Proposed by Bahu Shashanka Jiban Roy and seconded by Babu Dwarkanath.]

#### V.—SEA-VOYAGE.

'That this Conference strongly urges upon the leaders of the Hindu society to take back into their fold persons who have had occasions to go to foreign countries across the sea.'

[Proposed by Pandit Satyadevi, seconded by Bahu Bhagvat Sahay and supported by Pandit Shivnandan Misra.]

#### VI.—INTER-DINING AND INTER-MARRIAGE.

'That this Conference calls upon the leaders of the Hindu society to take practical steps to introduce inter-dining and inter-marriage among the various sub-sections the leading castes in India with a view to promote the growth of a feeling of solidarity amongst the Hindu in all parts of India.'

[Proposed by Mr. Somasundram Pillai and seconded by Dr. Srihar Kelkar.]

#### VII.—WIDOW REMARRIAGE.

'That this Conference invites the prominent attention of the people to the miseries and hard lot of young widows and earnestly appeals to them not to throw any obstacles or barriers in the way of the remarriage of the widows among the Hindus.'

[Proposed by Dr. Muralilal and seconded by the Hon. Rao Bahadur Rameshrai Mahipatram.]

#### VIII.—MR. DADABHOY'S BILL.

'That this Conference accords its whole-hearted support to the principle underlying Mr. Dadabhoi's Bill to afford protection to the minor girls against their being led astray and abolish the system of Devadashi or Murlis system prevalent in Orissa and Southern India.'

[Proposed by Prof. Jadunath Sircar and seconded by Mr. K. P. Sen Sinha.]

#### IX.—FEMALE EDUCATION.

'That this Conference emphasises the urgency and importance of promoting elementary and higher education among women for their all-sided advancement and exhorts the public to provide the necessary facilities and make the necessary efforts to secure the education and elevation of Indian womanhood by starting

schools for females wherever they are wanting; this Conference expresses its satisfaction at the work of institutions like the Beva Sadan Society working in Bombay, Poona, and Ahmedabad; the Widows' Home and the Mahilavidyalya of Poona, the Vanitashrams at Surat and Ahmedabad, Kanyamahavidyalaya of Jalandhar, the Vanitashrams of Amroli and the Mahilashiksha of Yeotmal and similar institutions; and recommends the establishment of such institutions and home-classes in advanced places.'

(Proposed by Mr. G. K. Devadhar and seconded by Miss Paul.)

#### X.—MISCELLANEOUS.

'That this Conference is of opinion that efforts should be made and public opinion educated to discourage and prevent where possible—(a) the system of polygamy, (b) ill-assorted marriages, e. g., between old and young persons, (c) the practice of nautches, (d) intemperance, (e) the system of demanding dowries or kanyashulka on occasions of marriages, and (f) the practice of extravagant expenditure in marriages, shrads and other ceremonies.'

(Put from the chair.)

## THE DEV SAMAJ JUBILEE.

THE EDITOR, THE *Indian Social Reformer*.

Sir,

The Dev Samaj Silver Jubilee and its Founders' sixty-second Birthday anniversary celebrated at Lahore on the 23rd, 24th, 25th and 26th December, was a grand success. About seven hundred persons joined from nearly one hundred stations of the Punjab, Sindh, Baluchistan, Frontier and United Provinces. Great enthusiasm prevailed throughout the meetings, which were very powerful. The Founders' annual address describing fourfold blessings of his manifestation was most lucid, powerful and illuminating. A grand procession passed through principal streets of the city. Nearly Rupees twenty-five thousand in cash ornaments and landed property and Rupees Fifteen thousand in promises have been subscribed towards the Jubilee Fund. Two gentlemen holding respectable posts under Government offered their services to the Samaj. Eleven ladies and gentlemen were admitted as lay-workers. The annual report showed all-round progress. One hundred and twenty-three new members, 236 associates and 208 sympathisers have been enlisted during the year. The Samaj work was carried on in 200 stations of Upper and Western India. Nearly 1,200 persons were saved from various sins and vices. Seven schools for boys, girls and depressed people, three Womens' Homes, One Worker's Training academy did very useful work. Twenty-eight new books and leaflets and four periodicals were issued in English, Hindi, Urdu and Sindhi. Thousands of persons benefitted from free medical aid and other beneficent acts of social service. Other interesting items of the Mahotsab programme were ladies own gathering and arts Exhibition, Members Conference, Initiation of ten Brahmcharis and Brahmcharinis, besides several other domestic rites, students drama, childrens' gathering and a grand dinner, at which members of all castes dined together. The Mahotsab has filled the members with great enthusiasm for new years work.

Lahore,  
27th December 1912.

Yours truly,  
DEV RATAN,  
Secretary, Dev Samaj.

## BANK OF INDIA LIMITED.

The Net Profit of the Bank of India Limited for the year ended 31st December 1912, including the sum of Rs. 1,41,021-7-8 brought forward, amounts to Rs. 5,63,627-14-8.

An interim dividend at the rate of 6 per cent per annum was paid for the half year ended 30th June 1912 which absorbed Rs. 1,50,000. The Directors now propose to pay a final dividend for the half year ended 31st December 1912 at the rate of 6 per cent per annum, free of Income Tax, on the paid up Capital of 50 lacs, which will amount to Rs. 1,50,000, to place 2 lacs to the Reserve Fund increasing that Fund to 5 lacs and to carry forward the balance.

## PANDIT RAMA AVATAR'S ADDRESS.

## PRESIDENTIAL ADDRESS.

The Indian National Social Conference was held at Ban-  
kipore on the 29th December, Pandit Ramavatar Sharma  
presided.

The presidential address was as follows:—

Ladies and gentlemen,—For some centuries we have not  
been what we ought to be. We have always been praising  
our own past and condemning others indiscriminately  
instead of condemning our own folly and appreciating  
others' merits. We have been boasting of India's plenty and  
temperate climate or admiring our innocent, illiterate bre-  
thren instead of condemning our dirty towns with their  
hellish drains and dust or our villages with malarious pools  
and wrotting wells, inhabited by myriads of men and women  
not knowing the ordinary laws of health and day by day  
forgetting the use of the plough and of the spindle through  
their swelling caste pride. We have been calling others  
Mlechhas while we should better apply the title to ourselves,  
illiterate goalers of our wives, slaves to mediæval customs,  
prisoners of our plague-stricken homes, neglecting all our  
ancestral science and philosophy, adopting ignorant mysticism  
and evil fashions from foreigners, unable to assimilate modern  
knowledge even after contact with Europeans for centuries.  
Are we the persons fit to call others Mlechhas? We should  
rather admire those who are to-day far ahead of us in love of  
liberty, devotion to knowledge and in enterprising habits, in  
short, in all that is comprised under the two terms—morality  
and wisdom. We should learn these qualities from the advan-  
ced moderns as well as from our own distant ancestors.

The evils that beset us are quite mediæval. They are  
neither ancient as many lovers of antiquity allege nor charac-  
teristic of the advanced moderns as some who pretend to re-  
sponse the cause of advancement boldly declare. The Manu-  
samhita calls illiterate men wooden elephants and stuffed  
beasts and elsewhere immoral persons are said to be mere  
brutes. Forgetting that morality is the true religion  
and science is the real education, we are under the cover of  
religion committing gross immoralities, sacrificing our tender  
boys and girls, the hopes of the communities, to the demon-  
esses of early marriage, purdah life, caste rigidity and social  
extravagance. Our ordinary men and women are unhealthy  
and illiterate. Our graduates and pandits are still more  
unhealthy, impractical, superstitious and bent upon useless  
learning and hair-splitting discussions. Even our so-called  
reformers are busy with spreading the fashion of the  
Janeu-thread among their lowly brethren or are in search  
of passages for or against idolatry in the divine books,  
and waste the best part of the young students' time in  
learning methods of home and prayer or in learning by rote a  
portion of the scriptures.

## FEMALE EDUCATION.

Our highest men, I mean our sadhus, are averse to learning  
and lead a life too well-known to require comments. Once  
more I say, therefore, let us be up and doing, let us be pro-  
gressive, let us abolish the purdah and allow our women to  
enjoy heaven's own free air. Let us educate our boys and  
girls, imparting to them sound knowledge of facts, and drive  
away ignorance, superstition and love of the empty from the  
land. Let us remove the compulsion of celibacy from our  
widows and sadhus, and avoid thereby the heinous crimes  
(including infanticide, suicide and what not) daily increasing  
in the land. Let us confront the caste-boycott and wander  
over the earth in pursuit of truth and wealth. Let us stop early  
and senile marriages and give a chance of healthy growth and  
loving life to our progeny. Let us try to discourage mendic-  
ancy and utilise the hordes of able-bodied men and women  
saved thus from a vagabond life for the daily increasing needs  
of labour. The purdah indolence, early marriage, caste rigi-  
dity, toleration of immorality and mendicancy, celibacy under  
compulsion of any adult member of the society and want of a  
sound system of mass education are the stigmas of our society.  
Health, wealth, knowledge, nationality or any other noble  
object of human aspiration is utterly impossible for us unless  
the leaders of the country wash away these stigmas. Neither  
the Government, which are already sufficiently busy with  
protecting the country from internal and external troubles and  
have to steer clear between the conflicting factions of so  
many popular sects, most of which put forth a religious protest

against any reform, nor the masses ve-  
tating in ignorance and superstition can be blamed for all this. That our society  
is still where Europe was some 10 centuries ago or Japan  
was half a century back is decidedly the fault of the leaders of  
the society who are in their political, religious and academic  
schemes wasting crores of their country's money. The mis-  
ses are obedient to your call. Yearly your societies, compa-  
nies, conferences, samajes, mandals and other public or  
semi-public bodies are consuming countless money of the hated  
land. With that money you could start mills or theatres,  
purchase ships to facilitate foreign voyage or organise lectures  
on mystic subjects, establish universities of the Oxford, Cam-  
bridge type or found institutions teaching you pleasant songs  
and worthless pedantry, make parks and dining rooms or  
build useless monuments. But the choice of our leaders has  
mostly been on the wrong side and the nation has no prospect  
before it so far as social and educational matters are  
concerned.

## THE PURDAH.

Let us study our problems a little more closely and see  
whether there is any plea for what you are omitting or  
committing. Against all that is needed to-day for the  
advancement of the country in order to bring it up to the  
international standard of social, moral and intellectual life  
there are protests from two distinct sides—from the sastric  
and from the rational. The problems that are before us will  
themselves when closely studied disclose the emptiness of  
those protests. Let us take the purdah first. Seclusion of  
women is condemned by your sastras.

In India the accursed purdah was due to dastardly violence  
on women prevailing in a disturbed period of the country's  
history. To-day—blessed be your enlightened rulers,—you  
have person, property and honour as safe as at any time or  
in any country. What is then the use of the purdah? It is  
degenerating your progeny into very unhealthy, consumptive,  
asthmatic, tubercle and useless men and women. It has  
made marriage a loveless ceremonial mockery, resulting into  
endless misery. Some of you will laugh and say 'Well, we  
are free from suffragettes and are quite happy with our shy  
women'. These men, it appears, are blind to their own mis-  
ery and are contented with a sight of other's flows. They  
will have cripples for their sons for fear of having to train a  
boy stronger than themselves, live with consumptive women  
spoil the air they breathe rather than with heroic consorts  
fit to rule an empire. All violence is to be condemned whether  
from men or from women. But for fear of violence no one is  
entitled to keep in captivity any fellow-being. If one com-  
mits a violence throws him into a prison. But because any  
strong man may commit theft any day should we have all  
strong men in prison or should we cease to produce strong  
boys? Can any one contend that the fair sex is more capable  
of committing any immorality or violence than their husbands  
or brothers? Scrutinise your own conduct and ask your con-  
science and you will see that you men are certainly more  
liable, at least in your freedom according to your own hypo-  
thesis, to anything that you expect from a woman and she  
has greater reasons if your arguments are followed to keep you  
in purdah than you to keep her in purdah. We just lock up  
our wives, the natural guards of our morality, and do what we  
like while she ought to be as free in her movements to see  
what you are doing as you to see her in all her behaviour.  
Let her be your own permanent companion and you will save  
your own and her own morality and health. But let her live  
away in seclusion while you are roving in cities, you will  
destroy your own and her own morality and health. Purdah  
life entails so much expense and trouble that married students,  
traders, travellers and others cannot live with their wives  
and thereby victimise themselves, and their wives to tempta-  
tions which no human being can withstand. In pre-Mahab-  
medan times we had almost no trace of purdah here. We find  
Dushayanta freely courting Shakuntala and Sita going to the  
forest with her husband. There was no salic law in the land  
and we see in the Raghuvansa the queen of Agnivarma rul-  
ing his kingdom after his death with his permission in a  
council of elders. We have in Vrihadaranyaka an account of  
Gargi holding debates with Yajnavalkya in a public assembly  
in this very land of purdah (Bihar). In this very land  
where purdah is to-day more observed than anywhere in India  
we had male and female students studying together in the  
Magadha universities as in the west to-day. Even in our

religious worships we have images of Gaurishankar, Radhakrishna and Sitaram although you would not allow your own wives' photos to be seen by the world. Your own ancestors your own religious guides, your own brethren, even of to-day in Southern India have nothing to do with the purdah. But you are dipping palanquins with your poor old wives fluttering in them into water for fear of the public gaze falling upon her or making your women travel inside suffocating 'canats'. What a strange perverseness and what a fall! Our brethren have a ceremony called 'kanyanirikshana' (observing the girl before marriage). But what is the real meaning of the ceremony to-day. Now one sees a fingertip of the bride if there be bride at all in the moving pile of clothes, and in one instance a poor neighbour of mine was married to a mortal while many others have been married to males. I am not one of those who condemn pilgrimage or temples altogether for when going to temples during a pilgrimage our women have a chance to test the bliss of freedom. But I wonder why our brethren often allowing their women to travel with sadhus and pandabs of dubious morality or thrusting them into the den of a sanctuary, do not walk with their wives and sisters openly in maidans. The great bhaktas might forget anything else in their bhakti. But have they forgotten the rase where gopas and gopis danced freely as if in a modern ball-dance? Sri-Krishna did not dance with a thousand gopis as alleged. Any one who knows life would think it impossible and absurd in any human society. Really couples of gopas and gopis danced in the rash if rash means anything real. But whatever it be, does it indicate the existence of any purdah, and I ask those who decry modern Europe whether it brings the modern Indians or the modern Europeans nearer to the ancient Indians? You will see if you have your eyes open that not only in this respect of having no purdah but in many others old India and modern Europe are almost similar, and it is no wonder old India was the best country of its day and modern Europe is the best country of to-day.

(To be continued)

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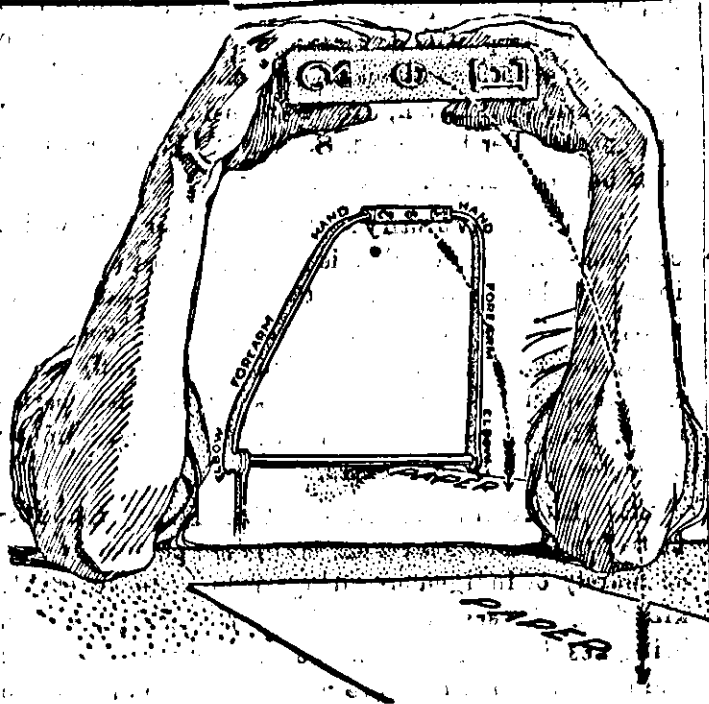
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"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—And I will be heard."  
WILLIAM LLOYD GARRISON in the *Liberator*.

## NOTES.

In his report on the administration during last year the Inspector General of Police in the Bombay Presidency apologises as follows for the shortcomings of the force under him: "In no European country," he writes, "are the Police handicapped in their work as are the Indian Police in the mofussil, where there is practically no sense of public duty in the matter of furthering the ends of justice, no social condemnation of crime and criminals, and the attitude of the people towards a Police investigation is the reverse of sympathetic. The courts require a high standard of evidence and plenty of it, which in mofussil conditions it is often next to impossible to secure while circumstantial evidence only is not considered sufficient. At the same time, as often as not, in serious cases wholesale and barefaced intimidation of and tampering of witnesses is practised by interested parties in order to defeat the ends of justice. Under extraordinary conditions, confronted by difficulties which have no counterpart in European countries and working through laws more suited to Western than Oriental surroundings, it is wonderful that the Indian Police approach the standard of efficiency in Western countries so nearly as they do." We do not wish to belittle the good work done by the Police; but we cannot help thinking that in his laudable zeal to exalt his Service, the worthy Inspector-General has attempted to prove too much. The Police are drawn from the very people the absence in whom of a sense of duty in the matter of furthering the ends of justice, he has condemned so unreservedly and according to his own admission in another part of the report, the classes from which the Police force is recruited is not remarkable for its intelligence or education. "With changing conditions, the spread of education and a higher standard of intelligence among the villagers," he observes at page 25 of the report, "we require and should secure more intelligent and better educated men than before but I am afraid that it is just here that we are not making much headway, the recruits offering for enlistment in the unarmed Police showing little improvement over the material obtained in previous years." And yet it is with this material that the Inspector General asks us to believe that he has been able to perform the miracle of which he speaks. The growth of education and intelligence among the villagers, which he acknowledges, is not according to him a factor of any account in facilitating the work of the Police. Our own belief is that if the Police enjoyed the confidence of the public to a larger extent than they can be said to do, they would be able to produce even more admirable results. The Inspector General will, of course, say that it is the stupidity of the people which prevents them from having more confidence in the Police. In a question of this kind, however, some importance should be attached to the consensus of public feeling, and a determined effort to make the

force attractive to a better type of men, will do more to improve its efficiency than diatribes directed against the general public.

The Public Service Commission during its sittings in Madras has been examining several witnesses. Most of the Indian witnesses are in favour of holding the Indian Civil Service examination in India as well in England, or in the alternative a separate examination, open to all British subjects, in this country. Several witnesses would make a period of probation in England of one or two years, after passing the examination in India, compulsory. One of the witnesses Mr. Kasturiranga Iyengar, gave it as his reason for this provision, that he considered that persons recruited for the Indian Civil Service should be free from the prejudice against foreign travel. What would he say to those who underwent *prayaschit* on their return? Could it be said that they were free from the prejudice against foreign travel?

The Commission recorded some weighty evidence in favour of the separation of judicial from executive functions in the Public Service. Mr. Rajagopala Chariar, now Dewan of Travancore, speaking from his experience as an officer in the Madras Presidency, pithily summed up the objections to the present system of combining them, thus: "The training in the executive work takes you further away from the judicial frame of mind. 90 per cent of the executive work is done what lawyers call *ex parte*. We hear one side of the case and we presume what the other thing will be. In this we consider ourselves omniscient. When I became a judge my Sheristadar pointed out to me that notice must be given to other side. It was an eye opener to me."

We are requested to announce that the Social Service League, Bombay, has arranged to provide Text Books free to poor and deserving students studying in the Schools and Colleges of Bombay, and several students have already been provided books required for their class studies. Sir Vithaldas D. Thackersey and Mr. Bhaskarrao V. Mehta, Advocate, Bombay High Court, have given donations of Rs. 100 each for this purpose.

The appointment is announced of Lord Willingdon of Raton to the Governorship of Bombay in succession to His Excellency Lord Sydenham. Lord Willingdon sat for ten years in the House of Commons, and Parliamentary experience is, and is likely to become every year more and more, essential in the head of an Indian Administration. A Press communique issued on Wednesday states that Lord Willingdon, Governor-Designate of Bombay, expects to arrive in Bombay on the 4th April 1913, and their Excellencies Lord and Lady Sydenham will leave for England on the following day.

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, JANUARY 19th, 1913.

## ON DRESS.

Dr. William Miller, the renowned educationist of South India, is in the habit of sending from his retirement in Scotland a message of greeting and exhortation to his old students in the Christian College of Madras on the occasion of the annual celebration of the College Day. This year he took for his subject the question of the most appropriate form of Dress for Indians, and in a long and thoughtful letter impressed on the educated men of India the wisdom of keeping to their own national dress. Dr. Miller begins with an apology for taking up such an apparently trivial topic. The apology is quite needless, as it is the seemingly trivial things of life that go to form character; and, next to food, clothing is the most urgent necessity of human life. It behoves a man, therefore, to pay some attention to the question of his dress, and Dr. Miller's exhortation on the topic is consequently welcome. The veteran teacher bases his protest against the tendency to imitate the European costume on several grounds. He asks us to retain as much as possible of our national dress, on the ground of national self-respect, on the ground of health and comfort, on the ground of national unity, and, most of all, on the ground that unthinking copying of externals will come in the way of the assimilation of the inner spirit of western culture and civilization which, everybody is agreed, is essential to the progress and well-being of India. "The adoption of European dress by cultured Indians," he writes "would be a distinct and powerful obstacle to the victory of all that is good and healthy in European influence. On the other hand, your resolute adherence to Indian methods of attire will help to give more easy and, therefore, more complete acceptance to such modifications of thought, of custom, and of tendency as may healthfully result from your ever closer contact with the West." Dr. Miller fears that this statement may seem paradoxical, but we quite understand and agree with his meaning. The cause of Indian progress on modern lines will undoubtedly be jeopardised if those who are most identified with it appear to attach more importance to the livery of Western civilisation than to its inmost soul and spirit. On the other hand, if we take care to seek and assimilate in our lives the vitalising principles of the culture and humanity of the West, we need not care overmuch to discard the dress which the experience of centuries has proved most suitable to our use. We cordially endorse Dr. Miller's protest against the notion that the acceptance of Western culture involves

the adoption of European costume. The assimilation of Western culture is a matter of patient observation and action. The imitation of the costume is a matter of no time. And there is certainly the danger that shallow minds may run away with the notion that to imitate the dress is to assimilate the spirit of Western life. Dr. Miller does not mean that we should embark upon a study of old sculpture to find out exactly what kind of dress our ancestors wore, and reproduce all the details of it in our dress at the present day. He expressly says that he does not object to our adopting any modifications in our ancient modes of dress. All that he warns us against is the slavish imitation of alien costume.

This is a view which will commend itself to all thinking men in this country. Some considerable modification is imperative in our modes of dress as in our modes of life at the present time. We have to do many things which our forefathers never did and we can not do them conveniently or even decently in our traditional costumes. Our ancestors seldom left their native villages and they did their daily work without going to any office. They never played any games after they passed their early teens, had nothing to do with complicated and swift-running machinery, and, in a word, lived up to the loose and flowing dignity of their clothing. It is obvious to the most superficial consideration that there has been revolutionary changes in these respects. The student of these days would be greatly handicapped if he were to don the garb of a Brahmacharin pursuing his studies amidst the sylvan shades of an ancient Ashrama. If he has to work in a laboratory, he would find the loose ends of his *dhoti* very much in the way. In public offices, in factories, in railway travelling, the old costume involves much more inconvenience than the new. Apart from these considerations, there is also something to be said for the view that when the whole of the civilized world has adopted a certain form of dress as best suited to work-a-day needs, the Hindu alone does not well to array himself in a sort of fancy costume. In a public school in the West, all the boys wear the same dress and of the same colours and pattern, and the fact does lead to a certain uniformity of spirit and conduct also. In an Indian school, on the other hand, each boy wears what he can get hold of, and the circumstance undoubtedly represents and accentuates the chaotic condition of our society. Then, again, the adoption of the European dress does away with the distracting varieties of provincial and sectional costumes, and is thus indirectly an auxiliary to the aspiration after Indian unity. At a Congress or a Conference of representatives from all parts of the country, the only mess at which provincial peculiarities are merged is the European mess. If educated Indians throughout the country would adopt the Western dress and mode of life, they will certainly be able to cement the relations between different parts of the country more rapidly. Even those of us who give full weight to Dr. Miller's arguments, may hold that, for the moment, the foremost consideration for the Indian is how to minimise the divergences which separate one



caste and one province from another in the shortest period of time; and the adoption of Western dress and manners is one of the readiest methods available.

Our own view is that wisdom lies between these extremes. So far as the nether garment is concerned the trousers in some form or other has come to stay, and personally we much prefer the European form of that garment as being less wasteful of cloth than the Indian pattern with its superfluous length of legs gathered about the knees and the ankles. As regards the upper garment, a shirt of some form is a necessity and the European form is as good as the Indian equivalent, with the advantage incidental to the use of a simple buttoning process in place of the long tapes of the indigenous garment, with their distressingly frequent tendency to get into gordian knots most vexatious to unravel in an emergency. A long coat seems to us to be preferable and more decent than the short one of the European, if buttoned down the front. For footwear a man may choose what style of shoes he likes. Only, if he wears shoes of an Indian pattern, he may be required to leave them out of doors however wet or hard the floor may be. The head dress for an Indian should always be a turban of some kind, except when he has to go out in the sun when a *sola topee* is more serviceable and less trying to the eyes. As for women, a much larger adherence to the national costume is desirable and possible. In fact, any Indian woman who does not care to make a scarecrow of herself would do well to stick to her graceful Indian clothing. We have seldom seen an Indian lady in European dress without a feeling of mingled commiseration and humiliation.

#### THE REASON BEHIND REVOLUTIONS.

In a suggestive article with the above heading, the *Public* of Chicago calls attention to some important truths which are often ignored. We make no apology for quoting it below.

There is that in human nature which waits and endures. It has come down along the toil-roads of ten thousand years—it is wonderful Patience, and immense Obedience to Those Who Rule. These long abide by the Social Order, even while that which is, trembles on the edges of death. Wise men, trying to better things, depend upon this reservoir of Conservatism, which perhaps gives them time in which to work out some truly great result. Evil and selfish men yet more depend upon it to enable them to put new burdens on the millions.

Everywhere and in all ages this great fact warns, appalls and still gives hope—the vast but not limitless endurance of our brothers and our sisters. Because of this, narrow-minded statesmen make war—for soldiers will answer the call, and nations will give their monthfuls of bread to meet new taxes. But some day the man on whom the weight falls will stop, will question, will make an end; not in passion, but because he has appealed to that which really rules the world of men—the Sense of Justice of the Average Man—and has received a decision against war.

The reason behind every revolution is ever the same: Too great a strain has been somewhere put upon human nature; obedience to the established

order becomes impossible. Then chaos comes again; demons ride on the whirlwinds; image-breakers wreck the cathedrals; emirs on horseback burn Alexandrine libraries; the sands of the deserts cover gardens and vineyards; Vesuvius pours forth its lava on sleeping cities.

Safeguard against these disasters there is none, except the constant labor of those reformers whose watchwords are Education and Evolution, who fight to relieve the strain before it reaches the breaking point, who especially toil to so re-create and re-inspire Law and Order that a loyal and joyous obedience is justified. In the last analysis this means the slow creation of higher and yet higher ideals of Government, in which all take part, and to which all are willingly obedient.

Thus we arrive at a point of view where the Idealist and Reformer is in fact the only true Conservative, for he is transforming the ancient, out-worn order into the new order, without violent revolution. Also, as it appears, the person who opposes all change is the one who sows the wind and reaps the sirocco. He it is who fosters and brings to pass every revolution.

But, one asks, what is the reason behind every great change in human affairs? By what standard are the mighty forces of life measured? Ah! but that is an easy question to one who lives among men. The ultimate Court of Appeal dwells unseen, eternal, sleeplessly ready to give reply in the Hour of Fate. It is the Sense of Justice which abides within the Average Man's heart, and passes judgment in the end upon individuals and systems. It is that which when a man is dead fixes his place forever in the minds of his neighbors. It is that which sometimes says to human endurance: "It is enough—stand aside so that the old order may pass away." It is the "Reason behind Revolution" but it is infinitely more, that which prevents revolution.

CHARLES HAWORD SHINN.

The cruelty of step-mothers has passed into a by-word, but we seriously doubt if ever there was a more diabolical instance of it than what formed the subject of a recent prosecution in Londonderry. The allegation was that the accused, Crozier and his wife, systematically ill-treated the son of the former by his first wife, and that such ill-treatment led to the boy's death. From the spring to the autumn of this year the deceased boy had been kept in an underground room in which light could scarcely enter. He was never given a candle, and was forced to do menial household work. He died in a terribly emaciated condition. During the last month of his life the parents each night, it was stated, tied with a rope the door of his room. In the last week, the last night, of his life the father lifted the mattress from the bed on to the floor because he knew the boy was not able to get down from the bed, said counsel. There they left him. During the night his little sister heard her brother rattle at the door of his room trying to open it. At daybreak he was found dead, lying not on the mattress, but upon the boarded floor. The Judge in describing the treatment of the boy was moved to tears. The woman was sentenced to 12 years penal servitude, and the man to 5 years. He held that the woman's was the master-mind, while the man's chief fault was lack of manhood to give effect to his fatherly feeling for his unfortunate son.

## THREE READINGS OF A PALM.

## THE SECOND READING : MOVEMENT IN THE DRY BONES.

(Chapter XIV Continued)

"Nothing, only this, I wonder how you would like to be placed in that man's position!"

"I should," returned the orthodox Pundit, "think nothing of it. His place is merely the result of his Karma." (work—works of a former existence).

"Then you think you have done right in treating him in that off-hand style?"

"I should not give it that ugly term—but this is what they are used to, and with us it has become a habit without meaning anything so derogatory as you imply."

"There is some truth in what you say. But do you not think now that times are changing we should also alter our attitude?"

This selfish hint appealed to Mr. Permanand. He was silent for a while and then said :

"Yes, perhaps it will be as well to show some magnanimity—for the inevitable is certainly coming and we ought to have something to our credit to which we may be able to point at in time of need."

Mr. Amar Nath's lips curled in contempt at this selfish magnanimity. However he had set him thinking and that was a gain. So after a few minutes conventional talk the two shook hands and parted.

Returning home he found Pundit Nilkhanth Goreh there talking to Mrs. Ozah and Mrs. Warde.

"Welcome, Padri Sahib," said Amar Nath extending both hands to him which he grasped warmly. "When did you return Shashtriji? I don't suppose you have met uncle yet."

"Well, I have been back three days, and have not yet had the pleasure of meeting your uncle. I understand from your grand-mother that you are all well and I am glad to see you looking so well."

"Where have you come from now, Shashtriji?"

"Cawnpore, I have not been anywhere else for sometime. But I am hoping to go down to Bombay soon."

"I went to Bombay when I was a boy. But I should like to see it now," said Mr. Amar Nath.

"You will look at the place from a different point of view and will appreciate it now, Amar."

"Grand Ma," said Amar Nath, "what shall I order for Padri Sahib?"

"Order what you like child," replied Mrs. Ozah with a merry twinkle. He felt there was a meaning in her laugh, so he turned to their visitor :

"Punditji, may I get you some milk or would you prefer tea?"

"Thank you very much, Amar Nath. Your grand-mother is having a joke out of you. We have had tea."

"I thought there was something on the way your eyes sparkled, grand Ma."

"Here is uncle," he said looking towards the door. Mr. Warde cast a glance in their direction as he came in and seeing Mr. Goreh hastened towards him. The two greeted each other in a warm embrace. They had known each other from the time when he was about to take Holy orders in the Christian Church. But he, Shashtri Nilkhanth Goreh was a friend of the family long before he joined the Christian fold and so was on very familiar terms there. They conversed over many subjects and people who are at rest. And then as the evening advanced he asked permission to leave. But they would not let him go till he had promised to dine with them the following night.

"Shashtriji," said Mr Amar Nath, when they were comfortably settled for a talk after dinner, "I am anxious to know some details of your inner life as a Padri. Of course I have heard a good deal and it is possible that some things may have got exaggerated as they passed from lip to lip. May I speak freely?"

"Certainly, Amar. Nothing would give me greater pleasure than to hear you speak without reserve."

"Do European Padris treat you as a brother, you being a Padri as well?"

The question came as a surprise. He expected something doctrinal and so for the moment was confused : "Yes, certainly. You know Christianity admits no distinction between man and man."

The answer came slowly and thoughtfully which Mr. Amar Nath interpreted as hesitating : "True, Shashtriji, I know Christianity regards the human race as one brotherhood, or rather it did till very recently. But what I mean is, do European Padris treat you same way for instance as the secular Government treats its Judicial, Revenue and Administrative officers of equal standing?"

"Well, not exactly in the same way," he replied haltingly. "But you must not mix up the ways of a secular Government with that of a religious organization."

"Shashtriji, excuse my saying so, but I feel you are fencing. There is something at the back—some disappointment perhaps—. Remember I am an enquirer. Not an enquirer for the sake of some passing advantage but an earnest searcher after truth. I have heard of many cases where the secular Government has showed itself more Christian-like and Godfearing than the hierarchy of the Church. I can read from your face that what I have heard is correct. Now tell me candidly whether you are not sorry for having left the parent stock and also whether you are not disappointed in Christianity."

"No, no, no," Shashtri Nilkhanth hastened to answer, "I am not disappointed in the religion, however much I may feel aggrieved at the treatment meted out to us, or Asiatics as a whole. Christianity as a religion is sublime—there is no religion to equal it in the world. There are systems of philosophies which seem satisfying to a certain extent, but the real soul satisfying system which calls for love and resignation in sure and certain hope of something better and personal is wanting in all except Christianity."

"Granted that you are not disappointed in the religion they have re-introduced in the east (I say re-introduced because as you know Christianity is an Eastern religion like all others) yet you are aggrieved, like most of the Christians I have consulted, with the difference they make between you and themselves."

"That unhappily is so, but you must bear in mind that Christianity, i.e., the religion, is not responsible for the shortcomings of its European priesthood. The policy pursued in the Church is the outcome of unprecedented success of its secular Government. It has for the time being forgotten its ordination vows and its allegiance to its Master, and is under the impression that notwithstanding the Psalmist's injunction that promotion cometh neither from the East nor from the West yet there is no harm in becoming a little intoxicated. For after all they are as much human as the laity."

"Very generous of you, Shashtriji, to accept the situation in that spirit."

"There is no generosity on my part, it is merely a transitory phase of aberration, for sooner or later they will realize their mistakes and will do more to redeem the past than one may think of. In fact there is a feeling abroad already that all is not well in the fold of Christ," He paused and then suggested : "I

am going to hear a lecture tomorrow evening. It is only meant for Church people but if you would care to come with me I could get you admission. There is going to be some plain talking and it is possible this might mark a turning point on the very subject we have been speaking on."

He accepted the offer gladly and the following evening met him at the Mission premises. As they walked into the Hall many came forward to greet the Revd. Nehemiah Goreh, better known at Kashi as the learned Shashtri Nilkhant Goreh, to all of whom he introduced his young friend. For as the audience consisted mostly of Europeans Mr. Amar Nath did not know any one there. Presently the Lecturer himself came up to them and the two were introduced to each other. And later on to a remark of Mr. Amar Nath he said: "I am afraid you will not find my paper as interesting as you expect. However, it is not exclusively religious and it is meant, since we are all human and liable to err, to set people thinking in relation to changing times and our individual responsibilities to the Empire to which we belong. And in this respect it is applicable to all."

"I am quite sure," said Mr. Amar Nath, "I shall carry away many edifying thoughts."

"I do not know much about edifying thoughts. I am afraid some will look upon it as any thing but pleasant. You know we prefer to think that the world is created for us exclusively and so we go on merrily marrying and giving in marriage regardless of what may be going on around us. But—" Here the Chairman got up to introduce the lecturer and a minute later he proceeded with his paper:—

#### "DISCERNMENT OF TIMES.

"You will probably regard the choice of my subject as an extraordinary one. Well, and so it is. I look upon the task which I have set before me with no friendly eye myself. But circumstances are so forcing themselves to our notice that perhaps you will agree with me that it is time that we occasionally diverted our thoughts to matters other than those most pleasing to us. For what we have hitherto been taught never to expect are happening around us, and so it occurred to me that efforts should be made to get out of the self satisfied ruts into which we have been kept so long by artificial means into the purer air. In fact every thing around us tells us as plainly as it can speak that it is time to look facts in the face and be done with make beliefs.

"There is a well worn phrase which misleads many, and that phrase is: 'That God helps those who help themselves.'

"This is so far as I know, a purely secular saying and has nothing to do with religion and consequently it is a share to the humble and Godfearing.

"There was a time when the lives of all Christians were regulated by their religion, but that is no longer the case, as the present prosperity is said to be the outcome of self help, quite apart from Christian morality. In this false doctrine, direct or indirect, and consequent adherence of the trusting ones, too indolent or incapable of thinking for themselves lies the danger of our times; for we have not the visible intervention which Israel had when their army was reduced to 'Three hundred' lest they should say it is our arm that has wrought us salvation.

"Now to take a concrete example let us go back a couple of centuries, about the times when the English first came to India, you will find that all their lives were influenced by the Christian training they had received at their mother's knees and the village Church. The fruits of those trainings and their fair dealings were not lost upon the people they came in contact with—they were like the bread cast upon the waters—for the people of India,

given to spiritual contemplation rather than material accumulation, had noticed them, and having noticed were prepossessed in their favour. There was no sinister policy at the back of each bargain beyond that of Commercial gain and which according to the Hindoo idea is perfectly legitimate as he is enjoined to make provision for those dependent on him, but for which only a certain period of his life is to be devoted, and not his whole existence. For the Hindoo makes provision for this life same as he would for a journey, because the philosophy of his religion teaches him that life in this world is merely a road side stage and so it is futile to sully ones fingers and name for that which must pass away. Consequently we find the system of Retirement—Reshicism. Perhaps it is not generally known that the Reshic period is the last division in human existence according to the Hindoo philosophic system. When that period is reached a true Hindoo of the orthodox type separates himself from all worldly ties as far as management or interference goes. He leaves that to the younger members who in turn do the same when their time comes.

"And so because of the Christian uprightness of the early English comers an Empire which was first offered to the Portuguese and then to the French, both of whom were found wanting, was finally and unconsciously forced on to the British.

"The reward of uprightness in thus dealing with others was theirs. The bread that was cast upon the waters was gradually being found, while the immediate legitimate profits derived in their trade with India were beyond dream. And so in the fullness of time when they shewed their capacity—not to govern—but to continue to deal in Christian uprightness an Empire was formed.

"There were of course failures here and there, but for which each perpetrator, high or low, suffered individually. But notwithstanding these human failures, they kept up a laudable high standard of Christian morality. There was no such selfish policy as:

Keep them down lest they become tall poppies.

"Let them grow freely was the Godfearing verdict—let them be guided on to the moral platform of Christianity and as they emerge out of their narrow philosophic sectarianism to the broader recognition of human brotherhood, let them be received on an equality without hindrance because of colour or creed, other qualifications being equal.

"These were the broad principles on which the regulations of 1833 were based and subsequently were confirmed and amplified in the charter of 1858 when the Crown took it over from the East India Company.

"Every thing went on well and all parties worked in mutual trust and harmony. They were brothers in arms absolutely and at board also with such as cared to, and this continued till new generations arose which did not care to enquire whether the Empire was imperceptibly forced on and built by the 'Three hundred' or by the three hundred times by three hundred.

"They saw a vast continent lying content, but they failed to realize that the contentment was due to the laws and promises it had received. The spectacle was enough—their eyes dilated with wonder—the human breast swelled—and each individual as he stepped on to the arena of liberty and plenty and drank in the ideas of his new colleagues he began gradually, with some qualms of conscience at first, to follow in their wake of belittling all—all things Asiatic—till he succumbed to his environments altogether and joined in the intoxicating chorus: This is my work, my handiwork!

## PANDIT RAMA AVATAR'S ADDRESS.

( Concluded. )

## EARLY MARRIAGE.

Early marriage is closely connected with the purdah in origin and its career. By early marriage we mean generally the infant marriage of both the sexes. That is lamentable of course. But there is a more limited meaning in which it is understood in Bihar and U. P. It is marriage of boys within 10 to girls of 18 to 40. Owing to the existence of such horrible practices leading to polygamy, suicide, feticide and many other evils, it would be better for us to study the whole question of marriage. It is well known that India had weddings where a grown up man courted a woman, compare Sakuntala and Dushyanta, or where a girl in puberty had a swayambara, choosing her own husband publicly. The medical authorities of the East say that there ought to be no marriage before 16 of a girl and before 25 of a man. Manu recommends marriage of girls over 12 and of men over 30 and does not hold parents responsible if they do not marry their girls up till 3rd year of their puberty. Yajnavalkya's text on the subject is explained by Vijnaneswara as implying an examination of the bride and bridegroom whether they have attained manhood or womanhood before actual marriage. Under the Vedic Sutras consummation is a part and the most essential part of marriage and is compulsory on the fourth day after ceremonial wedding. The very recognition of the Gandharva as an important kind of marriage logically implies that consummation is essential to marriage, that neither infant marriage is a marriage nor infant widows are widows. When this was the meaning of marriage the products of Indian marriage were heroes like Bharata after whom the country is named, inventors or discoverers like Charaka and Arya Bhata and philosophers like the illustrious Buddha or Krishna. But if we see what absurdities are going on to-day and what atrocities are being perpetrated to-day under the sacred name of marriage in this holy birthplace of the greatest of the world's dharmas, in the cradle of science and philosophy, we are simply astounded. We have here mock-marriages between boys of 6 and girls of 20, rarely between men of thirty and old girls of forty with grey hair and sometimes between old dands of 80 and girls of 4 or 5. This would dumbfounder any civilized man, but there is much more in our blessed land than this to-day. Men have been married to cats and trees, girls are married to idols and pipals, nay, men have been married to mortars or even to a creature of their own sex. I know a case in which a boy of 10 was married to an old bachelor of 80. But the fraud was discovered the next day and when the venerable bridegroom or rather boygroom demanded his bride his brother-in-law wiped off the red paint from his brother-bride's head and applying it with his own hand to his infant sister's forehead offered her to the old fellow. This fellow did not like to take home such a tender girl and she was left with her brother. But remember that tyranny brings its own punishment, however tender and weak our victims are. You have made marriage a mockery or a trade. You maintain contradictions like infant widows against all the sastras and common sense. You are shaving your widows to make them look ugly. Some of you give them not a single drop of water on an ekadasi day even in the terrible summer, committing thus outright murder in many instances. To conceal all this tyranny you keep your women in purdah and ignorance. But the result has been that your boys are dying a premature death sometimes through decay, and sometimes by suicide at the hopeless life that they see before them and your widows by hundreds and thousands are

secretly or openly taking to evil life and the land is seething with real or concealed polygamy, polyandry, adultery, whoredom and many other moral evils inevitable under purdah and infant marriage. In many cases those who are against widow-marriage have been detected lending their pregnant widows to holy places and leaving them in haunts of sin or deserting them somehow. To-day we the children of the poor benighted Bharatvarsha shudder at the very name of widow-marriage or intermarriage, forgetting the precepts of Manu and not caring to keep up in mind that Satyavati, the deserted wife of Parasara, was remarried to Santanu, Bhisma's father and was the source of the continued existence of the proud lunar race of Kshatriyas. Divorce and remarriage like many other philanthropic institutions are more liberally sanctioned by our dharma-sastras than even by modern European codes.

## CASTE SYSTEM.

These two radical evils—purdah and loveless mock-marriage—have contributed to the decay of the Indian communities much more than anything else if we expect only one thing—I mean the caste rigidity to which we come. Caste has had a strange history and has had a very baneful influence upon our life in comparatively recent ages. It has been hinted above that it is connected with the degeneration of marriage in the country. Forced prohibition of intermarriage means retardation of love marriage, and unless we are ready to stamp out love (shringar or adhiras), the noblest emotion, altogether from our communities and are prepared to replace it by the couple of emotions, called 'hasya and bibhatsa,' as we have almost done by this time it is simply impossible to maintain it. Viswamitra, Parasara, Dushyanta, Santanu, Vasishtha and others could not maintain it nor did they see any need of maintaining it. Caste which has prevented us from preserving an international standard of morality and owing to which we cannot see the world while the whole world can thrust itself into our country and which, combined with other religious superstitions, led to the fall of India as Count Okuma truly remarks somewhere. This caste, the great curse of this fated land and the pride of our communities was originally nothing but varna (colour distinction) as the Indian word indicates. In the pre-Vedic age the Aryans outside India were all white (Arya or hansa varna). Then in the early Vedic age, coming to India they had to face the dasa varna or the blacks ('Ye dasam varnam adharam Gnahakah,' Rigveda). Later on in the same age owing to a difference of profession combined perhaps with influence of other border tribes we had the white Brahmans (the learned Aryans from north-West), the red Kshatriyas (Warlike races from southwest) the yellow Vaisyas (a Mercantile tribe from North-east as indicated in the Purushasukta, the Brahmanas and the Puranas. Thus the four varnas (colours) arose, but all along inter-marriage and inter-dining went on among them as among the Kelts, the Goths, the Jews and Slaves in Europe. So late as in the times of Pandavas, we find a pilot girl (Satyavati) becoming the legal spouse of a proud lunar race's king, and Brahmans eating *bhat* at the hands of Yudhishthira in his yajnas. A degeneration appears to be setting in before Siddharth, the great Budha. But that great philosopher of Bihar, the greatest of all the founders of religions, tried to stem the current of degeneration by refuting theism, psychism, caste, priests and revelation, by recognizing perception and inference as the only valid modes of evidence and by establishing morality as the only real dharma.

Proceeding the president said:—Have some self-control and self-respect. Don't dine with those who do not dine with you. My relatives once told me

that non-observance of purdah in my family was not desirable and the very next month when I visited them and they pressed me to take food cooked by their wives, I told them plainly that the purdah women are consumptive and might be leprous even—who knows—and often do not bathe for months, and that hence I did not like to eat food cooked by them. This was a sound rebuff. But the course requires strength, I had to cook my own food in a garden and that cannot be done by hotel-eating college graduates. They are compelled to eat food cooked by purdah women of their orthodox brethren who hold them to be patitas. You come back from England and waste your money in hotels or eat everywhere without self-control and lo! the orthodoxy holds you very low and points their fingers at you. They say to their sheep this is the lot of those who go to Europe, well, lads! do you wish to be patitas? That is not the way of regenerating your country. Unless you show even by a few examples that the most orthodox men can go to Europe, sea-voyage cannot gain favour of the orthodoxy. I am going to Europe very soon and will show you how to remain orthodox even after that and perfectly reconcile the orthodoxy with sea-voyage. Even when I come back from Russia or from America, I shall not allow a purdah woman or an usina-eating Brahman to touch the food. My wife or my brother or I myself am cooking for my use and you will see my patent orthodoxy will not be denied by the best Brahmans and thenceforth the most orthodox people will go to Europe only if you pay their fare. Self-control, consistent logic, fearlessness, non-sectarianism and open-listedness ought to be our watchwords and in a few years we shall constitute the orthodoxy and all else will be confessed to be heretical. The orthodoxy can refrain from whatever is not up to their false ideal while you eat whatever is placed before you even if it is against your true ideal. They have philosophies while you have only theosophies. They can boycott you while you cannot boycott them. Their sects, Vaishnavas, Saktas, Saivas and (even Jainas and Vaishnavas among the Agarwals) can interdine and intermarry while your reformers even are advertising for Srivastava or Arya or Brahma boys for their widows. They are spending crores in Jagannatha yatra or Veda vidyalayas or sectarian missions or dharmasalas or prayer temples while you are not spending a farthing on cheap ships, on social missions, on mass education and on social seramas. How can you then hope for a victory in this fight between our infant society only a day old yet and the veteran orthodoxy aged at least 1,500 years in this country? Let the infant and its patriarchs be holier and more self-controlled than the veteran rival. Let it be more logical, more liberal and more unmythic and then only it will be victorious. The course I recommend is austere and costly. Perhaps it will be unpopular among the reformers as well as in the orthodoxy. Both will ridicule me as they are already doing. When I cook my food in a garden I am laughed at by the reformers, and when allow my *bhat* to be touched by a Gauda or a Maharashtra I am laughed at by the orthodoxy. When I talk of going to Europe or walk out with a hat on to protect my head from the sun with my wife on a city road the whole orthodoxy including pandits, graduates and coolies, stare at me and when my dhoti and wrapper are seen and I refrain from joining parties of sweets and pastries all reformers are compelled to laugh at me. Almost the whole Indian world—Sanatanis and reformers, Brahmans and Aryas, sadhus and bhaktas—burst into a laughter or feel disgusted when they hear of my 'paramartha' philosophy. But I bear all this. My aim is to reconcile orthodoxy and reform, voyage abroad and swapaka at home, the most orthodox philo-

sophy and the most up-to-date science, and I must steadily go on uniting in myself both reform and orthodoxy leading my brethren to harmony and love. The stern laws of the Sarvatman whose service is our chief aim must help us in the long run.

## THE GOSPEL OF WORK.

(The Student's Brotherhood Quarterly.)

Amongst the many undercurrents of thought which a careful observer will notice in the lives and activities of the growing mass of educated Indians of our own days, there is one which can scarcely escape his attention and which, unless his judgment is warped by a predetermined bias or inbred proclivities, he will not notice without a feeling of concern and anxiousness. The history of religious thought in the India of the past has been a history in which the ascetic conception of religion has played a predominant part, a conception which led men and women to choose a life of loneliness, of pain and privation as in itself, of necessity, holier than one of human love and tenderness, of healthy activities and innocent joy. It is not for us here to analyse the causes that favoured the growth of this ascetic conception: it may be that the bounties of a favourable providence, the fertility of the soil and the gifts of nature, inspired in the millions who enjoyed them a contempt for things which they had for the mere asking; it may be that the life of leisure which these bounties made possible developed a predisposition to speculative abstractions, and led to the formation of an ethical code which looked on the material world as the root of all error and necessity and evil. Enough for us to note that the advent of Western culture and Western influences has brought with it a healthier, a deeper, and a more comprehensive view of life and its meaning; and during the last sixty years the growing intellectual and moral life of educated Indians has increasingly rallied round that conception of life which looks upon work as something holy and divine, and which recognises that the precious heritage which we call civilisation—the accumulated treasures of the noblest thoughts, the loftiest ideals, and the inspiring deeds of self-sacrificing love—is the slowly elaborated product of the work and toil of hundreds of generations.

What is, then, that undercurrent to which we have referred as causing concern and anxiety to all who are interested in the development of Indian life and thought? The undercurrent to which we refer is the reaction towards the ascetic conception of life which has been fostered of late by associations which profess to encourage the study of the ancient scriptures, and unearth the treasures of the ancient wisdom but which really preach a return to that conception of religion which associates a holy life with a severe look, with eyes rolling to the skies, with a whining querulous tone, with a grim distaste for all that is bright and cheerful, with a suspicious tolerance of, if not a positive antipathy to, beauty and poetry and art and the manifold delights of sense and imagination. There is nothing at first sight so fascinating so absorbing and even so profoundly laudable as the effort to re-discover the forgotten treasures of a hoary past, to trace the outlines of wisdom in the dim and defaced customs and superstitions of the present, to prop up the traditions, transmitted through ages with all the supports which human ingenuity can invent or imagine; and the esoteric movements of which we are speaking utilise to the full the opportunities which human weaknesses on the one hand and human propensities on the other offer to their organisers. But if this search after the treasures of the past results in the glorification of ideals which have saddled Indian society with myriads of

parasitic idlers who feed upon the wealth that might well be devoted to the social, moral, and industrial regeneration of the land and its people, the educated Indian, has reason not only to keep himself aloof from, but likewise to wage an active warfare against, associations and organisations concerned with such spurious wisdom as they sanctify by misnaming it "ancient wisdom." There may be wisdom in hesitating to destroy with a single stroke of the sword a custom which may have its roots deep down in the ages; but there is a difference between the political philosopher who declines to undertake the impracticable task of legislating away the rooted beliefs and habits of centuries, without preparing the ground for the fructification of new seeds, and the seeker after power and cheap popularity who resorts to an organisation professedly formed for the promotion of innocent purposes to insinuate that every superstition however disgusting has an esoteric meaning, that every custom however irrational has a rational explanation, that every practice however repellant has a comparative justification.

It is the new gospel from the West, the gospel of work, that needs to be more and more largely preached amongst the literate and the ignorant, amongst the poor and the rich, amongst the high born and low born in India. We have had too much already of the view that a special dignity and sanctity attaches to the virgin life, that they of all others live nearest to God on earth who tear themselves away from the soft amenities and sweet associations of home and wedded life and pass their entire existence in solitary prayers and austerities. The Indian mind has been too long obsessed by the desire to escape by means of ascetic practices the never-ending cycle of successive lives. Indian society has too long borne the burden of professional ascetics living on gifts and alms which not only contributed to the gain of the ascetics themselves but which were supposed likewise to add to the store of credit to which the generous householders trusted to win them a higher position in the next reincarnation. What the educated Indian of our days needs is not the adherence to the old world ideals of the land such as the theosophical society preach in a new fashioned garb, but the adoption of the Western ideal of work as the highest religion, of life as dedicated to the service of humanity, of righteousness as the willing performance of those individual and social duties that contribute to the realisation of the kingdom of God on earth. What our children need to learn is not a system which identifies piety with austerity and regards pain and suffering as in themselves acceptable to God, but a system which teaches that the Father in Heaven is not jealous of His children's joy, that He rejoices in the communication of happiness and that it would be infinitely congenial to His nature that all the world should overflow with joy, that every heart should throb with delight, that every countenance should be radiant with happiness. What we all desire to have and should strive to have is not a system of ethics and philosophy, aristocratic in its essence, promising eternal peace and happiness to the few who have the leisure to meditate and rise to a condition of intellectual oneness with the Root of All; we do not want a system which makes righteousness dependent upon a gradual initiation through wanton poverty and self inflicted torture;—and this is what the leaders of theosophical wisdom would have us believe and adore. What we require is a system of ideals which would teach us that pain and sufferings are not good in themselves but merely as the means towards the attainment of some thing else essentially good, which points to the harvest joy as symbolic of life and the duties of life, which transmutes the lowliest duties of life into worship and gives an air of sanctity to the commonest acts of the household and the family circle.

## INDIANS IN ENGLAND.

We are requested to publish the following Press Note :

The Secretary of State for India has brought to the notice of the Government of India that it not infrequently happens that natives of India, students or others, who have proceeded to England, desire to obtain passports to enable them to travel to foreign countries in which the possession of a passport is necessary or desirable, and that difficulty often arises from want of evidence to show that the applicant is a British subject and therefore entitled to a passport. Appeals for assistance are also frequently addressed to His Lordship by destitute Indians who desire to return to their country and by students who, owing to embarrassed circumstances, are unable to complete their course of education.

The Government of India have also received intimation from the British Legation at Tokyo that orders have been issued by the Educational Department of the Japanese Government to the effect that applications on the part of foreign students for admission to schools in Japan must be made through the Diplomatic or Consular Representatives of their country in Japan. It has been suggested to the Government of India that it would be a great convenience to His Majesty's Legation at Tokyo, if Indian students, who desire to prosecute their studies in Japan, were provided with recommendations from a recognised authority in India, as it is undesirable that applications should be made to the Japanese Educational Department without some guarantee as to the character and antecedents of the persons on whose behalf such applications are made.

The Governor-General in Council accordingly desires to make it known that Indian students and others visiting England and Indian students proceeding to Japan for their education should provide themselves, before their departure from India, with an authoritative certificate of identity signed by the head of the district (in a Presidency Town the Commissioner of Police) in the case of residents of British India and by the Political Officer in that of residents of Native States. For a student proceeding to England the certificate should be signed by the head of his last school or college and countersigned by the District Officer (in a Presidency Town, the Commissioner of Police) or Political Officer, as the case may be.

It is believed also that the grant of such certificates of identity would be of use to Indian gentlemen proceeding to America for the purpose of study or otherwise, and with the approval of the Secretary of State, the Governor-General in Council desires to recommend such Indian gentlemen to obtain, before their departure from India, an authoritative certificate of identity signed by the officers mentioned above.

## PANDHARPUR ORPHANAGE AND FOUNDLING ASYLUM.

Report for July, August and September, 1912.

During this quarter Adhikmas fair was held 80,000 pilgrims visited Pandharpur, out of whom 18,048 visited this Institution and from them Rs. 50-15-5 were collected. Besides good many ladies and gentlemen visited this Institution. Total collection during the quarter was Rs. 847-15-5 and at Bombay there was the collection of Rs. 219-0-0 while our expenditure incurred was Rs. 1,207-9-0. This proves our financial condition.

At present there are 39 grown up orphans, 35 Foundlings and 17 widows in the Institution.

Prices of food-stuffs are gone too high and it has been too difficult to make the two ends meet. 7 iron cradles are required. These can be had of Messrs. "Nann's Brass Works," Bombay at the price of Rs. 15 each. May God inspire some kind-hearted person to help us in this respect.

In addition to the above mentioned cash donations clothings, Books, 4 wooden cots, grain, were also received from the different donors.

This Institution is indebted to all the generous donors, that have helped it.

PANDHARPUR,  
19th October 1912.

K. R. BROSLER,  
Superintendent.

**SOCIAL REFORM IN TANJORE.**

Tanjore is a place of extremes in everything, we have the most orthodox and heterodox men in religion as well as in Social Reform. Honest orthodoxy deserves respect. But what is most disgraceful is we have a growing class of men who privately are heterodox but who profess orthodoxy publicly. This is demoralising. We had a social gathering on 16th October 1910 at the Tanjore Union Club, when a number of friends of different castes ate together meals prepared and served by Brahmans and I was one of them. We used to have such dinners in 1896-97 when Mr. K. Natarajan was in Madras. I have been annoyed by the orthodox in a number of petty ways and I have not cared for them.

N. K. RAMASWAMI.

**YEOTMAL NEWS.**

THE EDITOR, THE *Indian Social Reformer*.

Sir,

The Local Mahila Samaj or Ladies' Association has organised a series of lectures for ladies and the first of the series was delivered yesterday the 11th inst. in the local theatre. About 200 ladies attended. The lecturer was Mr. L. R. Abhyankar, B.A., L.L.B., and the subject was "the machinery of British administration in India." Mr. Abhyankar made the subject very interesting. At the end of the lecture, Mrs. Rukhmajhi Bhat, the President of the Association thanked the lecturer and the meeting terminated. The Samaj has resolved to hold a Fancy Fair in coming October.

Yeotmal,

X.

5th January 1918.

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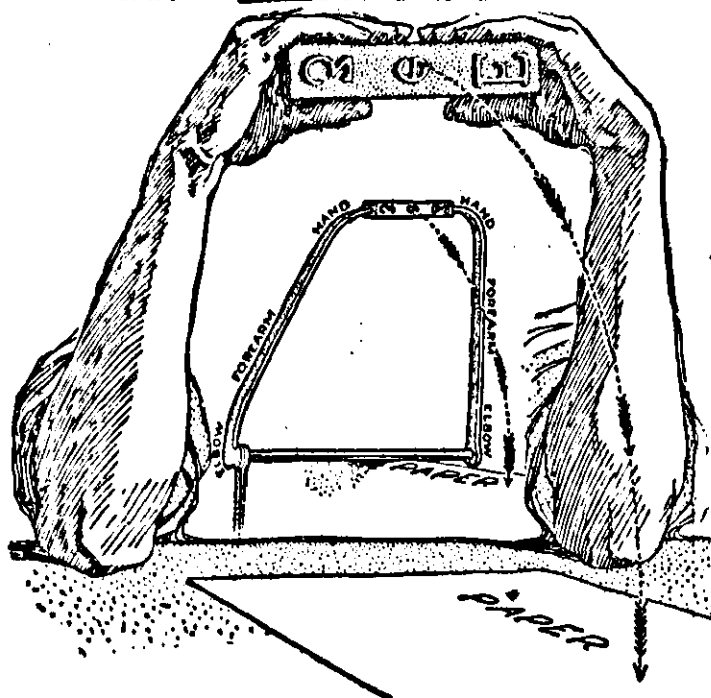
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# THE INDIAN \* SOCIAL \* REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

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"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.

News of the most sensational character comes from Turkey. On the 22nd, Reuter cabled that the Grand Council met at Dolmabagatche Palace in Constantinople that day, and was attended by eighty notables, including most of the Senators and ecclesiastical dignitaries. The Council unanimously decided in favour of accepting the Note of the Powers for the conclusion of peace. News of the most startling character followed the next day. The Cabinet had resigned. General Mahmud Shekret had been appointed Grand Vizier, Talaat Bey the Minister of the Interior; and Izzet Pasha the Minister of War. In an interview with Reuter's representative, Talaat Bey said, "This means that we shall save to national honour or perish. We do not desire the continuation of the war, but we are determined to keep Adrianople." The official announcement of the Cabinet's resignation says: "The decision of the Cabinet, in reply to the Note of the Powers, to abandon Adrianople and part of the islands, was unconstitutional, and the submission of the decision to an extraordinary assembly was in violation of the rights of the people. This procedure roused the indignation of the country and led the people to hold a demonstration before the Sublime Porte, and caused the resignation of the Cabinet." At seven o'clock in the evening the crowd had not dispersed.

The profound and painful feeling of mingled surprise and horror excited by the attempt on the life of the Viceroy a month ago at Delhi, is best illustrated by the all-India women's movement to present an address to Lady Hardinge expressive of sympathy, and admiration for her calm and courageous behaviour, during this time of sore trial. The meeting held in Bombay under the presidentship of Lady Sydenham has been followed in other places, and the address to Lady Hardinge is receiving wide support in the country from women of all races and religions. The news about Lord Hardinge's convalescence has of late been uniformly favourable. His Excellency opens in person the first meeting of his Legislative Council at Delhi tomorrow, and we are sure that the best wishes of the country follow him in his resumption of his high mission in India. His Excellency has looked death in the face and to him, henceforth will attach the sanctity associated in the popular mind with a man whom the lightning strikes does not kill. Meanwhile, it is right to say that the mystery still surrounding the outrage, and the apparently total absence of all clue pointing, if not to the actual perpetrator, at least to some probable centre of anarchist conspiracy, are leading to the wildest speculation, the most notable feature of which is that the Delhi outrage does not belong to the same category and did not originate in the same atmosphere as the previous bomb outrages.

The *Times* in a column headed "Another Father Damien," describes the career of Sir George Turner who was formerly medical officer in the Transvaal. Sir George received his Knighthood on January 1st, 1913. The *Times* reviews his services to the Transvaal and the cause of humanity which it says were never adequately recognized except by the very few. It says he saved Cape Colony millions of pounds by his researches in connection with Rinderpest and also pays a tribute to his work during the typhoid epidemic in the Transvaal after the South African War. After discovering himself to be a leper owing to his untiring devotion in the leper settlement in the Transvaal he worked unswervingly to find a remedy for the disease. He has been living in seclusion in Devonshire for the last two years. Recently his case came to the knowledge of the King on whose initiative Sir George was included in the New Year's Honours. The *Times* ventures to think that something is still owing to him from the Dominion he served so well. He has already lost the use of his left arm. The *Times* believes the South African Government is considering an increase in his slender pension which is his sole support.

The *Observer* of Lahore in its criticism of those who objected to Sir Ebrahim Rahimutulla's election to one of the two seats open to non-Mahomedans in Bombay in the Viceroy's Legislative Council, shows itself incapable of rising above a narrow communal view to an appreciation of the broad equities involved. Nobody grudges Mahomedans the seats that they may be able to get. They are welcome to them and more. What Government is asked to remember is that communities other than Mahomedan have also their sentiments and rights. If Mahomedan interests cannot be represented properly except by Mahomedan members, the Hindu may also claim that Hindu interests cannot be so represented except by Hindus. It is a matter of considerable satisfaction to us to know that there are Mahomedan leaders who realise the point. We do not wish to expatiate on the subject, but it must be clear to every thinking man that, even in pressing the claims of one's particular community, one ought not ignore considerations of justice. Whatever is unjust and inequitable cannot stand, however powerful may be the interests behind it.

Pandit Rama Avatar's outspoken exposure of the darker aspects of orthodox Hinduism, in his presidential address at the last National Social Conference held at Bankipore, has stung the *Amrita Bazar Patrika* to wrath. The worthy President is made the subject of a characteristic outburst concluding thus: "The social reformers could not have selected a worthier president for their Conference than this seven-cursed individual; for no one could vomit venom over every social usage of the Hindus more effectively than he." Pity the poor old *Patrika*.

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, JANUARY 26th, 1913.

THE DOMICILED COMMUNITY AND  
EDUCATION.

The report of the Conference on the education of the domiciled community held in July last at Simla, has been published. Sir Harcourt Butler presided and in his opening remarks, explained the position of the Government of India on some of the points that had been raised in view of the Conference. At the outset, he made it clear that the Conference had nothing to do with the Protestant deputation to raise funds in England towards the education of domiciled members of that denomination in this country, which excluded the Roman Catholics who represented a large and worthy section of the community. The Conference was the sequel and complement of the Allahabad Conference at which educational questions affecting the general population were discussed. Sir Harcourt also set his face against two suggestions put forward by the Hon. Mr. Madge. In a letter addressed to the Member for Education, the latter had suggested that the education of the domiciled community should be taken out of the hands of Local Governments and made a specially Imperial concern. Sir Harcourt Butler refused to consider the idea, and plainly told the Conference that he could conceive of nothing more injurious to the community than that Local Governments should be divorced from all concern in their education. Mr. Madge had also suggested that the existing definition of the domiciled community was not sufficiently strict and that many pure-blooded Indians were able to get their children admitted in the schools reserved for his community by adopting suitable names and clothes. He had also objected to children of Indian fathers by English mothers being admitted into these schools on the ground that, though Anglo-Indian in one sense, they could hardly be said to satisfy the conditions which gave rise to the European Education Code, as they usually adopted "the mental attitude of their fathers in religion, politics and economy," and were always wealthier than the domiciled Anglo-Indian who could not afford to send his children away for an English education. Sir Harcourt Butler that declared the present definition of domiciled persons was satisfactory and could not be altered, as also the provision that a certain proportion, 15 per cent, of Indian children might be admitted in these schools. As a matter of fact, we doubt if many pure Indians have any inducement to pass off as men of mixed parentage. In the other case mentioned by Mr. Madge, the tendency now for the children referred to is rather to avoid as far as possible all association

with the Anglo-Indian community. With reference to the rule of 15 per cent, the actual proportion of Indian students in the European schools is very much less. Out of a total of 32,844 pupils in these schools, about 2,000 are Indians. Indian Christians and Parsis contribute the largest number of non-Europeans in European schools. The total annual expenditure on these schools amounts to about 62½ lakhs of Rupees, and the Government contribution in the several provinces is represented by an aggregate of over 18½ lakhs.

The educational aspirations of the community as voiced in this Conference range from smaller matters to the establishment of a separate Anglo-Indian University. The first Resolution of the Calcutta Committee which met to discuss the programme of the Conference, stated that all recognised European schools should be graded as follows: (a) preparatory schools, which should consist of a kindergarten department and the additional classes necessary to carry on the pupils up to the age of nine, but which should also have one or more of the first three classes of a secondary school when, in the opinion of the education department, local conditions make this desirable. (b) secondary schools, intended to provide a complete course of general education extending to about the age of 18, in the two highest classes of which specialisation should be permitted with a view to the preparation of pupils for commercial careers, and (c) collegiate schools, strictly limited in number, intended to provide an education of wider scope, in the two highest classes of which specialisation should be provided with a view to the preparation of pupils for professional and other careers. According to reliable estimates there are at present about 7,000 children of the domiciled community who are receiving no education. The most urgent question is, of course, how to break down this illiteracy within the community. The Conference passed a Resolution in the following terms: "That in order to break down illiteracy and meet the needs of the poorer members of the community free and low-fee boarding schools should be encouraged by more liberal grants, the grants continued till the pupils reached the age of 18 as was already the case in some provinces, and that arrangements should be made where possible to attach destitute children to practical pursuits, agricultural and industrial, on the lines of Kalimpong and efforts made to get them apprenticed in Government factories, firms, the mints &c., and further that fee grants should be given as in Bombay to day schools throughout India." While we should be glad to see every community advance in education, the demand that every community should be provided at the expense of the general taxpayer with special schools and Colleges is an impossible one. It is not as if all the delegates at the Conference took this extravagant line. Mr. Milsted of Allahabad, for instance, thought that what was necessary for European and Eurasian collegiate education was separate hostel accommodation attached to the existing colleges. He had himself several boys from his school reading for examinations of the Allahabad

University in the Muir College. There may be a special need for elementary schools to suit the needs of communities but as we go higher up it is possible by means of hostels to remove any inconvenience that may be felt in their attending the ordinary Schools and Colleges. If the domiciled community thinks that the education provided in these institutions is not good enough for it, it must start others at its own cost.

The Report contains statements of the number of schools for Europeans and of the number of scholars in them for each of the provinces of India. While, in all the other provinces, the number of Indians attending European schools is about the prescribed maximum of 15 per cent, in this Presidency the total number of Indian pupils in these schools is considerably in excess of 50 per cent, of the total. This is the result of the existence in this Presidency of a number of schools, some of them of the highest efficiency both as regards instruction and as regards discipline, the bulk of whose students are Indians, in which the courses of study are identical with those of the ordinary schools, but in which education is given entirely through the medium of the English language. St. Xavier's High School in Bombay is the type and model of these institutions which are conducted by members of the Society of Jesus and of various Orders of Nuns. The fact is significant of the greater hold which western education and manners have on the communities of Bombay than on those of any other part of India.

#### PROSPECTS OF SOCIAL REFORM.

The *Leader* of Allahabad has a thoughtful article on the prospects of Social Reform in India. We cordially associate ourselves with every word in the following passage :

We have now our reformed and enlarged councils and the people give greater thought to public affairs. The Government is in more intimate touch with public opinion than it was before, and we are settling down to a time which will be marked by cordial co-operation between the Government and the people. Our future political progress therefore will be on peaceful lines and is assured. But what about social progress? We ask this question, because there are in this country people who forget the elementary truth that real progress is always ultimately social. The success of political institution depends upon the social capacity of the people to manage them and not on the political institutions themselves. For example, many of the states of South America have the most perfectly democratic institutions and yet we know the perfection is only on paper, and in actual practice the South American states are a by-word for tyranny, misrule and anarchy. It is the great moral and social capacity of the people of England that explains the successful working of so cumbersome a machinery as the English constitution. Schemes could indeed be drawn up more ideally perfect than the English constitution, but they would break at the first touch of practical handling. The reason is that in England, social progress not only never lagged behind political progress, but has often gone abreast of it. This is the greatest truth English history has to teach us and the truth requires to be firmly impressed on the Indian mind. Our progress

will only be lop-sided if we were to advance along one direction alone. By persistent agitation, it may be possible to obtain more and more advanced political institutions, but they will soon become a sham and a mockery if they are not run by the proper kind of men. The objective of social reform is to produce the proper kind of men and women, to develop the manhood and the womanhood of the race. And this work is ours alone. There is little scope here for petitioning Government or for indignation meetings. It is a slow work and its successes are less apparent than in the political sphere, though they are often more real. We are led to these reflections, because we believe that the time has now come when we can look forward to a great advance in social reform. All around the horizon there are signs that seem to predict that the coming age in India will be one of solid moral and social progress. We have attained to a great advance in our political institutions. It is true there are some grave anomalies in them, it is true also that some of the portions of the reform scheme are defective both in principle as well as in detail, but nevertheless it is agreed on all hands that much real and substantial progress has been made in our representative institutions. For a long time to come, our main endeavour will be to so conduct ourselves as to prove that we have long deserved them. Our claims to further advance will then be based on unquestionable grounds. In the meantime, we must fall to setting our own houses in order, for it will not be to our ultimate advantage to get political institutions which we have not deserved. And the time is propitious for social advance. Opposition on the part of orthodoxy is daily going down. In many cases, sheer passivity is the one refuge behind which orthodoxy securely fastens itself against the strident demands of the reformer. Of course progress has been very unequal in various parts of the country and in different communities. But there has been one great gain from the persistent agitation of half-a-century, in which the whole country has uniformly shared. We refer to the academic acceptance of the social reform creed by the great majority of the university-educated men and a considerable number of semi-educated people who are influenced by them. There are few apologists nowadays on behalf of orthodoxy among the educated people. On the other hand, so great has been the change in opinions that we find the agreeable spectacle of the Pandits coming forward on the side of reform, and this is a distinct sign that social reform ideas have penetrated to the masses. But though the academic acceptance of the social reform creed is becoming more and more general, yet we think the complaint is not altogether unjust that a wide gulf still separates profession and practice in the case of many declared reformers. The cynics, who are the worst enemies of all kinds of progress, exaggerate these lapses in order to laugh at the very possibilities of progress, and it is one of the misfortunes of the country that the cynic flourishes galore in it, and that he finds social reform a particularly beautiful field to breed in. The social reformer has therefore to guard against the cynic and allow no cause of complaint on account of any disparity between his public avowals and actual practice. Example is always better than precept and the practical social reformer who desires the social advancement of the country can never afford to forget this platitude. Social reform work has now largely become merely a matter of the practical application of our own staunch beliefs. Conferences and meetings have still their uses, but they have largely done their work of popular education. The time has now come for solid advance. The ground has largely been cleared and the superstructure has now to be built upon it. Social reform has now become easier, because there is less opposition and more acquiescence and sympathy.

## THREE READINGS OF A PALM.

## THE SECOND READING: MOVEMENT IN THE DRY BONES.

(Chapter XIV *Continued.*)

"There was, however, no corresponding response or corroboration from the populace. A silent acquiescence was enjoined and passed on from one place of worship to another for maintaining the *Status in quo* as the laws and promises had not yet been shaken. This, of course, the new comers do not know nor can they gauge that a power higher than their own is at work and that for a different purpose.

"Unhappily many, oblivious of what is going on, are blinding and persuading each other that what is has been brought about by their own prowess. This did no good, and so began gradually to decline in those qualities which the earlier comers had exhibited. The subtle cry of the self-satisfied who now began to forget the God of their forefathers was raised in a mild form at first that: God helps those who help themselves. And this was made easier by the so called thinkers who forgetting that their scientific findings had a limit declared that God's help was conditional on their initiative—we must act and he will bless our actions. But instead of basing those actions on the Holy Writ which contains the conditions upon which alone he will bless, and which was adhered to at the earlier stages, it was now set aside altogether.

"And here let me recall to your mind the silent but significant answer which Queen Victoria once conveyed by holding up the Holy Bible as the secret of her success to an enquiring potentate. That secret power was now being ignored. And statesmen, the Press and the Church have boldly joined in the chorus that as the Empire was built by breaking all the ten commandments they could not now revert to the teaching of the sermon on the Mount.

"This new tendency was not lost in the Church. For some unknown reason the Church in India has always been formal and patronizing, with of course honourable and praiseworthy exceptions though their number is very very small in comparison who have and are loyally toiling for Christ, and Christ alone.

"An unsatisfactory state of affairs was noticeable every where. People in India always Godfearing (however mistaken) and Godfearing people of the United Kingdom had cried in vain. The governing bodies became more deep than ever to all cries for fulfilment of promises made. And the man on the spot, with of course always honourable exceptions, carried away by unheard of prosperity and power openly tried to explain away solemn pledges and failing which unblushingly advocated repression with an iron hand. Here one may also mention with astonishment that when matters reached this point the man on the spot at once became conscious of the moral defects in the oriental character, which he declared was due to his religion, his education, and some times to both. It never occurs to him to examine his inner self and see that possibly the cause may be nearer home! No, he has been taught to trust in make beliefs, and so he skilfully turns away public attention from the right cause—a fact of which he is perfectly conscious. And what is more he knows that these sandy foundations cannot last. The sand must shift sooner or later and the inevitable must follow as a matter of course. What a reed to lean on!

"Here in order to follow up the significance of our times we must go back a little and bring into line the doings of a small thoughtful section which has now become a progressive power in the land.

"So far India has been a happy picnic ground for a class which could only realize the present, no matter how that present was brought about, and consequently had been content to let the stream of public activity flow past and surround him, in utter oblivion of his trust and responsibility. Till in the early eighties it drew the attention of Messrs. A. O. Hume and W. C. Bonnerjee who the more they thought of it the more convinced they felt that England and India were undoubtedly thrown together for some good purpose. They talked the matter over with many and both sides felt that a handful of officials could not long control so vast a continent without the co-operation of the people who had a past ages before England came into being as a nation. And arrived at the conclusion that efforts should be made to make the British connection with India a permanent factor.

"The basic principle upon which these two were to be welded together was therefore that British connection should be made permanent and abiding in India, and that given this axiom it should be the duty of educated Indians and Europeans alike to endeavour to the best of their powers to help the rulers, and to so govern the country as to improve her material prosperity and make the people happy, prosperous and contented as permanent and equal subjects of the British Sovereign and Empire. For it was clear that no one sided treatment would endure.

"Following up this idea Mr. Hume sought an interview in 1885 with the Marquis of Dufferin and Ava, the then Viceroy of India. From him he received a sympathetic hearing and in response his Lordship promised to consider the matter.

"A few weeks later Lord Dufferin sent for Mr. Hume, and he was so pleased with these true patriotic ideas which had the savour of real permanency that he formulated a scheme himself upon which the contemplated Indian National Assembly should be founded. For he said: it was absolutely necessary that as years went on it would be wise to learn the true views of the people instead of what appeared in News papers which were more or less coloured. And it would be a great advantage that people should speak out their minds and be able unfettered to point out where defects lay in the administration.

"These points were then discussed afresh in all the political centres of India and the altered scheme as suggested by Lord Dufferin, the Governor-General of India, was accepted.

"And so it came about that the first National Assembly that India had ever seen in such a representative form met in December 1885 at Bombay with the Honourable Mr. W. C. Bonnerjee as its first President.

"There were seventy two delegates present, and among them were some Government officials. Thus came the Indian National Congress into existence in A. D. 1885 at Bombay, and in the formation of which the far sighted Lord Dufferin the then Viceroy and Governor-General of India had no small share. A fact though fully known among responsible statesmen of that time was not thought advisable should be made public till after his Lordship had left India.

"Now why did so sagacious a man as the Marquis of Dufferin take so momentous a step? It was because he realized from what he saw around him that time had come for certain changes, and that those changes were imperative in the face of a dangerous tendency of infallibility which was steadily growing up in the mind of the man on the spot. For it was patent that he was becoming impatient even at the mere suggestion to look deeper into the human nature than that presented by the tranquility of the moment.

"The cry about long residence in India, not experience mind you to the worth of which we can all testify from what we ourselves know of our fellow workers with whom we are in daily touch, that it is as misleading as the assertions of those unacquainted with history, that, India was won by the sword. Long residence and assertions of this nature are fast becoming shibboleths which are much paraded and which in time must carry their own reward.

"Lord Dufferin's residence here had a different effect on him. Though he was on the spot like others yet his vision was not clouded. No passing glitter around him warped his judgement, and so he saw as a statesman ought to see and having seen rightly—he decided to work up to the light of his times. Same as I am suggesting the thought that perhaps it is time for us as well to realize our times and that there may be room for adjusting our individual behaviour, insignificant as it may appear, towards our fellow subjects. For the present widening gulf cannot be bridged by assertions and shibboleths.

"This dangerous alienating tendency of the 'Man on the spot' was noticed by Lord Salisbury when he was Secretary of State for India, and addressing the students of the Coopers' Hill College his Lordship said: 'No system of Government can be permanently safe where there is a feeling of inferiority or of mortification affecting the relations between the Governing and the Governed. There is nothing I would more earnestly wish to impress upon all who leave this country for India than that if they choose to be so, they are the only enemies England has to fear. They are the persons who can, if they will (by their behaviour) deal a blow of the deadliest character at the future rule of England.

"Now I mentioned at the beginning that things we have been taught never to expect are happening around us. This is a fact which we all can see. And I have endeavoured to show you the contributory causes which have brought about what is taking place in our day and which began in their more nauseous form after the establishment of the Indian National Congress and when its warnings began to be laughed at.

"Now taking all these facts into consideration what should be our attitude for the future?

"I leave it to each individual to think out for himself.

"Empires have come and gone—their records alone remain. Some to honour and some to dishonour, and in time even these will all disappear. And so it is plain we can maintain nothing by our so called foresight and policy. There is only one sure course to keep things permanent and that is do unto others as you would be done by. For the law and the prophets hang on two simple declarations: Love the Lord thy God with all thy heart, and thy neighbour as thyself. This the Church has been teaching but in practice it has been further away from it than the secular state even!

"Now some may be tempted to ask what has all this to do with small individuals not even heard of out of a prescribed circle? A humble opinion of ourselves is most certainly commendable, but the estimation of the human unit is absolutely wrong. Each human unit has a special place in the universe and a like purpose to fulfil. The importance is exactly the same as that of a single brick in a mighty edifice. Remove one such seemingly insignificant brick and the decay begins—begins as surely as night follows day.

"So each one of us, however humble we may imagine ourselves to be in the complex structure of an Empire, has a duty to perform by individual

behaviour. Our endeavours must, therefore, be not merely in acquiescing in a lifeless sort of way that it is right to do so and so, but by putting ourselves in line with the advice given by responsible thinkers. And this is the true discernment of our times for by it we could, if we would, aid the efforts of a responsible and well meaning Government.

"I am perfectly sure you will not often get an opportunity of learning the real state of affairs around you. Take for instance the coming into existence of the 'Indian National Congress.' I do not suppose any of us can say that he ever saw a hint even in any of the leading News papers in India that this Congress was the outcome of mature thoughts of sober statesmen both European and Asiatic. On the contrary we have been taught to look at it in a hostile spirit. For the kind of literature with which we are served merely keeps us in a certain groove of self satisfaction and isolation. The real individual responsibility of existence in this land is never brought home to us. And in this neglect or wilful design of those who cater for us in public print, from public platforms or pulpits as to how we should second the efforts of authorities lies the recognition of our times—our individual responsibilities—and as a sequel the failure or otherwise of our lives.

"Our times are critical and much is hanging in the balance. But the scale will turn in accordance with the behaviour of individuals quite as much as that of the state towards all her subjects. Force or make belief can never prevail for any length of time, and so the future of millions cannot be directed by a couple of hundred right minded officials unless they are backed by the rank and file in the same spirit of right mindedness.

"And so it is imperative that a spirit to suit the needs of our times must be cultivated by each unite—and cultivated in accordance with the advice given to the students of the Cooper's Hill College preparing for work in India, namely, that by their individual behaviour they 'can deal a blow of the deadliest character' at the future of the Empire.

"We therefore have to look to our opportunities and see whether with the march of time other matters than those of self gratification do not need our attention quite as much as that of those in direct authority."

"Well, what did you think of his paper?" asked the Revd. Shashtri Nilkanth when they were alone on their way home.

"Excellent—it breathes sincerity both to your religion and to the state. For to my way of thinking a real friend is one who points out our shortcomings and thus arms us against future errors and so adds to our stability, unlike the flatterer who only looks to the present. Again the spirit in which it was received was admirable."

"Yes, most of those present are level headed and are not swayed by external considerations like many others."

"It is a good thing, Shashtriji, when people are open to learn, for then there is hope, and honest men are not deterred—. The danger arises when they assume, as you once said, the adder like stubbornness against being charmed and rejoice in stinging the player. But there is nothing strange in this, for the real friend is seldom recognized."

"If this was so," answered his reverend friend laughing, "the seesaw of nations would cease and life even on this earth would be worth living."

"Well, I suppose so, Punditji," said Mr. Amar Nath coming to a stand in front of their gateway. Then thanking him heartily, as he refused to come in, for this unique opportunity which gave him an insight into real Christian character, they parted for the night.

## THE FOUNDATION OF A HINDU SOCIETY.

## (II)

THE EDITOR, *The Indian Social Reformer.*

Sir,

It has been proposed to establish a new caste of Hindus who, while they admit that the growth of a community is organic and that reform in every phase of the life of a Hindu is necessary, lay particular emphasis on inter-marriage and inter-dining, and who think that these two reforms, especially the first, should be introduced before every other. The new caste would passively accept all the reforms advocated by social conferences, when sanctioned by its members in its own social conference, for, although the views of conferences, will all be accepted in the end, the need of ascertaining the opinions of individual castes according to their wants and facilities can not be denied. In as much as such a new caste will consist of necessity of men and women who have liberal views and ideas, and that such reforms as Widow Remarriage, Raising of the Age-limit and the like are easier of acceptance, we may take it for granted that a caste which is so enlightened as to accept intermarriage and interdining will not omit to adopt the "less objectionable" reforms. By limiting the distinguishing characters to the two questions, therefore, we shall only make minor complications unnecessary and thus avoid them.

The choice of the name is in such cases the first and foremost question. The Arya Samaj and the Brahmo Samaj both claim to be Hindus but to the superstitious and suspicious majority they came to have a mystery and now they have come to be regarded as distinct religions, though originating from Hinduism. The jaw-breaking name of Aryan Brotherhood, though perhaps an ideal name in its significance, has again proved a failure. And the adoption of such a name as The Hindu Samaj in English would probably meet the same fate. It would only be the first cousin of the *samajes* which score the ignorant and superstitious. The best is perhaps to call it the *Hindu Society*, which would be translated as *The Hindu Dnyati-Samaj* in the vernaculars. But, 'Society' like 'table', 'motor' and 'train' has now been Indianised and it would be preferable to avoid the translation and retain the name, *The Hindu Society*.

## THE POLICY.

It is unnecessary to repeat what the aim of this society would be. It will accept *each and every* tenet of the present Hinduism whether it is sanctioned by the shastras or not, *except* the two questions of Intermarriage and Interdining. The rejection *in toto* of such doctrines as idol-worship and similar teachings which have been accepted by all Hindus, elevated or depressed, would be fatal, if we are not to amputate ourselves absolutely from the other castes. In addition, to the above two principles—religious principles—social custom and usage will have to be reduced to a uniformity. Either, therefore, a fresh code of custom based upon the needs of our present daily routine and on rational and scientific lines may be issued; or what is wiser than clever only those customs and rites common to the majority of the members of the society may be recognized. Of course, the admission of new members is inevitable and necessary: The Principle of Conversion is a protective measure against isolation. And, its provision will mean that, if the latter method of codifying the customs and usages is followed, we shall have in time the opportunity of rejecting such of the usages as are not common to the majority, without making a revolutionary departure. The society, it must be clearly

understood, is *not to take the initiative in any reform*, though it may give its active help to other organisations as a body. In questions other than Intermarriage, Inter-dining, and Admission of converts (Hindus only,) it will remain a passive body, content to leave the work of proposing reforms to the other institutions and castes, itself only adopting such social and religious changes (with the exception of the three mentioned above) as are recommended by the majority of castes. Thus, if we accept widow-remarriage, it will not be because it is right, just and humane according to our enlightened conscience, but because it is recommended or adopted by the majority of castes. Otherwise, this caste which will soon consist of the cream of the Hindu society will go by leaps and bounds, ultimately reaching that perfect stage of rationalism which will entirely cut it off from the community and throw a wide gulf between it and the Hindu community, as in the case of the Arya and the Brahmo Samajes. That would wreck everything. That would only reform the handful and abandon the great mass of Hindus entirely to itself in its "barbarism". The society will take the initiative in enforcing Intermarriage, Interdining and Admission of converts on its members, and for every other reform rely on the activity of the other castes.

But, though it may not enforce or adopt other reforms, it may *recommend* them and provide facilities to its members for privately preparing themselves. For instance, the study of a common Indian vernacular may be encouraged. Such a step may not be necessary to-day, when the caste will be small and consist of men and women who have imbibed Western culture and enlightenment through English, but, as years and decades pass by and the caste gradually swells in numbers, the majority will consist of those who may not have so intimate an acquaintance with English as that of University men and literary men, but such as may have barely passed the Matriculation and then consigned the study of English to the past we shall have to have our *de jure* lingua Indica—*Hindi*. It is quite true that the day is far when men with mere secondary education will lead off in numbers, but it is also true that for the Bombay People to get the new language like Hindi in their blood, it will require as much time, if not more. In fact, some would go the length of proposing secondary education a *sine qua non* for the admission of members for some time.

Inter-dining, though only a sequel of an intermarriage raises a rather important question, as found from experience at the general gatherings of our Bombay Colleges. The kitchen formulae of the communities differ. In the college-gatherings generally the Dakshinis absent themselves from the meals, because none but Gujrathi cooks are employed. The Gujrathi's object to Deccani cooks, and the Deccanis, though indifferent to the employment of Gujrathis, do not feel satisfied, until they have gone and patronised *Gokhle's* or the like. It would seem, therefore, that the ladies will have to take up the private study of the various preparations and spices and select the best. Their efforts may be supplemented by those of the community at-large by the establishment of a school of cookery, so that this honourable profession will one day enthroned itself side by side with that of the world-renowned *chefs* of the French Colleges.

Then the tailor! In India race, tribe, clan, creed, caste all are distinguished from the costume. The Pathare Prabhu has his turban and the Kayasth Prabhu—his turban. The Mahratta Kayasth has his turban, and the Bengali Kayasth has none—he is bareheaded. The Maratha (caste) of Baroda has a different turban to that of the Maratha (caste) of Gwalior. The best is to adopt the dress of Sir Narayan Rao Chandavarkar, out of respect for one of our greatest social reformers. As to the female costume, the dress of Christian Indian ladies is not new to Hindus. The Bengalis, and others have a similar dress. Also the much admired Parsi style is only a modification of the dress of Gujrathi Hindu ladies.

Finally, it may be stated that with increase in numbers in the community or society, so that it becomes as large in number as that of the Jews, Parsis, Jains and such recog-



nized communities, our benign Government is sure to recognize it at least as a caste of Hindus and the success of other independent movements will lead eventually and surely to the removal of all legal disabilities and interference.

Yours truly,  
THE WILL AND ITS WAY.

### OUR CALCUTTA LETTER.

(From our own Correspondent.)  
THE CONFERENCES.

It has been remarked by a prominent Anglo-Indian that as the golf habit has fastened upon middle-aged and elderly persons in England so the conference going habit has settled on the educated Indian community. If we count the number of conferences we are sure to be convinced that it is always on the increase. It has been remarked by our critics that in these conferences theory is in advance of practice and that discourse fails to result in action. Indeed if the results of these conferences are to be judged, one may surely remark that we are simply ploughing the sea-shore. I am not going to undervalue the utility of these conferences. They are the best medium of spreading the new order of ideas and of giving a direct shape to our social programme. But our only regret is that we do not actually carry out what we say; and so long this state of things remains unaltered our conference will always be a "dialectical exercise."

#### KAYASTHA CONFERENCE.

The conference flood which broke out this year at Bankipore ever flooded Calcutta. The most prominent of these, was the All-India Kayastha Conference. We are happy to note that this conference which was purely organised by prominent orthodox Hindus registered its support to sea-voyage, female education and intermarriage. Let us see whether they will be able to carry out in action what they have resolved.

### THE TROUSERS AND THE NATIONAL COSTUME.

THE EDITOR, THE Indian Social Reformer.

Sir,

It is necessary to point out how the evolution of the so-called European costume occurred, as far as can be judged from the cuts and the methods of tailors. It seems originally the single cloth like the Indian *Dhoty*, the Roman *toga* and the like was used. This was when the needle was not known or when the case with which such a cloth could be washed daily was needed to suit the primitival process of washing. With the evolutions of phallic worship, a more complete and permanent covering for the human body was evolved and gradually took the form of *pyjamas*. Phallic worship did not spread with any-thing like the rapidity and vehemance in India that it did in Central Asia, and the *dhoti* remained unchanged among the Hindus. The advent of the Musalman ruler brought the *pyjama* which seems to be going out of fashion under the British Rule, except in the form of Jodhpore breeches. To follow up the westward growth of the *pyjama*, it had not quite the thin shape that we see in the native states. The Irani *pyjama* is much more loose, as we know. The Turks (the same that are being petitioned to give up Adrianople and also Constantinople on a change of the political conditions in the Bosphorus and the Dardanelles) gave these *pyjamas*, perhaps in a modified form, to the West. Europe is all economy and the trousers underwent some trimming. The nude races of the British Isles adopted these and London, the fashion maker of the male dress, is keeping it sacred of its knowledge of the anatomy of the legs. One day we shall come down to the Jodhpore breeches. The trousers, therefore, is as much Asiatic as the *pyjama*.

Yours truly,

RAGHU.

### MADRAS UNITED COLLEGE FOR WOMEN.

Some three years ago the question of establishing a women's college in Madras was discussed by certain of the missionary societies, but whilst the need for such an institution was felt to be very real, no opportunity for united action presented itself at the time. During the interval, however, more than one society has been obliged to take independent action for the higher education of their girls, with the result that there have been small groups of women students taking their degree course in classes opened in connexion with mission schools, or in Government institutions.

It is obvious that this separation of women students will not secure the most satisfactory results. A college directly established for women will secure many advantages that are impossible under the present conditions.

No single mission has been able to attempt to educate women beyond the Intermediate examination. This means that every student, if she wishes to complete her degree, must go to a men's college. In the present condition of women in India, this is open to manifest and serious disadvantages.

There can be little doubt that the number of women students would be considerably increased if parents felt confident that higher education for their girls did not place them in condition so alien to their home and early training. This is specially true in the case of Hindu girls, whom it is hoped such a college would reach.

Then again, it is impossible for the women students, whose numbers are at present so small, to receive the individual attention and supervision in their work that are essential if they are to pursue the courses best fitted to their needs, and to gain the greatest advantage from their university studies. At present, apart from daily attendance at lectures, the students in the men's colleges can have in the nature of things little or no private attention in their work.

The present separation of women students into small groups cuts them off from all the advantages of intercourse and mutual life, which can be secured only in a college which they feel to be their own. Apart from mere intellectual attainment, college life may mean much in the development of mind and character, and it is this influence primarily which it is hoped the college will exert over the women who will be the leaders in education.

The most pressing need of our missions, however, at the present moment in women's education is that of more highly trained teachers for the secondary schools. The present supply of secondary teachers is altogether inadequate to meet the growing demand for education among Christians and non-Christians alike and to satisfy the requirements of Government for increased efficiency. Almost every mission in South India is feeling acutely the need of women teachers who have had university training, but for the present from lack of these they are compelled to employ men or insufficiently trained women teachers. Such a college as is proposed would do much to increase the supply and to meet the needs of the different missions.

Recognising such needs as these, the Madras Council of the United Free Church Mission, in February, 1911, passed the following resolution: 'Resolved to appoint a committee to invite the co-operation of other missions in resuming consideration of the question of opening in Madras a United Missionary Arts College for Women, which shall not be in connexion with any of the existing High Schools, and in the event of a favourable response to prepare in consultation with representatives who may be appointed by other missions suggestions as to location, staff, equipment, and method of control by the co-operating missions, together with an estimate of the initial and the annual cost and to report.'

In accordance with this resolution four representatives were appointed, who resolved to invite representatives from other missions which had High Schools for girls in Madras, or were specially interested in the education of women. Accordingly with the above resolution an invitation to appoint representatives was sent to the following societies—the L. M. S., W. M. S., C. M. S., S. P. G., C. E. Z. M. S., and C. S. Z. M. All the societies approached responded to this invitation and appointed the following representatives:—

Miss Williams, L. M. S., Miss Lenwood, L. M. S., Rev. B. Lucas, L. M. S., Miss Lawson, W. M. S., Rev. J. Cooling, W. M. S., Miss Herring, S. P. G., Rev. R. U. Potts, S. P. G., Miss Graham, C. S. M., Miss Forbes, C. S. M., Rev. A. Silver, C. S. M., Rev. R. Peachy, C. M. S. and C. E. Z. M. S.

These along with the four representatives from the U. F. C. M., namely, Miss Davey, Miss Ross, Rev. E. M. Macphail, Rev. G. Pittendrigh, from the representative committee.

Two meetings of these representatives were held, one in Madras and the other at Kodaikanal, where all present unanimously recognised the desirability of establishing a Women's College in Madras. The general opinion was that such a college should be residential, though not limited to resident students and that it should be independent of existing institutions. It was considered that to begin with, the college should arrange for classes in English, History and Logic for the Intermediate examination, and later, the corresponding branches of the B. A. examination of the Madras University. This would require the services of three fully qualified women graduates. In considering the requirements of the College in the matter of location and accommodation, the C. E. Z. M. Training Home, Egmore, seemed pre-eminently suitable. The Committee resolved, therefore, to approach the Board of that Society. To formulate these proposals a small sub-committee was appointed, which drew up the following constitution for the approval of the committee:—

Name.—The Madras United College for Women.

Place.—Madras.

Object.—To provide higher education for woman on a Christian basis, and to further the interests of the education of women.

Management.—1. The Council. (a) *Constitution.* The college shall be under the management of a council. Societies contributing not less than Rs. 1,200 (£80. \$ 490) per annum shall have the right to appoint one representative, those contributing not less than Rs. 2,400, or maintaining\* a professor, two representatives to the council. In addition to the above the Principal and the Professors shall be *ex-officio* members of the council. The council thus constituted shall have the power to co-opt additional members not exceeding twenty-five per cent. of its total strength.

(b) *Powers.* The council shall have control over the finances of the college, the general courses of study, the appointment and dismissal of the Principal and the Professors and their assistants, and the determination of their duties, and it shall exercise a general supervision over the working of the college.

(c) *Procedure.* The council shall meet at such times and places as they shall, from time to time, appoint and shall make such rules and regulations as they deem necessary.

2. SENATUS. (a) *constitution.* The Senatus shall consist of the Principal, Professors and full-time assistants.

\*Societies contributing the full support of a Professor shall have the right to nominate such Professor.

(b) *Powers.* The Senatus shall have power to provide and make rules and regulations for the internal arrangements of the college, the distribution of work among the professors and assistants and the discipline and conduct of the students, and to regulate their hours of attendance and course and subjects of study.

(c) *Procedure.* The Principal shall summon and preside at all meetings of the Senatus, which, subject to the sanction of the Council, shall make such regulations as it deems proper for the conduct of its meetings.

It was estimated that the annual cost of such an institution could hardly be less than Rs. 12,000. On the basis of representation given in the constitution this would require that three societies should contribute the full support of a missionary, or Rs. 2,400 per annum, and that four other societies should each contribute Rs. 1,200 per annum. Unless such support is guaranteed, it is doubtful whether the college can be started with any hope of permanent success.

If the C. E. Z. M. Training Home were secured, the initial cost need not be very great, say, Rs. 2,000 for furniture. The Committee has not faced the problem of erecting a building of its own. Since the above was issued information has been received that the C. E. Z. M. Training Home is not available for the purposes of a college. The committee is however looking out for other suitable premises.

## THE BOMBAY COUNCIL.

(FROM THE *Observer*, LAHORE.)

For once, the supporters and advocates of the system of mixed electorates are up in arms against their favourite system, which is being vehemently denounced, because Sir Ebrahim Rahimtoola has been returned to the Imperial Council by the Bombay Legislative Council, along with Mr. Gokhale. Mussalmans form no less than 28 per cent. of the population of the Bombay Presidency; and it is only fair that out of the 35 non-official members of the Provincial Council 10 should be Muhammadans. But, as a matter of fact, only 7 including the 4 returned by the special Muslim electorates, are Mussalmans; and not one Hindu or Congress paper has taken exception to this grossly inadequate Muslim representation. On the other hand, they are all crying themselves hoarse against the principle of the special representation of important minorities being at all observed and would thus reduce the number of Muslim representatives on the Bombay Council to 3 out of a total non-official strength of 35 members. The usual argument of individual merit is put forward and it is eloquently urged that mixed electorates militate against the establishment of a united Indian nationality. Now mark and contrast this with what follows. The non-official members of the Bombay Legislative Council are, under the Regulations, privileged to send up two representatives to the Imperial Legislative Council; and of these two Sir Ebrahim Rahimtoola happens to be one, Mr. Gokhale being the other; while Sir Vitaldas Thackersey has failed to be elected. This has provoked the goddess of Hindu ire and heaven and earth are being moved to prove that the existing system of Council elections is rotten to the core—a system which is regarded as absolutely sound when it results in the return of only 7 Muhammadans out of 35 members in a Presidency in which the Mussalmans form no less than 28 per cent. of the population, a system which creates in the Punjab the anomaly of those who constitute 55 per cent of its population being represented by 6 members against the 8 representatives of the Hindu and Sikh minority, that jointly form 43 per cent. of the Provincial population, and when the same system which can secure for the best named minority of the people of the Punjab two representatives on the Imperial Legislative Council to one of the majority.

To illustrate the grave inconsistency of our contemporaries, we may quote here a few passages from some of them. The

*Indian Social Reformer*, a paper which always pretends to be impartial and to take no sides in Hindu-Muslim controversies, commenting on Sir Ebrahim Rahimtoola's election, says:— "We trust that Government will not be long in realising the anomalous state of the Regulations which has made it possible. As things stand, Sir Ebrahim has every right to stand for one of the seats, and if the Muhammadan members club together in his favour, he can, with the help of a few more votes from non-Muhammadans, easily win in the contest. But that would indeed be the *reductio ad absurdum* of the present Regulations governing the elections. It is extremely improbable that the Regulations will be allowed to stand as they are. Sir Ebrahim's success has compassed their end at an early date." The *Mahratta* observes.— "The election of Sir Ebrahim Rahimtoola incidentally brings to prominence the question of the special privilege which the Muhammadans enjoy. If Muhammadans want a separate electorate and have been given one, why should they again seek election at the hands of the general electorate?" The *Bengalee*, the *Leader* and other Hindu papers also write in a similar strain. Indeed, the attitude taken up by our Hindu countrymen towards the election of Muhammadans through mixed electorates is keenly disappointing, and it ought to come as an eye-opener to those Muhammadans who are dreaming of the realisation of a united India in the near future. The gravamen of Sir Ebrahim Rahimtoola's offence in the eyes of the Hindus is that though he had expressed himself in favour of separate electorates for Muhammadans, yet he stood up as a candidate for election by the mixed electorate. But if that is a crime, R. B. Ram Saran Dass has been guilty of a more heinous one, for in his evidence before the Decentralisation Commission he opposed the *system of election* even as regards Municipal Boards. And yet the censure is reserved for the Muhammadan, while the Hindu not only escapes scot-free but is feted by the Hindu Sahibs for his success through a system to which he was out and out opposed.

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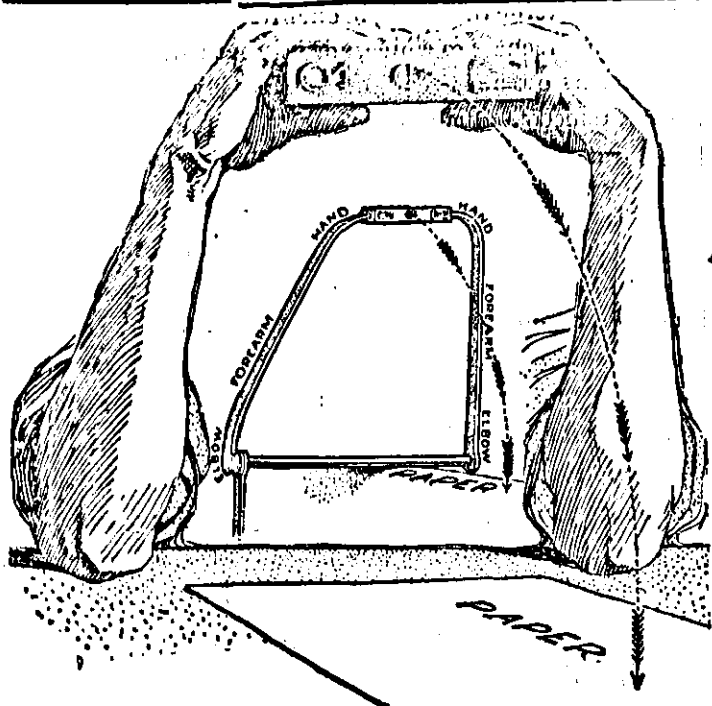
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needless to expatiate upon the magical qualities of this our invaluable medicine. We would not like to blow the French horn as is the fashion of the day, but suffice it to say that the use of this medicine is recommended to those who have any faith 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 ten only. Postage extra. No PARHAM necessary.

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# THE INDIAN \* SOCIAL \* REFORMER.

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*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.

Is it true that the Indian people are less ready to give information about criminals than people of other countries? This is a statement often made of late, but we doubt if it is correct. As every one who has some knowledge of the Indian people is aware, once you get into conversation with an Indian he will not hesitate to tell you all about himself and his neighbours, even if you betray not the slightest curiosity in his narration. If he does violence, in a particular society, to his natural desire to tell about things, there must be some strong counteracting motive for it. If a people whom it is no exaggeration to characterise as aggressively and needlessly communicative, suddenly feel the fountain of speech dry up at the sight of a Policeman, there is some fact which produces the effect. That fact is that the average Indian has a firm belief that the average Policeman is less interested in discovering the truth about crimes and criminals than in exhibiting his power of subjecting people, whose social position is often superior to his own, to humiliation and worry. It may be that the belief is exaggerated or even baseless, but high Police officers would do more good by taking every opportunity of demonstrating to the public that its tears are groundless than by setting an example to their subordinates of disaffection towards the people and the Magistracy. It is ungracious to add to the volume of unsympathetic criticism which is often the lot of the Police, but we may say that, so long as heads of the Department permit themselves to excuse the defects of their men by attacking the public and the Magistracy, so long there is no chance of any real improvement in the calibre of the Force. After all the Police exist for the people and not the people for the Police, a fact which the Department may do worse than recognise without further ado. We wonder Government can pass without censure such obviously improper observations in an administration report as those to which we referred in the issue of the 19th January.

That there is a good deal of dissatisfaction among Indian students in England about the way in which the India Office system of supervising and advice is being worked, is evident. It is no use dismissing the matter as arising from the Indian student's dislike of discipline, as some of those who complain most are among the best behaved young men who have gone to England from this country. We referred to the existence of such a feeling of discontent some months ago. The reference brought us a letter or two from the students' side, which we did not think it desirable to print, in the interests of a final satisfactory settlement of the question. While there is undoubtedly a desire on the part of Indian parents to have some recognised agency to advise and assist their sons in England, they do not, so far as we are aware, desire their offspring to be treated as softheads,

requiring supervision at every turn. Freedom, after all, is the truest environment for the growth of a vigorous moral life. Sympathy is the one quality which defies departmentalising, and the whole scheme of the India Office must be recast if the assistance offered is to become more congenial to the young men. We are glad, therefore, that Sir Mancherjee Bhownagree, one of the Secretary of State's Advisory Committee, attended the function held in honour of Mr. Abdul Aziz who has taken a prominent part in the agitation against the present arrangement, and, in a short speech, indicated the right attitude which the authorities should take towards the criticisms passed on the system. If any body of parents are anxious to continue the present system, it is but proper that they should be asked to pay for its upkeep from their own pockets, instead of sponging upon the general taxpayer. Sir Mancherjee remarked: "As regards the working of the whole scheme it must be remembered that so far it had been worked as an experiment, and if a considerable body of students had felt that in any of its operations it had proved a hindrance, rather than a help, to their legitimate pursuits, they were justified in pointing it out. He was quite sure that any representation of that nature would be considered in a sympathetic spirit by the Secretary of State, and the Advisory Committee, if called upon to express their views, would not fail to do so in the best interests of the large class of students whose welfare was their chief aim and duty."

His Highness Thakore Sahab, ruler of the state of Limidi, with a view to commemorate the visit of his Highness the Aga Khan to the State made a donation of Rs. 5,000 to be utilized by his Highness the Aga Khan in giving a scholarship to any Moslem or Hindu youths studying in either the Aligarh Moslem or the Benares Hindu university. H. H. the Aga Khan thanked the Thakore Sahab for the generous gift and said that he would give the scholarship out of this sum to any Moslem graduate going to the Hindu university for his M. A. course. This is quite typical of His Highness' consistent longing to cement the long-standing ties of patriotism and brotherliness between the sister communities of India.

The Committee appointed by the Government of Bengal to frame a scheme for the proposed Dacca University, have acquitted themselves brilliantly of the work entrusted to them. Whether the scheme which they have drafted is carried out or not in its entirety, it will remain a model for all existing and future Universities in India to keep in view. The least striking part of the scheme is, perhaps, the concession which the committee found it necessary to make to the fears of those who apprehended a considerable diminution of the prestige and resources of the Calcutta University in consequence of the establishment of a university at Dacca. These apprehensions

have been sought to be allayed by retaining the Matriculation of the Calcutta university for the new university, by providing for the teaching only of part of the Calcutta medical course in the Dacca university, and by having no Faculty of law in the new university. The same purpose is also served by the character of the Dacca university as a residential and teaching university, affiliating only colleges situated in the town. Another object which has been sought to be fulfilled in the scheme is to make it specially acceptable to the Mahomedan community. With this end in view, a department of Islamic studies is to be established in connection with the university, having its own courses and its own degrees of proficiency in Moslem sacred and profane literature, combined with high attainments in English. We can not say, knowing little about the aspirations, educationally speaking, of our Mahomedan countrymen in Bengal, how far this department will be popular among them, but if there is the same tendency among young Mahomedans as among other young Indians to turn to Western science as the best that the West has to give to the East, a course of exclusive linguistic studies is not likely to attract the most promising type of scholars. However that may be, we are glad that something has been done to meet the special requirements of the Mahomedan community, and we earnestly trust that the new University will attract an ever-increasing number of students. The provision made for physical culture, for women's education, and for postgraduate studies, in the scheme, are unique in the annals of higher education in India. The University of Dacca, if it is established on the lines laid down by the Committee, will appreciably help us forward towards the goal of our educational aspiration, which is that no Indian student should be under the necessity of going abroad in order to acquire the highest standard of competence and proficiency in any department of knowledge or scholarship whatsoever. Of course, he would be free to go anywhere he likes of his own accord to widen his outlook and experience.

The Registrar of the Co-operative Credit Societies in the United Provinces, Mr. Chatterjee, devotes a paragraph in his last annual administration Report to the moral and social effects of the movement in his province. He writes: "Cases are now numerous in our societies where, in a village, whole castes as well as individuals have given up drinking, gambling and other vices that rendered them ineligible for election. The Society at Shahpur in Benares, which has been favourably noticed in successive annual reports, is composed mostly of Bhars, a tribe locally noted for its criminal propensities. Other villages reputed for the bad livelihood of the residents are making strenuous efforts for the establishment of societies. In many localities elementary schools are maintained by a grant from the profits of the society or by a special levy amongst the members. Extravagant expenditure at marriages, funerals or festivities has been much curtailed. The policy of discouraging caste or sectional societies in villages has borne very good fruit. In the *panchayets* all castes and interests are represented and hostility between caste and caste is disappearing. As a local inspector has reported, a Brahmin *sarpanch* has no longer the slightest hesitation in catching hold of the hand of a *chamer* member and securing his thumb impression on the promissory note executed by the latter for a loan."

After the meeting of the Legislative Council, His Excellency the Viceroy moved to Dehra Dun for a change. A further examination of the unhealed wound by means of X rays, revealed the presence of foreign bodies in the wound. On Thursday His

Excellency was once again operated upon under chloroform, when several pieces of metal wood &c., were removed. His Excellency stood the operation well, but it was stated that the Viceroy passed a restless night on Thursday, the wound which was opened up giving him much pain and discomfort. A later message says that, though the operation was wholly successful in its result, it has necessarily made a considerable draft on Lord Hardinge's strength, and he has now definitely consented to abandon his intention of attending the University Convocation in Calcutta in March, on which he has set his heart, against the strenuous opposition of his medical adviser, from the first.

A reward of Rs. 1,00,000 is notified in connection with the investigation into the Delhi outrage. The notice runs as follows: "Under instructions from the Government of India the above reward will be paid to any one giving information leading to the arrest and conviction of the person or persons responsible for throwing a bomb on the occasion of the State Entry into Delhi on the 23rd December. The whole of this reward will be paid by Government and this notice cancels all previous notifications of rewards by Government, Indian Chiefs, public bodies or private persons. Government is also prepared to pay independently of the above offer, liberal rewards for useful information bearing on the case although it may not lead to the apprehension of the culprits. All information should be communicated direct to Mr. D. Petie, Additional Superintendent of Police, Delhi, or to any police or other official in any part of India."

Mr. K. Ekambara Iyer writes to the *Madras Standard* as follows on Dr. Miller's advice about dress: "I am of opinion, that our youths or any Indian at all should not be prevented from using the trousers during his public appearance. The uniform is as convenient for our active life in public as *Dhoty* is for our easy and careless movements within doors. The Lawyer or Doctor should certainly prefer the trousers as being more convenient. It may be so with the teacher. For tennis, football or cricket, who can say that the *Dhoty* is preferable or will not say the contrary? Is not riding or biking easier with the knickerbockers than with the loose cloth? Then again with the *Dhoty*, we are as much compelled to walk with our bare legs in courts, offices or before superiors as we are prevented from appearing with our bare heads. Some do make a compromise and wearing the *Dhoty*, they wear socks and shoes. There is as much West in the latter as there is East in the former. This motley composition does not appeal to my aesthetic nature either." Here is an exemplification of some more serious objections to the *dhoti*: Surajballi Mataprasad, a Hindu muddam, aged 40 years was engaged in directing a train in the Wari Bunder Goods Yard, Bombay, when his *dhoty* was caught in some iron rods that were in a wagon, and he was thrown down. He fell under another train, which was passing along the next line and was run over. His legs were cut off and he died in the J. J. Hospital where he had been removed.

The following Press Note issued by the Government of Bombay on the 23rd January will be read with pleasure: "The Muhammadan community of Bombay are to be congratulated on their peaceful and orderly celebration of the recent Muharram, which reflects credit on their good sense and realization of the religious character of the festival. The thanks of Government are due to the Bombay City police and especially to Messrs. Edwardes, Vincent and Gadney and Inspectors M. H. Taki and F. M. Taki, and to the military authorities for the excellence of their arrangements."



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## THE INDIAN SOCIAL REFORMER.

BOMBAY, FEBRUARY 2nd, 1913.

## THE VICEROY ON THE OUTRAGE.

His Excellency the Viceroy was present and made a short but touching speech at the opening of the first meeting of the Legislative Council in the new Imperial capital. The occasion and the circumstances were such as to offer an irresistible temptation to indulge in affected and theatrical sentiment. One wonders what Colonel Roosevelt would have said in the same position. But Lord Hardinge's references to the subject were entirely free from any taint of morbid or forced sentimentalism. To have made light of the outrage would have hardly been less of an affectation than to have indulged in excessive moralising over it. We reprint His Excellency's speech which, it will be seen, carefully avoids making either too little or too much of the attempt on his life. Another thing noticeable about the utterance is its tone of complete confidence in the goodwill and affection of the people of India towards himself and Lady Hardinge. His Excellency has good grounds for his belief. That the Indian people of all classes and creeds are deeply pained at the outrage on his Excellency and would do anything, if they only knew what, to see the perpetrator and his abettors sent to their deserts, is a fact which admits of no question. Their feeling of impatience and indignation at the apparent escape of the assassin will be aggravated, if that be possible, by the observation of His Excellency that he had always discouraged excessive precautions and had trusted Lady Hardinge and himself more to the care of the people than to that of the Police. "If it was an error," said His Excellency, "it was an error of which I am proud, and I believe it may yet prove not to have been an entirely mistaken confidence, for out of evil good may come." The people of India will read these quiet words with a pang of burning regret. We have every hope that, when the truth about this outrage comes to be known, as it must some day, it will be established beyond doubt that his Excellency's confidence in the Indian people was in no wise mistaken. The most careful precautions have not always prevented similar outrages in other lands where the existence of anarchism for several years has made the Police specially adapted to cope with its machinations. It is the misfortune, not the fault, of the citizens of Delhi that the assassin found in their overwhelming goodwill towards the Viceroy who has restored to their city its old position of pre-eminence as the capital of India, his opportunity of mischief and murder.

Although the goodwill of the people of India towards the Viceroy personally and to the British rule generally requires no demonstration, we still think that in our own interests we ought not to delay further in adopting active measures to combat the assassin's cult. The time has come for all those who feel for the good name of the country and for the future of the younger generations of her people, to rally together openly in a great organization with the express object of eradicating by every means possible this dangerous and degrading evil which has gained a foothold in the country. To use the impressive words of His Excellency, this slur must be removed and the fair fame of India restored to a high and unassailable place. But it is more than a matter of name and fame to us. Already many fathers are afraid to leave their young sons for even a short time away from them, for fear that they may be got at by evil-minded emissaries of mischief. This fear is, of course, greater in some parts of the country than in others, but it is present more or less everywhere, for there is no knowing at what point the organisers of murder would break new ground. It is, therefore, not merely a matter of preserving the fair name of India but of removing from the path of Indian youth the possibility of infection by the cult of the secret murderer, that is involved. We think that the opportunity of the indignation evoked by the attempt on his Excellency's life should be utilised to form an All-India League to meet and overcome this common enemy at all points. While agreeing that violent political controversy tends to fire unbalanced minds to reprehensible ways, we are of opinion that the chief thing to consider is whether there are any causes operating at present specially calculated to foster the production of unbalanced minds. Talk about the drain and such matters have been going on for over thirty years, without leading to the bomb or the revolver. Those who raise their voices in favour of checks on freedom of speech the moment a bomb is thrown or a revolver is fired, hardly condescend to connect cause with consequence. More fatuous still is the threat held out by a commercial journal that, if the perpetrator of the Delhi outrage be not produced, a system of passports should be enforced on Indians travelling from one province to another and perhaps from one district to another. Happily the days are past when statements made in newspapers edited by Europeans, were taken to foreshadow the considered measures of Government. The League will have to proceed on more scientific lines. There should be a study of the conditions which have made for the growth of this cancerous element in the body politic, followed by action swift, energetic and decisive. We should be glad if Bombay takes the lead in organising the movement. For our part we shall be glad to do all in our power to help it forward.

Messrs. Ganesh and Co., Madras, announce that they are bringing out in a few days a collection of the speeches made by His Excellency Lord Hardinge since his assumption of the Viceroyalty of India.

## THREE REDINGS OF A PALM.

## THE SECOND READING : MOVEMENT IN THE DRY BONES.

(Chapter XIV Concluded.)

"Well, what of the lecture, Amar?" asked his father as he entered his grand mother's *baithaek* where they were all awaiting him.

"*Dadaji, ajeeb lecture tha!* (Father the lecture was wonderful!) I had hitherto imagined that the movement in the dry bones was only among us, and that a new life was being infused into us because of the disdainful way in which we are being treated. But this lecture has plainly foreseen the folly of such behaviour and openly advocated a movement to stand forth and aid Government by meeting us as fellow citizens of an Empire the secret success of which according to the Queen's own showing is not the great *I* but their Bible.

"There was great deal of plain speaking, but the way it was received it clearly indicated that they were alive to the danger of further widening the gulf between them and us."

"This is good news, Amar," said Mr. Bulwar Ozah. "This is as it should be. The tendency, or shall I say the sympathetic movement in the dry bones, is certainly working into line with Punthi's teaching: That we should lose no opportunity to cement an honourable unity with the British."

"If the dry bones of both sides make sympathetic movements towards each other then there is no need to despair of bridging the gulf between us," joined Mr. Warde.

"Planking the gulf is extremely easy," said Mrs. Warde, "if they will only make up their minds and realize that we are human as well and gifted with the same feelings as themselves."

"Exactly so, sister," said Mysa Bai. "If the dry bones of both sides would only join and meet each other half way, why, the thing is done."

"Quite so, children," approved the aged Mrs. Ozah, "they may then remove their army. There will be no need for it. For a contented Hindarya will ever uphold the rulers. Well, I expect you are all ready for *vialoo* (dinner). Agreh, my child, tell the *bhose* to get me some hot water." She jumped up at once—the rest began to move and presently the family sat down to their late *vialoo*.

## CHAPTER XV.

It is Mr. Jwala Pershad and Miss Mina's wedding day. Sacred Kashi is in a flutter. And intense excitement prevails at the Ozah Havelli where the marriage ceremony is to take place. Many a grey head is grieved at the alliance but consoles itself in the empty unavailing sigh: "It is the Kaljug—the Kali Yog." (Iron age).

"Whereto?" enquired a friend beckoning with his hand to a group of young men gaily dressed and on their way to the Ozah Havelli.

"Jwala Pershad's wedding—come along."

"Not I. I do not approve of such mesalliances," he responded coming towards them.

"Why do you say it is a mesalliance? They are both educated and know their minds. They are not like children who will wake up in maturer years to find they are united irrevocably to each other without being aware."

"Right, so far as early marriage goes, but this is a marriage of another sort. Jwala Pershad is making a fool of himself with a girl who is of no caste."

"Is she human?" asked one of the group in irritation.

"Human, yes," he replied without being ruffled.

"But there are grades of humanity. Even the Christians, you know, are trying to do away with their teaching that all men are made of one blood."

Arguments now became general and at length as they moved slowly along they found themselves at the Ozah Havelli. Mr. Bulwar Ozah and his son, Amar Nath, were standing on the road giving some orders about lights. Mr. Amar Nath noticed the group and walked up to them. Presently he returned back with the others to where his father was still engaged. They saluted each other and Mr. Bulwar Ozah remarked that he was glad they had come to show their appreciation of this movement.

"Punditji," said one of the group in favour of marriages with all castes and creeds. "Besheshar calls this marriage a mesalliance and declares that Hindooism is going to the dogs."

"My dear Besheshar," said Mr. Bulwar placing his hand affectionately on his shoulder as he happened to be close to him, "you are an educated man and do not need much in detail to grasp a matter. Now tell me is Hindooism of birth or reason?"

"Both, birth and reason."

"That cannot be. A faith must be either of birth acquiesced in without question, or of reason accepted after enquiry."

"Well," Mr. Besheshar answered, as he was too honourable to shuffle over truth and facts, "there is no getting away from it, honestly, a Hindoo must be born. For no man can become a convert to Hindooism proper. Caste is Hindooism, and caste is fed by birth, not by conversion."

"Then there is no hope, my friend," said Mr. Bulwar, "for any one outside the pale of Hindooism! Does it not seem rather unkind and arbitrary on the part of the Hindoo Gods to accept only those born in the fold to the exclusion of the rest of mankind?" This calm rejoinder had the required effect, Mr. Besheshar thoughtfully replied:

"No, no, no, this cannot be. God can never differentiate in the manner implied. But do not press me for a reply now (He was not an empty debater whose conclusions ended in smoke—but one who considered that all rational beings should act up to their logical findings and consequently hesitated coming to a decision hastily) I shall think over this carefully." Bidding them good-bye he wended his way home—had dinner—and returned under cover of darkness to watch the marriage proceedings.

The ceremonies proceeded with dignity and decorum. There was no fuss or confusion. And now, Pundit Jwala Pershad, a Shashtri and Brahman, and Mina the untouchable with the thread of union around them are standing before *Agni* (fire) to make their joint offering. Ghee, Spices, Rice, Sendor, etc: have been offered by each separately and now with the thread of union which binds them into one they are making their joint final offering to *Agni* together. A few more *Muntras* were recited and the marriage was pronounced complete and indissoluble. The pair now took their seats on the marble *takht* (settee) of the Ozahs, on which generations of the Ozah ancestry had sat at their weddings to receive the congratulations of their friends.

A pretty little Brahman boy with his angelic little sister of about five years of age, both daintily clad, now advanced with lovely bouquets of flowers, the girl facing the bridegroom and the boy the bride as they went up. Halting in front of them the children bowed so prettily that they raised a chorus of applause. The boy first presented his bouquet to the bride who in accepting it drew him

to her side and kissed him on the forehead. The girl then offered hers to the bridegroom who in taking it kissed her also, placing at the same time a gold chain with a locket round her neck—the bride who waited for her husband, simultaneously passed the bar of the gold chain through the button hole of the boy's jacket placing the gold hunter watch in his pocket.

The delighted children embraced them in their thanks and then taking each other's hands courtesied before the new pair and retired amidst hearty cheering. And before this hilarious demonstration had subsided the two beautiful younger daughters of Mr. Bulwar Ozah and the pretty little sister of the bride came forward each bearing a lovely wicker basket. The two sisters, Lilavetti and Sita had rose buds and fern leaves tied into button-holes in their baskets; whilst Nilmani, the sister of the bride, carried pans in her basket. These they distributed to all the guests—a button-hole and a pan to each.

All this time some subdued citar music was being discoursed by three citar players. Presently this stopped, and a renowned Lucknow violinist accompanied by two small Drums played by his assistant drew a long *Sur*. All eyes turned in their direction—the voice travelled up and down, gyrated a little and without uttering an intelligible word ceased, leaving a sense of expectant loss. Then drawing the bow rapidly over the principal strings he made the lower wires vibrate in a way that made the blood rush through one's veins. The music swelled in volume, expanded and fell. It seemed to linger among the audience, so much so that one unconsciously gave an askance glance between himself and his neighbour. The player was absorbed, he saw or heard nothing, and his assistant whose gaze was fixed on the ceiling, mechanically, as it seemed, beat the time on his drums.

Gradually the music drew away to a distance, it receded further and further away, the assembly was electrified, then by slow degrees the volume of the cadence began to increase. It imparted a sense of returning—it was being wafted back from some far off scene. It drew nearer and nearer—a few martial chords—a swaying of the artistes' heads and bodies in answer to the momentarily increasing volume of sound—a sudden stop for a beat or two—and then the room was filled with as realistic tramping of horses as music could interpret, so much so that some children actually stood up to see where the sound came from—a few bars more and it ceased. A pause of some seconds followed during which none moved: The bow scraped the face of the violin, the drummer gave the time and a lively nuptial air filled the room. Smiles of the audience returned and tongues were let loose—pleasure and wonder at the artiste's skill mingled—when, as if in mockery of their ignorance of real Hindaryan music the violin laughed—and laughed so realistically that many were in doubt whether the master was not amusing himself at their ignorance of his art.

Many went forward and congratulated them on their wonderful performance, and some candidly confessed that had they not seen and heard it with their own ears they could never have believed that an instrument could be made to do what they had heard.

A movement was now made to the refreshment marquee where two large semicircular tables were temptingly spread out with all kinds of good things. Caste was not pandered to, and as chairs were dispensed with, guests were free to move from friend to friend, and pick and nibble.

Everything went off without a hitch and time arrived for the newly joined couple to take leave and express their gratitude to their kind hosts and friends who supported them: So they made their way to the aged and revered Mrs. Ozah.

"Well, Mina," said Mrs. Ozah, drawing her to her side on the couch, whilst the bridegroom stood in front of them, "you look happy, though bewildered like a doe. This is as it should be. I am glad to see it for it argues the distinctive modesty of Hindaryan womanhood. And now I am going to give you the new Gayatri which I promised for this auspicious occasion.

"You and Jwala Pershad shall be its first members, and the pair of you shall remain the solitary members of this new fraternity for a fortnight. After that on a day which may suit you best you shall give your first *jalsa* (at Home) and at which you shall inaugurate this new totem admitting universal brotherhood and inviting all, who care to, to join it.

"Do you agree to this despotic arrangement of mine?" she asked smiling and pressing her lovingly.

"Agree—" the pair repeated simultaneously, and she continued—"There is nothing on earth which could make us disagree with you, Maji." To which her husband heartily assented.

"Well, then here is the Gayatri." And pulling out a neat little velvet case from the folds of her sari, opened it in her lap, and out of which she lifted a lovely *Surpeich* (a brooch like hair ornament) of pure Hindaryan gold set with diamonds.

"It has three words engraved on it: *Weld, Brotherhood, and Unity.*"

Both inspected and admired it, as well as those immediately about them.

"I suppose you would like to know the interpretation and association of these words," said Mrs. Ozah.

"That is the most important part of it," replied Mr. Jwala Pershad. And all looked up at her expectantly:

"I will give you the meaning and association of each word of this Gayatri separately:

"'Weld': This means that the person or family which elects to be a member of the Reformed Hindaryan Fraternity shall henceforth faithfully act in accordance with Punthi's advice that all endeavours shall be made to draw Great Britain and Hindarya into a close and permanent alliance on equal and honourable basis, and the abrogation of all sinister policies calculated to keep others in abject dependence, as there can be no permanency where there is a feeling of slight, superiority or inferiority.

"'Brotherhood': This indicates the recognition of human brotherhood on equal terms, and giving up of caste, as caste is not a part of religion but an innovation gradually distorted and grafted on by Priestcraft.

"'Unity': True and faithful recognition of each other among all those who join this fraternity be they Hindoos, Mahomedans, Christians, Parsees or Animists."

This brings us to the end of the Second Reading. The third will depend upon the endeavours to be made in fulfilling purposes other than our own. For the existing gulf is not natural but an arbitrary one and must be bridged if we are to reap the relative reward based on the promise "and all these things shall be added unto you."

END.

## COCANADA NOTES.

(FROM A CORRESPONDENT.)

With the appointment of Rao Bahadur Mr. R. Venkataswami Naidu, M. A., L. T. as Principal of the Pittapur Rajah's College, Cocanada in 1905, the rendition by the Court of Wards of the Pittapur Estate to the present Rajah, and the formation of a few Brahma families at Rajahmundry and Cocanada, the cause of Brahmoism received further impetus in the Godavari District. The Social reform activities noticeable in this town during the past seven years were mostly confined to the Prarthana Samajists and Vivekanandists, although pecuniary help was forthcoming from the orthodox party, with the result that gentlemen who once took an active interest in the cause of social reform gradually severed their connection with the Social Reform Association, and allowed it to die a natural death. The want of a separate Social Reform Association unconnected with the local Brahma Samaj has been felt for some years by all sections of the people. Feeble attempts made in the meantime to resuscitate the dead Association proved abortive, but opportunity has been taken to revive it, with a view to hold under its auspices a District Social Conference during the evening Easter holidays along with the District Political Conference. The members of the revived Association are well known for their sound views and practical sympathy. Without going into details, they resolved that members of the Association should conform to the creed of the Indian National Social Conference. Application for membership should be supported by two members of the general body and the Executive Committee will have power, as in the case of membership for the local Brahma Samaj, to accept or reject it without assigning reasons. This precaution is considered necessary, taking local circumstances into account. In Mr. D. Ramaraw, the Association has secured a willing and tactful Secretary, and it is hoped that the Cocanada Hindu Social Reform Association will, under his care, produce good results and render a satisfactory account year after year.

## YEOTMAL NEWS.

(From a correspondent.)

Yeotmal,

6th January 1913.

A public meeting was held the other day in the local theatre under the chairmanship of Mr. Abhyankar, at which Mr. Shinde of the Depressed Classes Mission delivered an address describing the condition of the depressed classes and explaining the aims and objects of his Mission. Referring to the total untouchable population in the whole of India, he pointed out, what an important factor this class constituted in the social and national economy of the country. Whatever may have been the history of the past, he impressed upon the audience, the need of making earnest efforts for the educational advancement, and social elevation of such an important asset of our nation. Then he quoted some facts and figures relating to the actual work being done by the Mission and complimented Rao Bahadur R. G. Mundle, and Mr. B. R. Landge, on the excellent work being done by them for the last fifteen years at Yeotmal.

Finally, he expressed his intention of starting a boarding-house at Yeotmal for the children of the depressed classes, and exhorted the people to help his efforts with sympathy, earnestness and adequate pecuniary assistance. After the meeting was over, Mr. Shinde and Mr. Mundle went to the Night School where a good number of these classes had assembled. Mr. Shinde addressed them.

On the 5th instant, Mr. Shinde addressed a meeting of English-knowing people under the chairmanship of the Deputy Commissioner. There also Mr. Shinde explained the aims and objects of his mission.

## A CHANGE IN THE MARRIAGE LAW IS ABSOLUTELY NECESSARY.

THE EDITOR, The *Indian Social Reformer*.

SIR,

Recently I had gone up-country to a big city. There I paid my visit to a cultured widow who has a daughter sixteen years old to marry. The girl has received a good education. I found that the mother was in anxiety. On inquiry I learnt that the lady has in view a young gentleman, a graduate of our University. She thinks he will be a suitable husband for her girl. As far as our Hindu society allows, the girl and the youth have had occasions of seeing and talking with each other. They both like each other. I may go further and say they love each other. The boy's parents as well as the girl's mother are in favour of the match. There comes however this hitch. The *Gotra* of the two families is the same. As a lawyer, I said to the lady that there was a way out of the difficulty. The bride and the bride-groom should go before the Registrar and there declare that they do not profess the Hindu religion and then the marriage would be registered and could be valid; and afterwards the marriage ceremony in all its solemnity should follow. The reply that I got from the lady made me quite abashed. "Would you advise my girl on the eve of such a solemn occasion as marriage to tell quite a lie?" said the lady—I confess I was dumb-founded. But the thought again and again comes in my mind, how long are we to allow this absurd custom and archaic law to come in the way of the welfare of our educated girls and boys? We educate them, prolong their period of marriage and find that then they are not willing to enter into a bond where they have no opportunity to know each the other's heart. Under the present social conditions such opportunities come rarely. That this absurd archaic law should stand and relentlessly forbid the bonus is most shocking.

Will not our enlightened leaders pay heed to this and other instances of the like kind in their memory? Will they not come together to devise some means whereby we can have a law of marriage without renunciation of religion?

Bombay,  
28-1-13. }

P. SHRINIVASRAO.

## A WARNING.

THE EDITOR, The *Indian Social Reformer*.

Dear Sir,

There is a cartoon in the Review of Reviews for December 1912 at page 656 which has great interest for us. The cartoon represents a dwarf (Turk) addressing a (Bulgarian) standing before him "How have you grown in this short time?"

The truth of the matter is that the Bulgarian had a mind to grow and he grew. The Turks had most ample opportunity and very long time in which to grow but they thought that actual growing was not necessary but it was enough if they could invent plausible excuses. We know the result.

Turkey is in Europe. Other nations of Europe, her next door neighbours have grown in education, arts, sciences, religion and morality. Turkey may have grown in adopting European comforts and luxuries but it has grown in nothing else.

We have also grown in adopting European luxuries and in wishing for higher posts in Government service. Have we grown in other matters conducive to the welfare of three hundred Millions of our fellow beings?

The answer to this question is that we have made up our minds to grow but desire to have the labour to the next generation to undertake. In this way several generations have done the postponing and even now the practical man is considered rash and hasty and cautious man the model to follow.

The truth is, it takes only one generation to grow. If we don't choose to grow others will leave us behind. The process is already going on. Let our countrymen take warning.

8-1-13. }

Yours faithfully,

X.

## VICEROY'S OPENING SPEECH.

His Excellency the Viceroy in opening the Council said :— Although I have not yet recovered from my wounds and have been compelled under doctors' orders to abstain from all public business of every kind, I have felt not only a desire, but that it is my duty, to come here to-day to open the first session of my Legislative Council in Delhi and to give a cordial welcome to the newly elected and newly appointed members of my Council. I am sure that at the same time none of you will begrudge me an expression of regret for those who have not returned, since after two years' loyal and active co-operation with my Government in the legislative work of the Government of India, I regard them not only as former colleagues in Council, but also as friends. I am delighted to see some of the former members of my Council again in their places and I am confident that they will again bring to the nature of our Council the same spirit of harmony, goodwill and legislative ability as during the past two years that I have had the honour of presiding over their deliberations. As regards the new members of my Council, I bid them a cordial welcome and I am sure that I can count on them to maintain the same high standard of dignity in debate as has so markedly distinguished our deliberations in the past. I feel deeply grateful to you all for the warmth of your reception here to-day. I always knew that I could count on your sympathy in my suffering that has been my lot during the past few weeks, and if there has been one thing that has tended to alleviate those sufferings it has been the knowledge of the sympathy shown towards me by all classes, creeds and communities throughout the length and breadth of India. I should like to take this opportunity when addressing my Council, who represent the whole of British India, to express my profound gratitude for the genuine outburst of sympathy, the devout prayers and the good wishes that have been heard on every side, and, if I may be allowed to say so, I feel convinced that those prayers have not been unanswered.

## USELESS CRIME.

When five weeks ago I had recovered consciousness and was able to think over what had passed, my feelings in the first instance were those of profound gratitude to Almighty God for his merciful protection of Lady Hardinge and myself, of real grief for the poor man, who had lost his life in the performance of his duty, of very deep disappointment that it was possible that such misguided men as those who plotted and committed such a useless crime could now be found in India and of sorrow at the thought of the injury to the sentiments of the whole of the people of India, who would, I knew, regard with horror and detestation the perpetration of a crime which is contrary to their own precepts and instincts of humanity and of loyalty, as well as to their religious principles. The gratitude I felt at the miraculous preservation by the Almighty of Lady Hardinge and myself from the hand of the assassin was, I know, also deeply felt throughout India but words fail me when I think of the cruel murder of those humble people who were ruthlessly killed and I deeply deplore the loss which their families have sustained. In my desire for kindly intercourse with the people and accessibility to them I have always discouraged excessive precautions and I trusted myself and Lady Hardinge more to the care of the people than to that of the police. If it was an error, it is an error that I am proud of, and I believe it may yet prove not to have been an entirely mistaken confidence, for out of evil good may come. Is it too much to hope that the storm of public indignation evoked at the outrage may give Indian terrorists cause for sensible and human reflection and repentance? It is difficult to believe that these individuals are a class apart and that they do not belong to communities and mix with their fellow-beings. Are they really susceptible to no influence and no advice? Have they no contact with moderate and wiser men? Still, whatever I may feel on the subject of the crime itself, I only wish to assure you and the whole of India that this incident will in no sense influence my attitude. I will pursue without faltering the same policy in the future as during the past two years, and I will not waver a hair's breadth from that course.

## TO THE PEOPLE OF INDIA.

What I have said so far has been somewhat of a personal character, but I have one word more to say to the people of

India, which I say with a profound sense of the gravity of the import of my words. I need hardly recall to the memory of anybody that the recent incident is not an isolated episode in the history of India, but that during the past few years both Indians and Europeans, loyal servants of the Government and of India—have been less fortunate than I have been, and, undeserving of the cruel fate meted out to them, have been stricken down by the hand of the assassin. These deplorable events cast a slur on the fair name of India and the Indian people, to whom I know they are thoroughly repellent, and I say to the people of India, not merely as a Viceroy intensely jealous of the honour of the country that he has been called upon to govern, but as one of the many millions in India of the fellow-subjects of our King Emperor and one who loves India and the Indian people amongst whom he is living—I say that this slur must be removed and the fair fame of India must be restored to a high and unassailable place. Knowing by the kindly and genuine manifestations of sympathy received from every side how profoundly repulsive such crimes are to the people of India it may be asked what remedy can be applied to prevent their recurrence. To this I would reply that such crimes cannot be dismissed as the isolated acts of organised conspiracies, in which the actual agent of the crime is not always the most responsible.

## ENEMIES OF SOCIETY.

The atmosphere which breeds the political murder is more easily created than dispelled. It can only be entirely and for ever dispelled by the display and enforcement of public opinion in a determination not to tolerate the perpetration of such crimes, and to treat as enemies of society, not only those who commit crimes but also those who offer any incentives to crime. Among such incentives to crime should be included intemperance of political language and methods likely to influence ill-balanced minds and lead them by insidious stages to hideous crimes. The universal condemnation throughout the whole of India of the crime of the 23rd December and the anxiety shown for the detection of the criminals have, however, filled me with hope for the future and have inspired me with confidence in the determination of the people of India to stamp out from their midst the fungus growth of terrorism and to restore to their beautiful motherland an untarnished record of fame. Imbued as I am with this hope and confidence, my faith in India, its future and its people, remain, and if as I confidently anticipate the realisation of my faith is confirmed, then I may add that two innocent lives so sadly lost on the 23rd December will not have been sacrificed in vain. I will not further take up your time.

## NAUTCH IN GANJAM.

SIR.—In the moffusil, Ganjam has made a small name for its reform activities and even the "Indian Social Reformer" was good enough sometime back to write a few encouraging words. The early days of Ganjam Reform take our memory to Paralakimidi as the seat the movement where the Prarthana Samaj started and flourished with the help of that noble soul, the second Prince of Paralakimidi who was snatched away young in years. The movement spread and we recently heard of objections raised by the ordinary people to allow a nautch party under a pandal at a god's festival though much to the chagrin of a Government official on the Gumsour side. It is a matter for great surprise that, at the festivities to be celebrated early next month after the marriage of the Paralakimidi Raja who has just attained majority and is fresh from Newington, the nautch party is to be requisitioned to give pleasure to the gathered gentry. High hopes are entertained of the present young Raja who as a friend of the great reformer the Raja of Kumaramangalam, is expected to lead the Reform movement in this District and keep up the traditions of his family. As it is said that several of the Newington minors will be present on the occasion, it is hoped that a good example will be placed before them and that the Officials, who are responsible for the arrangements, of whom we are sure Mr. Sarma will have a potent voice, will set their faces against this item. The Ganjam Reform Association, may in the meantime make a present of its opinion to the young Raja and feel at least that it did its duty.

REFORM, IN THE *Hindu*.

### ORPHANAGE AND FOUNDLING ASYLUM, PANDHARPUR.

[REPORT FOR NOVEMBER & DECEMBER 1912.]

During these two months, many pilgrims visited Pandharpur on account of Dipawali, Kartiki, and Xmas. Out of them 21,444 pilgrims and about 40 ladies and gentlemen from different parts of the country visited this Institution. Total collection from these people was of Rs. 677-10-3, and that of the charity box Rs. 99-5-0. Our expenditure incurred was Rs. 1,188-8-1.

Durbar day was heartily celebrated. A special service was held in the Ashram and long life and prosperity of the King-Emperor and Queen Mary were prayed for.

Rao Saheb Pai of Bombay gave us a performance of the magic lantern on 18th November 1912 showing us particularly the plates of Malaria and cholera germs. It was a gathering of 200 persons including outsiders.

At the end of December there were 38 infants, 34 grown-up orphans and 11 ladies that had come for delivery.

#### WANT OF THE INSTITUTION.

Long since we wished to separate Orphanage from the Foundling Asylum from the moral point of view but we could not do so, on account of short funds. We have now proposed to have a storied building in the front compound of the Ashram. We have to erect 5 rooms and 2 big halls. Each room costs Rs. 800 and every hall costs Rs. 2,000. Thus we are in need of Rs. 8,000. If any person wishes to have separate portions of the building with separate amounts, we may build them in their names separately. May God inspire some generous donors to help us in this cause.

This Institution is indebted to all that have helped it.

Pandharpur,  
10th January 1913. }

K. R. Bhosle,  
Superintendent.

#### DR. MILLER ON INDIAN DRESS.

Sir,—The Europeanising of Indian dress will no doubt continue. But let us hope that it will develop on Indian lines. As the "Indian Social Reformer" remarks the trouser in some form or another has come to stay. I cannot agree that the European form is preferable. Europe, or rather a small but select portion of Europe, is rebelling against the "cylindrical" garment. Knee breeches or trousers which taper to the ankle would be more sightly and I venture to think more convenient for the cool weather. For the hot weather, it is obvious that the loose white pyjama garment is preferable. I took up my pen however to disagree entirely with the "Indian Social Reformer" with regard to the European shirt. The European shirt is an under garment and it is an æsthetic offence to see it worn outside. A loose outer garment or tunic is a necessity, but let all self-respecting Indians, particularly students, wear a garment of Indian character. A garment approximating the European if you like. For instance, buttons could be used instead of the offending tapes. The side seams should no longer be open at the base, but closed and gores from the sleeve. There should be no pleats across the front or the back, and preferably no collar, but a simple band, and the fastenings should be at the side. This would result in a dignified garment while the ordinary European shirt worn as an outside garment is preposterous. Where it is so simple and easy to be Indian, why be European? I venture to think that this garment would cost less to make than the shirt. The coat should be longer or the same length as the tunic.

N. R. in the *Tribune*.

### HINDU WIDOWS' HOME ASSOCIATION, POONA.

BIMONTHLY REPORT FOR NOVEMBER AND DECEMBER 1912.

Mr. K. M. Phadke worked in Berar and O. P. while Mrs. Athavale worked in Bombay. Both collected good subscriptions.

2. The concert given by the Ladies' Club for the benefit of the Widows' Home resulted in the net income of Rs. 655 to which were added Rs. 375 collected as donations by the secretaries of the club. The club thus sent Rs. 1,030 for which the Home greatly indebted to the club.

3. Ten students were sent from the Home for the Vernacular Final Examination which was held in Poona in September last. All the ten widows passed the examination.

4. There were 163 visitors during the period, 27 of them being ladies, 112 gentlemen and 24 advanced students. 61 of those came from Poona, 20 from Bombay, 14 from Central Provinces, 12 from the Carnatic, 11 from Gujrat and S. M. States each, 8 from Central India, 7 from Koukan, 5 from the Deccan, 3 each from the United Provinces and Nizam's Dominions and one each from the Punjab and Rajputana.

5. The following donations were received during the period Rs. 125 from Mr. B. L. Dhru and Rs. 100 through Mr. Kanitkar both from Ahmedabad and Rs. 100 each from a sympathiser and Mr. T. N. Malavi of Bombay.

6. The total number of contributors during the month was 346 and their contributions amounted to Rs. 3,294.

Hingne Budruk,  
Poona City,  
20-1-13.

D. K. KARVE,  
VENUBAI NAMJOSHI,  
Secretaries.

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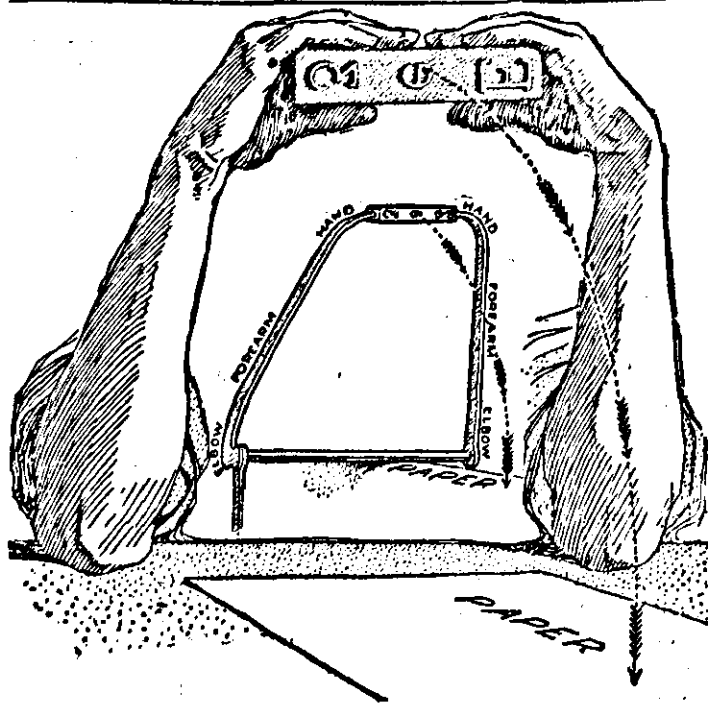
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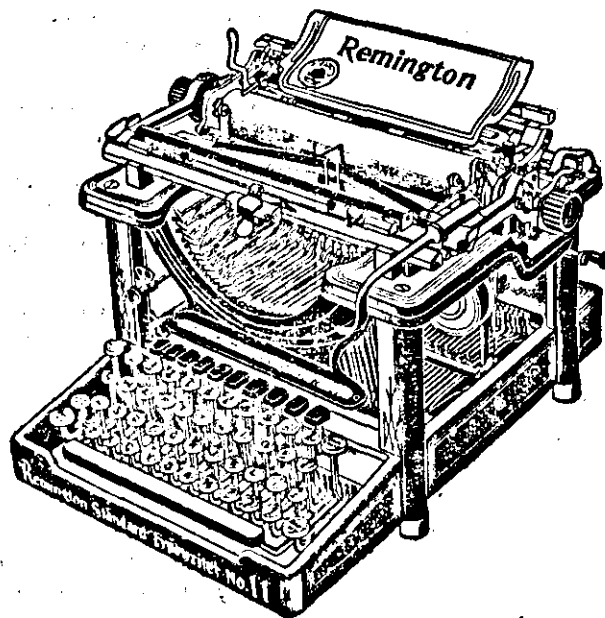
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# THE INDIAN \* SOCIAL \* REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

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Editor:—K. NAIRAJAN.

• Vol. XXIII. BOMBAY—SUNDAY, FEBRUARY 9, 1913. 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.

We have received a little book published by the Christian Literature Society for India, on the subject of Miracles. The author, the Rev. Canon Weitbrecht deals of course with the miracles of Christ. So far as we are concerned, we do not doubt that miracles are possible, for the reason that the state of our knowledge of the laws of Nature is as yet very imperfect. Every decade almost brings to light new laws of Nature unknown in the previous decade, and we have to read just our conception of what is natural with reference to the fresh addition to our knowledge. Miracles in the realm of mind and character, are scarcely less marvellous than in that of physical environment, and no thinking person can fail to observe that such miracles are of almost daily occurrence. What, however, we can not understand is, why Christian missionaries who argue cogently enough for the validity of the miracles of Christ, should adopt the extreme agnostic attitude towards those of Mahomed or Krishna. Canon Weitbrecht will no doubt say that there is no such testimony in proof of the miracles of the latter as of Christ. Apart from the fact that all thoughtful persons do not admit that the testimony regarding the miracles of Christ is satisfactory, absence of testimony is certainly no proof of falsehood. On the contrary, it may be argued that testimony is seldom preserved or desired except where the possibility of doubt being cast on an occurrence is expected or feared.

Lord Haldane in the course of a remarkable speech forecasting the programme, of the Government of which he is a member, for next year, referred to the state of education, elementary, secondary and higher, in England at the present day as chaotic. Whatever may be thought of his lordship as an authority on military matters, there can be no two opinions as to his competence to form an opinion on education; and those among us whose one idea of educational reform is to copy slavish English models, will do well to heed the words of the Lord Chancellor. As to what should be the lines of reform, Lord Haldane said: "A national system of education must be not merely elementary, secondary, or university, but it must be one entire whole and it must start from this—the child must be made fit to receive the education. Then they must remember that though they were making provision by which children might have chances of becoming university students, the bulk of them would not get beyond the elementary school, and full provision must be made for them to do the best that they could within their limits!

The *American Advance* of Chicago is a weekly Journal devoted to the cause of total prohibition of

the liquor traffic in the United States. As is generally the case, our contemporary is also a strong opponent of all other forms of social impurity. In the issue of December 21st, Mrs. B. Harrison Cowie gives an account of the important Temperance struggle in New Zealand, which will be of interest to all workers in the cause in this country. Mrs. Cowie writes: "The greatest poll ever taken for Prohibition in Britain's dominions took place on the 7th of December, 1911, in New Zealand. Every man and woman over the age of 21 was entitled to vote, and out of one tiny population of 1,000,000, with a voting population of less than half a million, more than a quarter million votes were cast for absolute National Prohibition. The majority over the liquor traffic was 54,000. It was a staggering blow to the powers of darkness. Our heavy handicap of a three-fifths majority defeated the people's clearly expressed will. As you will see by enclosed report of one of my meetings, the drink bill in twelve No License Electorates is 16-3 and 18 per head, as compared with the heavy figure £4, 3s. in licensed areas. Lessening temptation means, indeed, lessened poverty, crime and shame. The Eugenics Society, newly formed in New Zealand, is going to be a very valuable aid to temperance reform."

The Christian Literature Society desire us to say that the next issue of the *Year Book of Missions in India* will be published in 1914, as early in the year as it is possible to prepare and print it. In the meantime the volume for 1912 will be still on sale, and as it is thoroughly up to date it should serve all the purposes of such a publication for 1913. It may be obtained from the Christian Literature Society or from any book-seller. Cloth Rs. 3-8. Paper Rs. 2-8.

## KEEP SINGING.

Don't let the hope die in your breast  
When your soul is filled with a vague unrest,  
And your life seems a commonplace thing at best—

Keep hoping still—

Keep hoping.

Don't let the joy die out of your life,  
'Mid ceaseless burdens and endless strife;  
'Tis brave hearts that win in the battle of life—

Keep singing still—

Keep singing.

BESSIE B. BEVER IN *Progress*.

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, FEBRUARY 9th, 1913.

## SIR JAMES MESTON ON ENGLISH EDUCATION IN INDIA.

Sir James Meston's speeches since he assumed office as Lieutenant Governor of the United Provinces have been characterised by a refreshing absence of cant. The besetting defect of the average official is that he is apt to forget that he was a young man himself at some part of his life, and that his country and nation passed through more or less the same phases as this country is passing through. Sir James is entirely free from this failing. He is able to realise that the problems of India and the Indian were those of the Briton in the past, and that the solution for them cannot lie wide apart from the solutions which proved more or less effective in his own country. If he ever speaks of "we in the West" it is not to claim some superhuman perfection but to acknowledge that the course of evolution for the West had been much the same as in the East. The speech which he made at the Central Hindu College at Benares, like his other speeches, showed a healthy spirit of independence of watchwords. Referring to the charge of irreverence levelled at English education in this country, he expressed his opinion that it was exaggerated and, at any rate, he refused to admit that it was entirely due to English education. "When the agnostic tendencies of modern thought," he very truly remarked, "impinge on the vague and often incredible tradition of an ancient creed, faith and reason become estranged, and education bubbles up into a ferment of discontent against the conservatism or established order, spiritual or temporal." That is seeing things steadily and seeing them whole. In all countries, this phenomenon has been discernible, and it is only the desire to utilise every pretext to decry English education and educated men in this country, which blinds some people to the fact. The other day we had the pleasure of receiving a distinguished visitor from the West. He lamented the growth of irreligion in this country, and, as evidence of his freedom from prejudice, acknowledged that the evils of materialism in his own country were considerable. He declared he was anxious that India should be saved from those evils. He seemed to be surprised when we mildly suggested that it would be time for him to undertake the reclamation of India to the ways of religion and morality when he had succeeded in finding a remedy for the evil in his own land with whose conditions and characteristics he must be so much more familiar. The fact is that the problems with which we are confront-

ed are world-problems and are not by any means the outcome of our special gift of a double dose of original sin. We should deem it a privilege to co-operate with any one who approaches them in the spirit of human brotherhood. It is this spirit which shines in the utterances of the Lieutenant-Governor of the United Provinces.

## THE KARACHI BOMB SCARE AND ITS LESSONS.

We make no apology for printing below the accounts which were published by the *Sind Gazette* as telegraphed to the *Bombay dailies* from day to day on the alleged discovery of materials for a bomb in the precincts of a Hindu temple in Karachi.

JANUARY 28. It is reported that materials for manufacturing a bomb have been found in or near a Hindu temple on the banks of the Lyari river in Karachi, writes the *Sind Gazette*. The possible significance of such a discovery at a time when the Governor of Bombay has just been on a visit to Karachi and will soon be passing through Karachi again, need not be exaggerated. But it is stated that just before His Excellency's arrival in Karachi some Mahrattas from the Deccan suddenly discovered that they had business in Karachi.

JANUARY 29. The *Sind Gazette* writes:—Further information goes to confirm the report published yesterday of the discovery in Karachi of materials for a bomb. The materials are said to consist of a tin box and some nails and other sharp missiles, and along with these, it is alleged, were found certain seditious papers. The discovery is stated to have been made in the corner of a garden called Doochim Garden which is a private garden surrounding a Hindu temple by the side of the river Lyari, on the road that leads to Magar Pir. How the things came to be there has yet to be made known, but a man described as a Jamnagar Brahmin who was found in occupation of the temple and disclaimed all knowledge concerning the find, has been arrested.

JANUARY 30. The *Sind Gazette* writes:—Further information about the reported finding in Karachi of materials for a bomb indicates, as far as it may be relied upon, that the person suspected of being implicated in the matter is a Brahmin occupant of a Hindu temple on the banks of the Lyari as already stated, and that the person through whose instrumentality the discovery was brought about is an upcountry Sindhi Mahomedan the son of a Shikarpur Zamindar. The Mahomedan is understood to tell a remarkable story to the following effect:—On Thursday evening last he was travelling by rail to Karachi and at Rukh Junction a Hindu fellow passenger attracted attention by exhibiting considerable curiosity concerning the Governor of Bombay's present whereabouts (as a matter of fact Lord Sydenham had then completed his Karachi visit and must have been actually *en route* to Hyderabad). The Mahomedan thought it rather strange that a nondescript looking Hindu in a third class railway carriage should wish to be so exactly informed about a matter that could hardly be supposed to concern him closely and having the Delhi outrage very freshly in mind the Mahomedan determined to keep a watch upon this too inquiring Hindu. At Karachi Cantonment Station the Hindu departed in what looked like a stealthy fashion, crossed the rails and settled down to spend the night in a hut close by. Not wishing to lose sight of so suspicious a person, the Mahomedan put aside his own business, and while keeping out of observation, sat himself to pass the night in close attendance upon the Hindu. The next morning

(Friday) the Hindu, who by the way was in possession of a bundle which he seemed indisposed to display, moved off to the aforementioned temple on the bank of the Lyari river to which place the Mahomedan doggedly traced him. Thereafter the Mahomedan gave information of the matter to the police with the result that the temple was surrounded and raided by a strong force of sepoy who arrested the occupant of the temple. He was a Jamnagar Brahmin. Afterwards the man was identified by the Mahomedan as the person who had asked questions in the train about Lord Sydenham's whereabouts. The simultaneous discovery in the garden of the temple of materials for a bomb and certain seditious literature has already been described.

JANUARY 31. The *Sind Gazette* writes:—Later reports concerning the discovery in Karachi of the materials for a bomb seem to confirm the general sense of what has been already published while adding some details thereto. The seditious literature found with the bomb materials is said to have been in Urdu and to bear an affinity to the writings of Bengali anarchists and to contain a reference to Lord Sydenham. The Jamnagar Brahmin who was found in occupation of the Hindu temple where this discovery was made, is described as belonging to the educated clerical class and is known in the city where he has been employed in different positions as a clerk for many years. He is said to maintain most stoutly his entire innocence of the whole matter. He denies it, as stated, that he ever saw the Mahomedan informer before or that he travelled to Karachi by rail as alleged on Thursday evening, or that he displayed or felt any curiosity about the Governor of Bombay's movements, or in fact any part of the Mahomedan informer's story is true. He positively asserts, we understand, that he was in the temple at the time he is alleged to have been in the railway train, and that he had not left the temple for five days, the reason of his presence there being that a temple devotee had fallen sick and needed nursing. He has prepared the statement in the manner that it goes to establish his alibi in the most incontestable fashion.

FEBRUARY 3. The *Sind Gazette* writes:—Regarding the discovery in Karachi of materials for a bomb, the presumption would seem to be either that some clumsy person has made a bungling attempt to imitate here the methods of anarchists as elsewhere or that some other designing person has unscrupulously laid a plot at the door of an innocent man to serve a nefarious end. The opinion in Hindu circles as communicated to us, inclines apparently to the latter view. Various arguments are adduced to discredit as absurd the supposition of a Hindu temple in the Lyari quarter, being used as a bomb factory. Into these we cannot here enter. It is sufficient to mention that the Hindu theory presents two alternatives for consideration. One is that the Mahomedan informer hearing of a lakh of rupees being on offer at Delhi for the arrest of the miscreant who made the attempt on the Viceroy, may have surmised that a substantial reward would be obtainable by any man in any place giving any information about any discovery, and may have been carried away by his cupidity. The other that the Mahomedan informer may have had at his back an organisation, perturbed by the imputations which the Delhi outrage is asserted in some quarters to have cast upon the Mahomedan community and is intent upon transferring the odium to a rival community.

FEBRUARY 6. The *Sind Gazette* makes an authoritative announcement to the effect that the police are satisfied that the materials for a bomb and the seditious literature found near the Hindu temple on the banks of the Lyari river in Karachi were placed there by the Mahomedan informer who led the police thither. The police are also satisfied that this Mahomedan informer is a weak-minded individual who has been led

to perpetrate what turns out to be a clumsy plot by the hope of a reward. The occupants of the Hindu temple are completely exonerated in the matter. The Government will now have to consider what action should be taken against the Mahomedan informer or whether his state of mind absolves him from responsibility.

The *Times of India* published from another source the following telegram on the 31st January.

The facts reliably ascertained regarding the alleged bomb discovered in the outskirts of Karachi during Lord Sydenham's visit here, show that the local authorities have been badly hoaxed by a pseudo informer, possibly with the object of obtaining a Government reward. His story is disproved in detail. There were no explosive materials found and no arrests have been made. The Collector on receiving written information from an idle Mahomedan youth, the son of a respectable Zemindar at Shikarpur, alleging he had stalked certain Brahmin anarchists (co-travellers by rail from Sukkur) to a certain Hindu temple on the banks of the Lyari, promptly took action and raided the temple. The alleged bomb was discovered meanwhile in an adjacent dry river bed by a police officer aided by the informer himself. The article was a tin ten inch lidless canister containing some used gramophone needles, fragments of glass and some half inch screws and also some letters on top in the Urdu character and of a seditious nature, but no explosive material as already stated. The vernacular handwriting of the correspondence is now undergoing expert examination. The mysterious Mahratta Brahmins noticed to have sudden business affairs necessitating their visiting Karachi at the time of the Governor's visit were C. I. D. detectives. There were many Government spies from all parts, assisted by the Karachi police.

The *Times of India* on the 1st February published a telegram:

Enquiry by the Karachi authorities has not confirmed the hitherto published reports of the genuineness of the alleged Hindu temple bomb. The letters found in connection with it, however, are still under investigation.

We do not think that the *Sind Gazette* has reason to be proud of the part it has played with reference to this affair. It was perfectly within its rights in publishing the news of the discovery of the materials and the place where they were discovered, although we think undue emphasis was laid on the fact of its being a Hindu temple. But when the journal thought it fit to reproduce the rumours and insinuations regarding the creed and caste of the supposed offender, it clearly went beyond the limits of responsible journalism. Evidently, anything may be said with impunity nowadays about Hindus generally and Brahmins in particular, whenever incidents of this nature are supposed to have occurred. Even after the 1st instant, when the authorities declared that they had no confirmation of the public reports, the *Sind Gazette* was slow to acknowledge itself mistaken. It was only so late as the 6th that it could bring itself to own that it has been feeding the public on a canard. And even then there was no word of regret for its gratuitous references to Hindus and Brahmins. It is obvious that the *Sind Gazette* would not have been much grieved if it had turned out that there was a bomb and that it had been placed by a Hindu and a Brahmin. The Mahomedan informer, we are assured, is a weak-minded individual, and yet either the Police of Karachi, who seem to be in close touch with the *Sind Gazette*, or the *Gazette* did not hesitate to keep the country in a state of mild sensation—the Hindu press of Sind had from the first suspected the truth—about the contemplated assassination of the Governor of Bombay. It would be interesting to know if this is the first occasion on which this particular informer has been assisting the Karachi Police. The most

delicious part of the affair is the circumstance that the mysterious Mahratta Brahmins noticed to have sudden business affairs necessitating their presence at Karachi at the time of the Governor's visit, were detectives sent there to look after the safety of His Excellency. We trust that Government will convey a suggestion to the Karachi Police as to the inadvisability of publishing the diary of their investigations in the columns of a newspaper. There is one other lesson which this incident carries with it to all who have the good of the country at heart. We do not wish to enlarge on it. It is the effect on weak-minded persons of either community of Hindu-Mahomedan differences.

#### LORD SYDENHAM'S GOVERNORSHIP.

The following official summary of the principal events of Lord Sydenham's Governorship of this Presidency, is taken from the latest Administration Report.

In October 1907 Sir John Muir Mackenzie, who had acted as Governor of the Presidency, from the date of Lord Lamington's departure in July, handed over the reins of office to Sir George Sydenham Clarke. The earlier portion of the period was characterized by the preaching of sedition in the vernacular press and by serious unrest, which found vent in July 1908 in a strike of mill operatives in Bombay fomented as a protest against the arrest and conviction for sedition of Bal Gangadhar Tilak, in an anarchical attempt upon Lord Minto's life at Ahmedabad in 1909, and in the murder of Mr. Jackson, Collector of Nasik, in the following month. Action by the Police also led to the discovery of a secret conspiracy in the Sholapur District with ramifications in Satara. Condign punishment was awarded in the latter case, as well as in the Nasik murder and conspiracy cases, while drastic action was taken against the more virulent publications under the Press Act of 1910. This action, synchronizing with a general feeling of satisfaction arising from the promulgation of Lord Morley's Scheme of reforms in 1909, led for the time being to the temporary extinction of active sedition, and enabled Their Majesties the King-Emperor and Queen-Empress to visit India with safety at the close of 1911 and to announce at Delhi further concessions and alterations of far-reaching significance. In connection with the general scheme of reform the first Indian Member of the Executive Council took his seat in March 1910.

The active campaign against sedition was contemporaneous with a thorough revision of the educational administration of the Presidency. In 1907-08 the total expenditure on education rose by seven lakhs to one hundred and thirteen lakhs rupees; in 1909-10 the salaries of teachers in primary schools were increased; and important proposals for the improvement of the University curricula were under discussion. While special grants were made for primary education, resulting in 1909-10 in an increase of 7½ per cent. in the number of primary educational institutions, the system of secondary education was subjected to anxious scrutiny. One of the chief features of the unrest which embraced India during this period was the participation of many pupils and ex-pupils of High Schools in political agitation of a most debased kind; and the attention of the Government was directed towards providing secondary education with a curriculum which would afford the youth of the Presidency a clearer grasp of facts and circumstances concerning India's position in the Empire and a better chance of serving her economic needs. Two results of this general policy were the preparation in 1910-11 of a series of moral and religious hand-books for use in schools and the inauguration of Science Institutes in Bombay and Ahmedabad.

Meanwhile considerable advance was made in general administration. 1908-09 a new stage was reached in the history of Municipal Administration by the withdrawal of much of the former official control, Government conceding to urban municipalities the privilege of electing two-thirds of the total number of councillors, and to all municipalities the right to select non-official presidents, provided that the executive was strengthened by the appointment of a Government official as Chief officer. In 1910-11 special grants were allotted by Government for the improvement of water-supply and sanitation in country towns. In 1909-10 the total number of Co-operative Credit Societies in the Presidency rose to 208, while in 1910-11 the whole question of forest conservancy in the Deccan was subjected to investigation by a special committee, which ultimately resulted in 628 square miles of reserved forest being handed back to the Revenue Department for the general benefit of the agricultural population.

Police administration naturally occupied increased attention. In 1907-08 the Bombay City Police Charges Act was passed, which gave legal sanction to certain financial arrangements between Government and the Municipal Corporation: in 1909-10 a new Criminal Investigation Department was created for Bombay City: and throughout the period the reorganization of both the City and the District Police was actively pushed forward. The Excise Department similarly underwent reorganization in 1907-08, as a result of which the status of the subordinate staff was considerably improved. In the earlier portion of Sir George Clarke's governorship every effort was made to popularise plague inoculation; but the results were not so encouraging as those attained by the Bombay City Pilgrim Department in a sustained endeavour to persuade Musalman pilgrims to Mecca to submit to vaccination before embarking for the Hedjaz. In 1910-11 a special enquiry was conducted into the causes of Malaria in Bombay, which resulted *Inter alia* in the Municipality commencing a crusade against many old and insanitary wells in the city.

Among the chief legislative measures of this period were the Karachi Port Trust Amendment Act of 1909-10, which empowered the Trustees to raise loans; the Act for the erection and management of the Prince of Wales Museum of Western India, which was approaching a partial completion in 1912; and the Act to control racing in Western India which was passed in 1912 and was designed to control excessive gambling upon the race courses in Bombay and Poona.

The City Improvement Trust, which made considerable progress in the work of housing the poor classes, received a special grant of 50 lakhs from the Government of India in 1910-11 and was enabled to notify a much needed scheme for a wide thoroughfare through the eastern portion of the Island. The Port Trust in the meanwhile was actively prosecuting the construction of the new docks and the reclamation of land between Mazagon and Sewri. In 1908-09 a scheme for deepening Aden harbour was sanctioned, and in 1910-11 nearly 8 lakhs were expended on the construction of overbridges across the railways in Bombay City.

Excluding the disturbances alluded to above, the public peace was unbroken save by a somewhat serious disturbance at the Muharram of 1910-11, which resulted from an attempt on the part of the Police to purge the festival of its more objectionable features. The period was one of advancing prosperity, but slightly marred by the partial failure of the monsoon of 1911; trade increased; new banks were opened; and in the domain of the administration much was done towards the removal of grievances, the revision of the educational system, and the initiation of public works of permanent utility.

## THE LIQUOR TRAFFIC IN INDIA.

The Editor, the *Indian Social Reformer*.

Sir,—In our boasted civilization, it is a relic of the world's barbarism, that it seeks to make gain of its vices. My great fear for India is that it may follow in the wake of the West's dire evil of the liquor traffic. A vast evil entrenched, is hard to dislodge. It has been, again and again, demonstrated beyond all doubt, scientifically, that the liquor traffic is an untold curse, physical, moral, industrial, and economical, and yet it is taking a most strenuous battle, and long continued in the West, to check it and work toward its destruction. The saloon is the curse of America. It costs the people some six hundred karors of rupees annually, and causes in the same time at least 3,00,000 deaths, and nine tenths of all crime and poverty. Hence the stern fight of good people against it. We are making some headway. About one half the territory of the States is under prohibition law.

Some Churches in The United States, take very radical ground on the iniquity of the traffic in liquor. The Methodists hold that it "cannot be legalized without sin." Their community numbering some ten millions, practice total abstinence. The conscience of legislators and jurists is being toned up. Dec. 13, the grand jury of Christian County, Illinois, passed the following:—"Resolved, That it is the sense of this grand jury, that the one stupendous crime facing the country, is the legalized liquor traffic. And further:—

Be it resolved, That we deem it high time this Nation dissolved partnership with this family-wrecking and soul-destroying business, as seventenths of our findings were caused directly or indirectly by the use of liquor."—

All this agrees with what your own Justice S. Ayer said in his Social Conference address (Your issue of June 2, 12), as to the cause of murders. But I do not agree with what the Hon. Justice said, in his estimate of the value of prohibitive legislation.

I am glad you in India have this among your important reforms. I pray that you may plan wisely and vigorously, before as a country, you are under the spell of this monster evil; the "drink demon," as Justice Ayer rightly calls it, in his address. Here in America the most popular plan for arresting it is the "local option" measure. A law submits it to the vote of the people, by units of territory. Many object to the "option" idea, as allowing the people to continue by choice ("option"), a curse or sin. I prefer to call it, "local prohibition," or "local protest." How far you can best to resist the growing evil in India, I would say, is to work for prohibitory law. You can call it "local option," if you wish, or abating the evil by "local protest." Already something practical has deep done. I read that a ward in Poona has by a large majority voted out the liquor shop. Good! And you can get a provincial, or imperial law providing for this process if you work vigorously for it. Form a country-wide organization; agitate-agitate-agitate! Government revenue, as in other countries, may raise its protest, but wise godly statesmen will approve, and hearken. It is favorable that the religious code of both Hindu and Moslem, like the Christian religion, is against the drink habit. Let all the religions in India unite in forming a nation-wide Society to combat this evil, and secure prohibitive legislation, as now found in many countries. I watch your efforts in this direction with much anxiety.

Ocean Grove N. J. }  
U. S. A. }

T. J. Scott.

## THE FAMINE IN AHMEDNAGAR.

The Editor, The *Indian Social Reformer*.

SIR,

It is matter of common knowledge by now that the district of Ahmednagar, which is always a tract of precarious rainfall and which had its resources considerably weakened by a grievously inadequate rain for the last three years, is now in a pitiable plight having to face the conditions of a severe famine in eight out of its eleven talukas. As a result of this a large portion of cattle in the district have either died, or disappeared, or been sold to butchers owing to a very insufficient supply of fodder; and as for the poor rayats in the worst affected tracts, whole villages have been deserted save for a few cultivators, labourers, and poor artisans. Government are endeavouring to relieve the distress affecting cattle and human beings by means of their usual famine relief measures such as grants of the tagavi, suspension of land revenue and the village dola. Moreover, the special feature of this year's famine of Ahmednagar district is the danger of the shortage of drinking water, which will render it practically impossible for Government to start relief works for the employment of the famine-stricken people. Bound by the Famine Relief Code, officials, to whom is committed the charge of relieving famine distress, cannot use any part of the Government funds for helping the people to shift to places where they can find employment. Besides these, there are also cases of distress whom Government relief cannot reach, or who will not avail themselves of the Governmental methods of help owing to family-pride or custom.

Information that has been received from Government Officials like the Commissioner, C. D. and the Collector of the district and other influential persons in the district makes it very clear that there is great and urgent need for non-official relief being organized to partially, if not completely, alleviate the two-fold distress in the affected areas of the district. With this object in view a representative meeting of some of the leading citizens of Bombay was called on the 16th of January 1913, in the Municipal Corporation Hall, under the presidency of Sir Pherozshah M. Metha, K. C. L. E., and it was decided to start a central fund in Bombay to assist and organize non-official complementary famine relief in the district of Ahmednagar. Those who were present at the meeting and others who had expressed entire sympathy with the object of the meeting formed themselves into a General Committee called the *Bombay Committee for Ahmednagar Famine Relief, 1913*, with a view to render some assistance to famine-stricken cattle and human beings by adopting useful methods of relief through approved agencies. A working Committee has also been formed to begin the work of this Committee whose objects are mentioned below:—

(1) To supplement the Government measures of relief (with the co-operation of local committees and local officials) by taking such steps in saving cattle as may be found useful and practicable. (2) To supplement the efforts made by Government in mitigating human suffering by organising relief with their co-operation and also to adopt such measures as may be deemed necessary to relieve the distress of poor agriculturists and other famine-stricken people. (3) To collect funds for the purpose of organising and distributing private relief in the affected areas of the district. (4) To secure volunteer-workers and assistance of local committees in promoting the objects of this Committee, and (5) To take such other steps as may be thought necessary in furtherance of the end in view.

The Committee's scheme of relief is as follows:—A. *Cattle relief*. (a) Cattle Camps. (b) Cattle kitchens. (c) Cheap

fodder shops. (d) Distribution of fodder. (e) Deporting cattle to jungles, etc., etc. (f) Supplying hay at cost price to those who in the affected areas undertake to use the same for cattle camps or cattle kitchens, or sell it at a loss to deserving persons for their cattle.

*B. Human relief.* (a) Gratuitous relief to the respectable poor not receiving outside help. (b) Distribution of clothing to the people on Government dole or on Relief Works, if there be any. (c) Provision of some necessaries of life to those on Relief Works. (d) Cheap grain shops in places severely affected by scarcity. (e) Help to orphans, widows, and destitute and decrepit persons not in receipt of any other relief. (f) Distribution of valedictory dole to those agriculturists who are not entitled to receive tagavi from Government to enable them to start their agricultural operations at the beginning of the next monsoon.

It is estimated that in order to enable this Committee to give some substantial relief to the affected district, not aiming too high, at least a sum of Rs. 1,00,000 would be required. We do not consider it in any way difficult for the Committee to collect this amount from various sources relying as we do upon the public spirit and the charitable instinct of the people of the Presidency particularly and on the patriotic response from the public outside generally.

Subscriptions will be accepted earmarked for any of the above objects, if so desired by subscribers of this Fund.

#### THE PUBLIC SERVICE COMMISSION AND THE ENGINEERING AND RAILWAY SERVICES.

The Royal Commission on Public Services has commenced its sittings in Madras, and Government have kindly published some questions for answers from the public bodies only on Civil Services, Indian and Provincial. The public are awaiting with some anxiety similar questions on Engineering, Railway, Medical, Customs Survey, Forest and other services. In this letter it is intended to deal with the first two services—Engineering and Railway.

A memorial was sent to the Secretary of State for India, through the Government of India, signed by numerous Engineers throughout India, amongst whom were many retired Government officials in June 1910; and it is understood that the memorial was despatched to the Secretary of State by the Government of India in August 1911, a fortnight before the ever memorable despatch inaugurating the present policy of Lord Hardinge was posted. In the last para of the memorial it stated—Your Lordship's Humble Memorialists most respectfully pray that Your Lordship will be graciously pleased to grant their case a favorable consideration by inaugurating a scheme of reforms that will occupy the foremost place among the many that have already enthroned Your Lordship's illustrious name in the hearts of the Indian people, so that adequate redress may be vouchsafed unto it in the manner following:—

(a) That the two branches of the service (Imperial and Provincial) be incorporated into one uniform Indian Public Works Department Service in the Imperial Branch.

(b) That even if consideration of economy lead to the maintenance of the Provincial Service, its initial pay be increased, in the altered conditions of the country, to three-fourths of that of the Imperial officers and the maximum pay of the grades be attainable during the same period as that of the Imperial service under the latest Resolution of the Government of India No. 675694 E, dated the 24th April 1908, and that they be placed in the same graded list as sanctioned by the Resolution No. 2112 G, dated the 19th

July 1892, which gave a solemn pledge in clause I:—In all respects (i.e. except pay, leave and pension) there should be no distinction between the members of this service and those of the Imperial Branch.

(c) That the Provincial Service Engineers of tried merit be promoted to the Imperial Branch, if necessary, by a Departmental competitive test, and to promote a healthy emulation it is desirable that the Engineers either from the United Kingdom or from India be placed in the first five years of their service, in the same grades, the best of them being taken into the Imperial grades by the aforesaid test.

(d) That all Indian Engineering Colleges be thrown open to any statutory Indian residing in any part of India.

(e) That half the number of the total recruitment of Engineers by the Govt. both for Public Works Department and State Railways in the permanent and temporary grades be made from the Indian colleges; and that the appointments be distributed equally among the several colleges. Those who would fail to enter the Superior Service of the Public Works Department should be given a better start in the subordinate service, so that they may have a fair chance of entering the Superior Service within a reasonable period. The fitness of the candidates should be decided by the final College test as in the United Kingdom, due weight being given to the relative standing of the students in the college examination, it being a definite and stringent test that reduces to a minimum all possibilities of importing into the question of selection an amount of race or personal feeling.

(f) That the Settlement Officers and the Extra Assistant Superintendents of the Survey of India Department be appointed from the several Indian Engineering Colleges.

(g) That the rules and Regulations and the period of training in the colleges, as well as those of Apprenticeship in the Department, be made similar in all the Indian Colleges.

(h) That all the appointments under the District, Local and Municipal Boards be recruited from the successful students of the Indian Colleges only.

In May 1912 Government have by a resolution granted the prayer in clause (b) by abolishing the dual cadre and placing the Imperial and Provincial officers in the same graded list, although limiting the pay of the latter to two-thirds instead of three-fourths as prayed for. But the prayers in the other clauses still remain to be considered.

In June 1912 Mr. O'Grady asked the Secretary of State in the Imperial Parliament about the great delay in settling the question of the Provincial Engineers of India, to which our sympathetic Under-Secretary Mr. Montagu replied referring to the difficult and complicated situation, which must take time in settling, but added that certain grievances have been remedied which will improve the situation of the Provincial Engineers. Shortly after, the Royal Commission was proclaimed and it is expected that the Commission will carefully consider all the above questions and remove the difficult and complicated situation.

In 1884 Lord Ripon graciously ruled that 9 guaranteed appointments be given annually to all the Indian Engineering colleges, and in spite of the facts that the requirements of the P. W. D. have increased considerably, the Royal Indian Engineering College at Cooper's Hill was closed, and the Indian Engineering colleges have considerably improved their system of training, the number of appointments given in India are still 9, although one of the reasons for closing the Cooper's Hill Institution was that the Indian colleges were training better class of Engineers. It is a serious handicap which should certainly be removed by the present Commission. Both the Indian and the Anglo-Indian Community would be equal-



ly benefitted by the removal of this grievance, for even now out of the Engineers in the combined permanent and temporary ranks, nearly 50 per cent belong to the latter community.

Again out of the 9 appointments as Assistant Engineers annually, 6 go to Roorkee, while there remain only 3 for the other 3 colleges at Sibpur, Poona and Madras. This is not at all fair for the other provinces, in which they are placed, as Roorkee is open to the people of United Provinces and the Punjab only, and closed to all the rest of India. It is therefore hoped that the prayers in clauses (d), (e), (f), (g) and (h) be carefully considered by the present commission, and thereby the scope and utility of the Indian Engineering colleges be increased.

Next, the Railway service in the official grades is practically closed to the Indian and Anglo-Indian community. The reply given to a question on the subject of Mr. Gokhale by Sir T. R. Wynne in the Viceregal Council was highly resented to not only by Mr. Gokhale, but by the entire Indian community. In the Engineer service of the state managed Railways, there are officers even in high administrative posts, but even in these state Railways in the traffic department there are very few officers. Besides the main trunk lines, such as E. I. Ry., B.N.Ry. and G. I. P. Ry., are practically Govt. Railways, leased out to companies for certain periods, and these leases are renewed from time to time, but in these Railways there are practically no Indian or Anglo Indian officers, either in the traffic or Engineer department. Government always give the stereotyped reply that the Managing Boards of these railways do not like to take officers from India. But why not, may it not be asked, even from considerations of economy? If the state railways can be worked by Indian officers, why not the other railways?

Whenever these Railway companies want to renew their leases, why not put in a compulsory provision that at least 88 per cent officers must be Indians to begin with? This is a serious question and should be carefully enquired into by the present Royal commission.

#### AN INDIAN ENGINEER.

### THE KARLA HINDOO SANITORIUM FOR CONSUMPTION

The final meeting of the Karla Sanatorium Fund Collection Committee was held on 21st January 1913 at Sir Bhalchandra's Sir Bhalchandra presiding. While opening the proceedings the Secretary Mr. N. M. Joshi (Servants of India Society) gave an account of the work done and of the collection made. More than 400 volunteers collected subscriptions on the 9th and 10th November 1912 throughout the city which was divided into suitable wards under 30 captains. The volunteers belonging to the Gujarathi Shikahak Samaj (Gujarati Teacher's Association) who collected more than 1,400 rupees the highest amount. The volunteers of the Punalal High School of the Modh Boarding School did also good work. The total collection amounted to Rs. 7,230. The expenses of collection coming to Rs. 230. In Mandvi an annual contribution of Rs. 1,500. from different Pedhis was secured through the exertions of Dr. Punshi and Mr. Kanjee Master.

At the end Mr. Joshi thanked Mr. Damodar S. Yande of the *Indu Prakash* for printing the ticket-books and hand-bills free, and also different volunteers and captains.

Sir Bhalchandra in winding up the proceedings said that the decent collection made by this Committee should be of great help for the Institution and he thanked the Committee and specially the Social Service League and the Servants of India Society for their exertions.

### INDIAN NATIONALISM.

In the course of an article in the *Indian World* on whose reappearance as a weekly journal we offer our congratulations to Mr. Prithwis Chandra Ray the Editor, Mr. Saradacharan Mitra late a Judge of the Calcutta High Court writes: I am aware that my ideas about a common script, a common literary language and the fusion of the sub-sections of sub-castes, have often been derided as fancies, as idiosyncrasies. But I honestly believe that the true unity of the Indian peoples and their advance as a great nation must rest, to a very great extent, on a unification which must be based on the use of a script, on the use of a common literary language and the fusion of the society depends on the quality of the individuals which it is made of, and varies according to the superiority and inferiority of their physical and mental faculties. If we look round and examine concrete facts we shall at once be able to trace the prosperity of nations and communities to the fact of having in the past and in the present comparatively large number of individuals of superior qualifications, and the adversity of others to a comparative want of them.

It follows that if we really care for society as a growing or developing entity for which individuals exist, and without which they hardly have any value in the economy of nature, it becomes a matter of the highest importance to be able to control, if possible, the qualities of individuals that form a society. Does not everything else that tends to mould the destinies of nations and communities dwindle into utter insignificance when compared with this? And yet this question has hardly ever been considered in this country, and only very recently by some thinkers in the progressive and advancing west. But probably human society, at present, is on the threshold of an evolution much higher than what we have any idea of, and our shortcomings should not be a matter of discouragement.

The question that naturally arises first is whether it is possible to control the quality of individuals forming a society. It would seem to be clear enough that we could control the quality of the component parts of society, if we could stop the multiplication of such members who belong to the undesirable classes, and help the multiplication of those who belong to the desirable classes, and this certainly could be done if those who are below a certain standard of physical and mental efficiency refrain from marrying and procreating their kind, while those above a certain standard do marry and multiply. It is obvious that if this process works in any nation or community it will improve steadily, and a time will come when it will be very much different from and superior to what it is now.

### INDIAN STUDENTS IN ENGLAND.

#### I.

The Lucknow *Advocate* one of our most level-headed journals in the course of an article on the newly devised system of appointed a guardian for Indian students in the English Universities, remarks: "Lord Crewe may be satisfied that the appointment of a local adviser is desirable. But neither the the students avowedly in whose interests such an appointment is sought to be made nor their guardians in this country will see eye to eye with His Lordship in this matter. To be frank with His Lordship the people of this country regard this uncalled for attention paid to their youths with great misgivings. For in first place, while there is so much flutter about the care of Indian students, there is nothing to show that the Government is equally attentive to the Australian or Canadian students residing in Great Britain. If it is necessary in the interests of

Indian students to set up a guardian over them, it is equally necessary to put the Australian and Canadian students under similar tutelege. Secondly, to put a watchman over men who are old enough to take care of themselves is calculated to check the healthy development of their minds. The average age of Indian students proceeding to England for education is 20 and if a student should fall at that age, he would fall with his eyes open, and no guardian can set him right. Thirdly, with regard to the Indian students belonging to the Glasgow University, we learn that the University has an adviser for the general body of students and any body is welcome to consult him."

## II.

REUTERS' cablegram regarding the protest of the Indian students at Edinburgh against the application to them of the official arrangements in force regarding the care of Indian students generally in Britain, derives additional interest from the fact that it comes after a deal of controversy about those arrangements. At this distance we are unable to say aught about specific complaints, but the speeches at the recent protest meeting held in London and the letters of Mr. Abdul Aziz and others contributed to several newspapers, bring out prominently the fact that the Indian students feel that they are subjected to a bit too much of official dry-nursing. It would indeed be a matter for regret if their legitimate freedom be curtailed unnecessarily. The Indian students in Britain are grown-up young men and not school-boys, and should be presumed to know what they are about. They live in a land which has been called with just pride the thrice-blest home of liberty, they breathe an atmosphere of freedom. Naturally undue restraint on their individual liberty is galling to their self-respect. One more thing. We have been told *ad nauseum* by the British witnesses before the Public Services Commission that Indians who do not receive their education in Britain are unfit for positions of responsibility in the Indian Civil Service because they have not got what is called 'British character.' How are Indian students in Britain to acquire it if they are to be brought up as so many hot-house plants? The protest of the Edinburgh Indian students is therefore not without force, and it is to be hoped that it will receive consideration from the Secretary of State.—*Leader*.

## PROCESSION IN HONOUR OF THE VICEROY.

The Young Men's Indian Association of Bangalore organised a procession as a mark of general rejoicing on the evening of the 27th January 1913, the date of His Excellency's first public appearance since the Delhi outrage. Lord Hardinge's portrait, of course, formed the central figure and was borne on the flag of the Association, which symbolises light, love and peace. As the procession slowly passed through the main streets with Washington lights and English band, it was joined by young and old along the route, which in front of shops and houses men and women eagerly came out and stood to have a look at the beautiful flag bearing the portrait of one who has become an object of India's loyal veneration. After the procession reached its destination in front of the premises of the Association, the band played "God save the King," sugar and pan supari were then distributed, and the party dispersed after cheers to His Excellency and His Majesty.

The following telegraphic message was sent to the Private Secretary to the Viceroy before the procession started.

"Young Men's Indian Association, Bangalore, tenders most loyal and affectionate congratulations to His Excellency the Viceroy and Lady Hardinge and unites all classes of citizens in procession for universal rejoicing. God save the King."

## THE ALL-INDIA MOSLEM LEAGUE.

The Hon. Mian Mohamed Shafi has been elected to preside at the forthcoming session of the All-India Moslem League. We have received several communications doubting the wisdom of this election which, however we refrain from publishing now. The main objection of our correspondents is based on the character of the political views which the Hon. Mr. Shafi has from time to time expressed during his career as a public man. They regard those views to be obsolete and opposed in spirit to the new policy and the creed of the League recently announced at Lucknow. Our correspondents, however, ignore the educative force of circumstances themselves, which have such a decisive influence on the making of ordinary politicians and public men. It is true that the political outlook of the Hon. Mr. Shafi has in some aspects ceased to be relevant, but we trust he is shrewd enough to perceive that he must keep himself abreast of the new political currents in the country if he is to retain the confidence of his community and his people. We do not know if the Hon. Mr. Shafi has signified his acceptance of the League's offer. If he has, we presume he has done so with the full knowledge of the ideals that the League has set itself to achieve, for his acceptance would involve his tacit approval of the goal to which the political activity of the Mussalmans should be directed. It is needless to say that the Moslem public opinion has enormously grown in strength and solidarity on certain questions affecting the political future of India, and the Moslem leaders who formed their political convictions a generation ago will have to revise their catalogue of "opinion" or leave the task of leadership to others who believe the world is moving ahead and India is not stationary. There was a time when political thinking could be done aloud with the help of a few conventional formulæ. India has had enough of that kind of stuff. What is now wanted are men who have the intellectual strength to think hard and the courage to point the way that leads straight to the goal.

*Comrade Delhi.*

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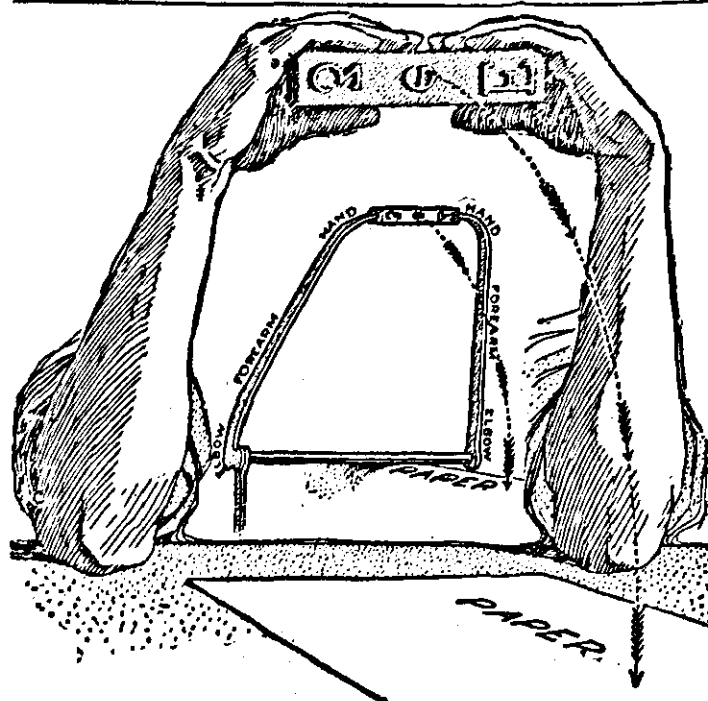
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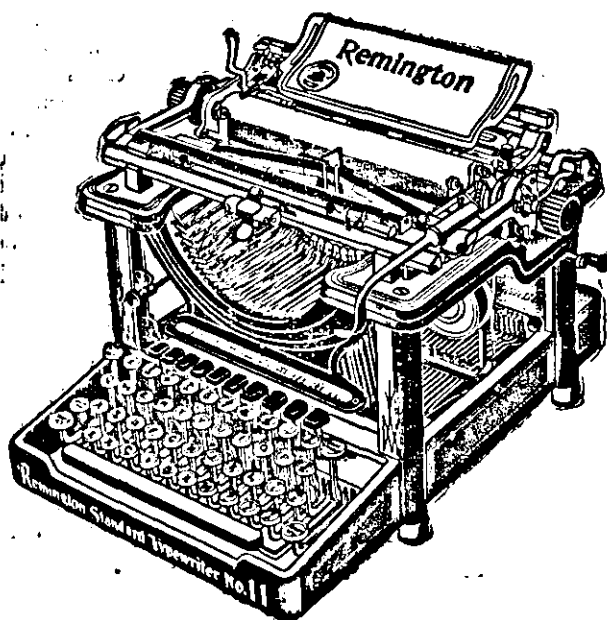
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# THE INDIAN \* SOCIAL \* REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXIII. BOMBAY—SUNDAY, FEBRUARY 16, 1913. 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.

A prize of Rs. Fifty is offered for the best essay by an undergraduate of any of the Indian Universities on the following subject: "Assassination never changed the course of History." The essay should not be more than 3,000 words or about 12 foolscap pages long, should be written clearly and legibly, and on one side only of each sheet of paper, and should be countersigned by the Principal of the College which the candidate is attending, or if he is not attending any College now, of the one which he last attended, as a guarantee of authenticity. It should reach the office of this journal before the 15th of April next, and should be addressed to the Editor, the *Indian Social Reformer*, Hummum Street, Fort, Bombay. The name and address of the writer should be legibly written on a separate sheet of paper and attached to his essay. The decision of the Editor, which will be announced on the 1st May, will be final, and no correspondence will be entertained in respect of it or of any other matter connected with the competition. The Editor of the *Reformer* reserves the right of publishing the prize essay as well as any of the others which may be sent in response to this invitation, in such manner as he thinks fit.

Reuter sent last week the news of the death of Captain Scott and his companions who had set out two years ago on a voyage of discovery to the South Polar region. The South Pole, as our readers will recollect was reached by Captain Amundsen on the 14th December 1911. It was believed that Captain Scott would have reached the Pole a few days later, and the protracted delay in receiving news of his movements was ascribed to his being engaged in exhaustive scientific investigations at the Polar region. An Australian rescue expedition has now discovered that Captain Scott and his party perished in a blizzard while returning after reaching the South Pole, and a message which he had left behind appealing to the British people to provide for those who were left behind by his companions, has stirred the civilised world to its depths. What is it that has so moved millions of people so deeply? The West is said to be materialistic, but there was nothing to be gained by the discovery of the barren, frozen regions about the Pole. If we think of it, it is evident that what took Scott to the Pole was the same impulse which drove men in times past to sacrifice their bodily comfort to the search for Truth in the realms of religion. The search for Truth and the striving after Freedom, have been the distinguishing features of every progressive period of human history, though the forms might have varied at different times. The West has a firmer hold of this principle at the present day than any other people on the earth, and it is to it that the West owes its greatness. Though

Scott's failure, more soul-stirring than any achievement, reflects particular glory on the Anglo-Saxon race yet it is one in which the whole human race may well claim a part.

The Commander of the *Terra Nova* Captain Evans, which took the rescue party, being interviewed by a Reuter's representative, made the following statement:—"When steering for Cape Evans, those on board the *Terra Nova*, arranged to give Captain Scott and his companions an ovation. They brought up luxuries and steamed in with colours flying. The large party awaiting them on shore cheered and the ship's company responded. Not seeing Captain Scott in the group Commander Evans shouted "Are you all well?" and they then learned of the fate of Captain Scott. The total distance covered by Captain Scott's party to the Pole and back was 1,842 miles. They should have returned to Hut Point by March 10, but their last message narrated misfortunes which it was impossible to overcome. With regard to Captain Scott's astonishment at the shortage of fuel in the depots, Commander Evans said that there was enough fuel to last for a month beyond the expected date of Captain Scott's return. The *Terra Nova* brought back every written record of the southern party, including the diaries. These will be handed to the relatives. Captain Scott kept a daily record till March 24. He spent the last day in writing a message to the public. The bodies of the party could have been brought back, but all hands agreed that it was better to leave them in the white mantle where they had worked and died. Commander Evans was disinclined to speak in connection with the tragic side of the expedition and would not allow his fellow officers any latitude in this direction. The motor sledges frequently broke down and when the last motor broke down the party was really pleased." In reply to another interviewer, Captain Evans hoped people would not insist on being further informed in connection with the death of Captain Scott and his companions. Publication of the harrowing details would do no good. He desired to alleviate as far as he could the distress of the relatives of the gallant men.

We have more than once commented on the fact that the widow remarriage reform has enlisted the practical adhesion of influential and well-placed families more in Maharashtra than elsewhere. Here is a fresh illustration of it. A valued correspondent writes: "On the 11th instant a remarriage was celebrated in Poona, Mr. Gopal Chimnaji Bhate, pleader of Roha, District Kolaba, and brother of Professor G. C. Bhate (Fergusson College), and Srimati Manubai sister of Mr. Gopal D. Sathe, B.A., LL.B., of Thana, being the parties. Among the gentlemen who attended the ceremony were Dr. Sir R. G. Bhandarkar, the Hon. Principal R. P. Paranjpe, Mr. N. C.

Kelkar, Editor of the *Kesari* and the *Maratha*, and many other leading gentlemen in the city, the total number being about 300. I am glad to add that more than 75 ladies were present. The Hon. Principal Paranjpe in wishing a happy life to the couple rightly observed that the bridegroom had proved himself worthy of his brother Prof. Bhate and that he had set a good example to young men. Mr. Gopalrao thanked the ladies and gentlemen present and made a few suitable remarks. He modestly said that he did nothing but respond to the call of duty. Dr. Bhandarkar advised the educated men to come forward and show courage and fortitude whenever opportunity offered itself. Otherwise he feared that there would be no good future for this our beloved Motherland. He concluded with his blessings to the couple. The usual distribution of "Pan Supari" &c., closed the ceremony."

"The unique feature of this remarriage is that both the bride and bridegroom come from the Mofussal, the latter being an inhabitant of Roha, District Kolaba—one of the backward Districts in the Presidency. It goes without saying that Mr. Gopalrao has shown a great courage in espousing the sacred cause of widow marriage which is highly creditable to him. It will no doubt get a special impetus in the Mofussal by this example. In conclusion I cannot help mentioning that Prof. Bhate, and Mr. G. D. Sathe brother of the bride, are both entitled to great credit in bringing about this union. I wish a long and prosperous life to the couple."

The following disquieting editorial paragraph appears rather unexpectedly in *Indian Opinion* of the 18th January received last week. "We are in possession of information of the utmost importance to the Indian community throughout South Africa. We may, next week, give the whole history of the matter, which bids fair to bring about a revival of passive resistance which we had hoped would not be necessary. We understand that the Government are not keeping their promise regarding those British Indians who, in terms of the settlement, should be given rights of residence in the Transvaal or the Union as the case may be. It would appear that they decline to accept all the names submitted by the Passive Resistance Committee. Delicate communications are still proceeding and we hope that they will end satisfactorily. There are also other points which, directly or indirectly, bear upon and arise out of the settlement, any one of which may produce a conflagration in the community. We warn the Government to be careful. We hope that they will. But if they do not, we know that the seasoned soldiers in passive resistance will give a good account of themselves at the call of duty." In another part of the paper we read that the editor sees distinctly coming forward in South Africa another crisis, and that the Immigration policy is becoming simply intolerable.

We are obliged to the Rev. William Hazen for the interesting article which we print in another column on the commencement and history of the American Marathi Mission in this country. The American Mission has an excellent record of good work, and we are sure that the best wishes of all people, without distinction of race or creed, attend the celebration of its Centenary. Religious beliefs will always produce differences of opinion, but we can all appreciate the devoted labours, of the men and women who form the Marathi Mission, on behalf of the people of this country. One thing has always struck us as being noteworthy in the Missionaries of this Mission. They have as a rule thoroughly identified themselves with the Indian point of view and have consequently been able to exercise

considerable influence of a beneficent type on all classes of the population. It would be invidious to mention names, but it will be generally agreed that, in the Rev. R. A. Hume of Ahmednagar, we have the type of the American Marathi Missioner. We offer our cordial greetings to the Mission on the occasion of its Centenary.

It is but right to say that we do not agree with the view put forward by the valued correspondent whose communication on "the Building of Social Reform" we print in another column. He argues himself into the belief that sitting on the fence is a better way of popularising social reform than taking practical steps which estrange the reformer from the body which he would like to see reformed. The idea has a certain plausibility, but a little deeper thinking as well as the experience of very great reform movement in the past, points to the contrary conclusion. Reduced to its logical conclusion, the argument of our correspondent simply means that character is of less consequence in social reform than a certain knack of temporising. No doubt, this would be a correct view to take if what he calls the outer world was as entirely dissociated from the character of each individual as he, following a large number of unthinking people, assumes it to be. As a matter of fact, however, the so-called outer world is, in relation to each individual, but the reverse side of his own character. We are sorry that we cannot go more at length into the question at present, but we may refer our correspondent, and others inclined to take his view, to the Essay entitled "The Misuse of Metaphors in the Human Sciences" in Professor Henry Jones' "Working Faith of the Social Reformer," for a most suggestive treatment of the whole question. "It is assumed," he remarks, "that character and environment are separate things, acting and reacting upon each other like impinging natural objects. The relation between man and his world is treated precisely as if it were a relation between two physical things, in spite of all the accent that modern thought has laid on the fact that man is a subject, and that his self and his world exist only in their mutual relation, and that they interpenetrate so as to constitute in truth but one fact." We may add that Professor Jones is not what is called a fanatic in his belief in the possibilities of social reform.

While we find ourselves in agreement with much what our correspondent X writes on the subject of Hindu Marriage, we hope that many persons will not take his advice too literally to get their matrimonial perplexities set at rest by the Editor of this journal. As a general principle two intelligent and fairly responsible persons ought to be able to decide for themselves whether they should marry each other or not, and if the problem is too baffling for them, it is little that we can do to help them to a solution; and the wisest thing for them would be to abstain till they find some more suitable opportunity. We feel constrained to make this reservation, for we have had some rather painful experience of being placed owing no doubt to our own folly, in the position of unravelling matrimonial complications, which has led us to the firm conclusion that there is no more thankless task to which a man may be called.

A Viceroy's camp bulletin dated Dehra Dun 10th February says: "His Excellency the Viceroy has had a slight catarrh. The wound is healing slowly but satisfactorily. The neuritis has been much benefited by electric treatment."

The Prices Enquiry Committee are now engaged in preparing their report which should be presented to the Government of India within the next two or three months.



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**THE INDIAN SOCIAL REFORMER.**  
**BOMBAY, FEBRUARY 16th, 1913.**

**IS HINDUISM PLAYED OUT?**

The current number of the Young Men of India, the organ of the Young Men's Christian Association, is wholly taken up with articles bearing on the All-India Students' Conference which held its meetings at Serampore in the closing days of last year. One of those who took a prominent part in the proceedings, Mr. B. L. Rallia Ram of Lahore, in an article on "The Significance of the Conference," observes: "It emphasised, and made visible the unity of Christian students in India. It proved beyond all doubt that Christ and Christ alone is the fountain head of all union. There were no Punjabis, Bengalis or Madrasis there, but all were the servants of Christ, living with the zeal of showing him to India... We were one in Christ, one in hope, one in purpose, and one in spirit, burning with the same fire and yearning for the same end." Serampore with its inspiring memories of some of the earliest and most notable evangelists, was an appropriate place for such a gathering. Those of us who believe in racial characters persisting in spite of religious conversion, may recognise in this choice of a locality hallowed by old associations, the deep-rooted sentiment which makes the Hindu choose Benares as the centre of the proposed University, and Aligarh a word for the Mahomedans to conjure with. Whatever we may think of the Christian religion as a national religion for India, there can be no doubt that this Christian Students' Conference has a future before it. Every one who scans the horizon for signs of a new day, will do wisely to pay some attention to this remarkable movement which seems to be a literal illustration of the saying of one of the apostles that in Christ there was neither Greek nor Hebrew, neither bond nor free.

'It is a fact of great significance that while Mahomedans and Christians are organising themselves on All-India lines, and are seeking to do away utterly with provincial and sectarian differences among themselves, the Hindus seem to be drifting in the opposite direction. Provincial, caste and linguistic distinctions are sought to be made most of in Hindu movements while the corresponding Mahomedan and Christian movements aim at eliminating these differences. The National Congress which is an all-India movement, lacks the energising influence of a common religious impulse. Delegates of all castes and creeds meet no doubt on a common platform but on the tacit, if not express, understanding that their

doing so is not to be taken to imply that they abate a jot from their particular prejudices and predilections. And even this platonic nationalism of the National Congress is weakening, as evidenced by the steady diminution in the number of delegates, as well as by the annual squabbles over the election of a President. The Hindu University seems to be the one movement among Hindus calculated to unite rather than to divide, but one has only to look at the rigid caste prejudices of the most prominent of its promoters, to realise that removing the barriers which divide the Hindu community into numerous watertight compartments, is no part and is not intended to be a part, of the results expected of the University. The fact is that the Hindu consciousness seems inveterately to tend to particularities and divisions, though by a strange irony of fate no religion has at its back a more recondite philosophy of the Universal. Whether in secular or religious matters one sees the same spirit of isolation and division at work.

There is unfortunately but too much reason to fear that the word "Hindu" has ceased, to have any inspiration, low or high, to its votaries. No man does anything good or great, or abstains from doing anything mean or vile, because he is and holds himself to be a Hindu. It requires no prophet to foretell what the inevitable consequence must be if the other communities of India successfully organise themselves into All-India bodies, and the Hindus alone divide themselves into their little sects and sub-castes, their Srimali Brahmin, their Kayastha Prabhu, their Agarwal Bania, and their one thousand and one other sectarian groups. And, as if this was not enough, soft and staid Gujarat has been, for the past few months, agitated wildly because forsooth some of her sons had dined with some others. O, the pity and the pathos of it all!

We have had occasion more than once to refer to the International Journal of Race Development, published under the auspices of the Clarke University, Worcester, Mass. U. S. A. We have much pleasure in calling attention to the letter which we print today from the publisher, appealing for support to this unique enterprise. The Journal of Race Development has done, and is capable of doing, great service in the cause of removing race prejudices, and deserves the support of all friends of humanity.

Messrs. Jack were to issue another twelve volumes of "The People's Books" at the end of January. These include an "Atlas of the World" in full colour by Bartholomew of Edinburgh. This will be the first time that an Atlas in colour bound in cloth has ever been offered at this price. Other volumes include "Turkey and the Eastern Question" by John Macdonald, "Zoology" by Professor E. W. MacBride, E. R. S., "Cecil Rhodes" by Ian Colvin, "Psychology" by H. J. Watt, M.A., Ph.D., "Nietzsche" by M.A. Mugge, Ph. D., "The Bible in the Light of the Higher Criticism" by Rev. W. F. Adeney, M.A., and Rev. Professor W. H. Bennett, Litt. D., and others.

THE BUILDING OF SOCIAL REFORM.  
(FROM A CORRESPONDENT).

It is a matter of every day experience that in order to erect a building, two kinds of helps are essential, viz., bricks, &c., in the shape of material and the artizan to put them in their proper places. These helps are equally essential; one for the internal stability of the building, and the other for the proper skill and care which can be applied only from outside. The better the material, the more durable and brilliant the building would be; but the various bricks, &c., however superior and ornamental they may be, cannot themselves unite without the help of the artizan who transcends them, but is in touch with both the bricks and the outside world.

Applying this analogy to the great building of Social Reform which is under construction, we at once see that two kinds of people are helping towards its construction. Leaders of the Social Reform Movement like Ram Mohan Roy and Vidyasagar, Ranade and Viresalingam are like artizans who from their position in the outside world of orthodox community, however unreal it was, manufactured many useful bricks of practical reformers with which they tried to build the gigantic structure of Social Reform. They were like the travellers on the fence of a vineyard in the parable given by Ramakrishna Paramahansa, inviting the travellers on the road to come at once and enter the vineyard to enjoy the grapes. They were in touch with both the practical persons who entered the vineyard and the outside persons who have no perception of it. They could, if they chose, either enter the yard or join the travellers lagging behind on the road. Their position was such. But they deliberately declined to go back and completely join the travellers on the road in whose company they would be extremely happy, and voluntarily preferred to suffer the pangs of separation from their kith and kin. Herein lies their great sacrifice.

Those who actually entered the vineyard were unable to induce the outside travellers to join with them and enjoy the grapes. Only those on the fence could induce. Those self-same persons, when they ultimately join with those in the vineyard, as join they must for the sake of consistency, practically cease to trouble themselves very much about the outsiders. Practical reformers like those who have actually contracted marriages with persons of different castes or widows, not merely occasionally dined with such persons, are like those of the highest class of souls referred to in the parable, who have entered the vineyard of Divine perception and have been forgetful of everything else. They cannot, unlike those on the fence, come back to the orthodox fold even by *Prayaschitta*. But they serve as the invaluable material for the great building of social reform. It is only those who are on the fence that are able to make any noise either in the press or on platform, and consequently manufacture and arrange the necessary material of practical reformers. Their existence is thus eminently essential. It is true, their position is often misunderstood by superficial observers, because it is not easy to differentiate persons who are really anxious about practical reform from those who are not. A person who marries a widow will at once be applauded by the public for his moral courage, although he has unfortunately to suffer much persecution and inconvenience almost singlehanded throughout the rest of his life, and wields very little influence on the orthodox fold. But equally really earnest persons like the late Messrs. Keshub and Ranade, for instance, who, by some of their actions, like the premature marriage of daughters and the widowers' marrying maids, have subjected themselves to much severe criticism

and calumny, would be able to do very useful work towards the cause by the very actions, as the above two persons have actually done. In one case praise precedes persecution, and in the other, ridicule precedes the recognition of wisdom and foresight.

Men of the latter class are like Political Residents in the State of Orthodoxy. They do tremendous work by their peculiar position and use a sort of passive resistance. Their hearts are always with the practical reformers, and they influence the State of Orthodoxy towards their ideals. Their position in the orthodox fold is of course untenable, and they will eventually join with the practical reformers, as many of them have joined and proved a tower of strength to the sacred cause. Ram Mohan Roy and Keshub Chandra Sen had not irrevocably separated themselves from the orthodox, and could consequently manufacture a good many practical reformers, like Pandit Sivanatha Sastri, Pandit Sitanath Tatwabhushan, Ramananda Chatterjee, Herambachandra Maitra, &c., who are really the brightest ornaments to the illustrious community of Brahmos to which they belong, but whose influence is not felt so much outside the community as within it. The same is the case with the practical reformers who have married widows. They are like emancipated souls whose influence is felt very little on the people at large.

The cause of social reform will be better popularised by those liberal friends in the orthodox fold freely mixing with practical reformers, than by a few of them, especially of no high status, taking to practical action like widow marriage and thus completely losing touch with the orthodox. The former by their seemingly inconsistent position and consequent mental struggle generate much dynamic force which helps the spread of the reform cause. It is only those who genuinely love reform and are yet on the fence, who correspond to the great souls which are not completely emancipated but are yet shrouded with some *Maya* that can work for the spread of any cause. But the practical reformers, according to their status in society, like the emancipated souls contribute not a little to the internal stability of the Kingdom of God, the reformed community, and shed their lustre on it. The cause of widow marriage, it should be remembered, is not thriving well not so much because many people have not married widows, but because many friends of reform in the orthodox fold have not been treating the married couples with equality. This aspect is being very much ignored.

It will be evident from the foregoing analysis, that there are two ways of assisting the construction of the grand building of social reform: one by taking practical action and thus becoming a useful brick in the great structure, and the other by acting as artizans or their assistants in creating and consolidating the forces of practical reformers. As a matter of fact, this is how Social Reform has been progressing before our eyes, and let us recognise it with a view to consciously participate in the sacred work of building Social Reform.

The *Statesman* announces that Miss Kumudini Mitra, B.A., Saraswati, editress of the *Supravat* and eldest daughter of Babu Krishnakumar Mitra, editor of the *Sanjibani*, has been invited to attend the International Women's Suffrage Alliance Congress, which will begin at Budapest on June, 15th 1913, and last for a week, as a delegate from India, to represent Indian women. Miss Mitra has also been asked to read in the Congress a paper giving an account of the work that is being done by Indian women.

## THE CENTENARY OF THE AMERICAN MARATHI MISSION.

(BY THE REV. WILLIAM HAZEN.)

In the American Mission Church, New Nagpada, there was celebrated on the evening of February 12th the 100th anniversary of the landing of the first American missionaries in Bombay, who founded the first Protestant Christian Mission in Western India. The Mission is planning for a more elaborate centenary celebration in November, when it is expected that representatives of the Home Board will be present, and the work of the whole Mission for the century will be reviewed. The celebration this week is chiefly of the Bombay work.

The first missionaries, Rev. Gordon Hall and Rev. and Mrs. Samuel Nott, who landed in Bombay on February 12th, 1813, had come from America in a band of five men and three women, who, sailing around the Cape reached Calcutta in August, 1812. There they were met by orders from the Governor-General, Lord Minto, to depart, as the East India Company was not at that time favourable to Missionary work, and would not allow missionaries to reside within its territories. Hoping, however, that they might be allowed to remain in Bombay, Messrs. Hall and Nott came hither. But they found on arrival that orders for their deportation had preceded them, and it was only by the kindness of the Governor, Sir Evan Nepean, who was personally favourable to missionary work, that they were allowed to remain temporarily, while memorials were being presented to the Court of Directors, asking them to open the country to missionary work. At length, after months of suspense, in 1815, they received assurance that they would be allowed to remain.

Meanwhile, they had been joined by another of the original band, Rev. Samuel Newell, and had begun study of the Marathi Language. They soon began preaching in the native town, established schools, and worked assiduously at the translation of the Bible and another Christian literature into Marathi. They secured a press and type in 1816, and printed tracts and Scripture portions. They printed the Gospel of Matthew in 1817, and the whole New Testament (for the Bible Society) in 1826. In 1823, a chapel was built on Jail Road, Bhandi Bazar, and the Mission Press was carried on in the same building until it was closed about 1855. A new church building was built in an adjoining plot, and was used until 1904, when it was bought by the Improvement Trust, and the present church in New Nagpada Road was built. This is now to be called "Hume Memorial Church", for the late Rev. E. S. Hume, who secured the funds for building it.

The Missionaries opened their first school in 1814. In 1818, 11 schools with 600 pupils were reported; in 1823, 26 schools with 1,450 pupils; in 1825, 35 schools with 2,000 pupils. The first girls' school in Western India was opened by them in 1824.

Their first convert, a Mahomedan, was baptized in 1819; the first Brahman in 1831. Stations were opened in Mahim and Thana, and schools opened in Panvel, Alibag, Revadanda, and other places. After the settlement of the country in 1818, the missionaries began making extended tours on the coast and the interior.

In 1831, the Mission opened a new station at Ahmednagar and from that time on the largest development of its work has been in that district. In 1848, Satara was occupied, and Sholapur in 1862. The Mission has now (1913) 40 missionaries, male and female, in 8 principal stations; 436 Indian Christian workers, 60 organized churches with 7,699

communicants, 172 schools and 6,905 pupils. The total Christian community is over 13,000.

In Bombay, the Mission has 7 foreign missionaries 51 Indian workers, a High School, a School for the Blind, Little Boys' Home, 7 day schools, a total of 649 pupils, and a congregation of 234 communicants, with an average church attendance of over 375.

## OUR CALCUTTA LETTER.

(FROM OUR OWN CORRESPONDENT.)

### SOME ASPECTS OF THE DACCA UNIVERSITY COMMITTEE.

During the past month the report of the Dacca University Committee has been issued and the proposals it contains represent new ideals of real importance in Indian University Education. I will now enumerate here only a few points which have been drawn up by the Committee.

(1) A feature of the Dacca scheme is the definite provision in the shape of free scholarships to be made for the Namasudra community, the backward class of Eastern Bengal.

(2) Another feature is the recognition given to women in Dacca University scheme. A Woman's College is to be established as an integral part of the University where "all the professors of the college must be ladies." The courses of study include, among others, Hygiene, Domestic Economy and Child study. Domestic Economy includes:

(1) Practical lessons on the preparation and cooking of Indian food and also practical lessons of European Vegetarian cookery.

(2) Practical instruction in marketing—the prices and quality of the articles of diet should be studied.

(3) Practical lessons of European non-Vegetarian cooking: Fish, meat, egg, etc.

(4) Household accounts—each student should be taught to keep an account of her own expenditure. The accounts of the hostel might be undertaken under supervision, by the students in turn.

(5) Laundry work—a small laundry for the use of the students should be provided and they should be taught the finer work of washing, starching and ironing.

The Dacca University scheme frankly recognises the importance of religion as a factor in university education. It is unnecessary to dispute whether the religious education is preferable or not in an Indian University. But I should like to quote here what Professor Homersham Cox M.A. says in the November number (1912) of *Modern Review*.

"The complaint is sometimes made that no religious instruction is given in Indian colleges. One might as reasonably complain that a laboratory is not a mosque or temple. There are mosques and temples in abundance for those who wish to go to them and they are open to students as much as to other people. There is too, specially for Hindus, a series of festivals through the year, teaching religion in the most effective way possible by the direct appeal to the eye. To complain of its absence from colleges is about as silly as to complain of its absence from Allahabad Exhibition."

But now we have formal proposals for the institution of Islamic studies as a recognised part of the Dacca University course. It may now similarly be asked on behalf of the Hindus, Christians, Buddhis, Jains, Sikhs and Parsis, why there should not be separate religious studies for them when the Committee is so anxious for the religious welfare of the Mahomedans. If religious instruction is so necessary for one community, why then deprive others from these benefits?

## THE JOURNAL OF RACE DEVELOPMENT.

THE EDITOR, *The Indian Social Reformer.*

SIR,

The Chinese Revolution—the awakening of 400,000,000 people—is the most absorbing event in world history to-day.

The different aspects of this Revolution are now being described in the Journal of Race Development by those who have studied it, those who have been eye-witnesses of it, and those who have been leaders in it. The next three numbers will have articles by such writers as President-Emeritus Charles W. Eliot, recently returned from China; Hon. Chin-tao Chen, Minister of Finance in China's first Republican Cabinet; Hon. E. B. Drew, for over thirty years a Chinese official in the Imperial Customs; and Hon. Willard Straight, the representative in China of the American Banking Group to negotiate the \$300,000,000 loan. The causes, the outbreak, the development and the present status of the Revolutionary movement are explained by those who can speak with authority. The perplexing international complications the seizure of China's territory, the loan negotiations, the recognition of the Republic—are presented from different view-points, Chinese, Japanese, British and American. The influence and the work of Christianity and of Christian education are summarized by missionaries of the Roman Catholic, Presbyterian, Congregational, Baptist, and Methodist Episcopal Churches. This is the only existing account of present-day China presented by different writers from all important standpoints.

Shall the Philippines be granted independence?

To have a really intelligent opinion on this question—which is to be a prominent political issue within the next few months—one must know the exact situation in the Islands, what the Americans have done, and what the Filipinos would probably do if independent. In the last issue Dr. V. G. Heiser, Director of Health for the Philippines summarizes the result of the fight against tropical diseases, a record more remarkable in many ways than the American sanitary victory in Panama. In the January number Major J. P. Finley, Governor of Zamboanga District, describes the situation among the Mahomedan Moros and the Pagans. Other articles by both American and Filipinos will follow.

Vital race problems, such as these of China and the Philippines, are always to the front in the Journal of Race Development. Notice how thoroughly and by what high authorities Japan and Japanese-American Relations were treated this past year.

The Chinese articles begin in this January issue. For a year's subscriptions send \$2 to the Publisher.

Clark University,  
Worcester, Mass.,  
January, 1913.

LOUIS N. WILSON,  
Clark University Library,  
Worcester, Mass.

## HINDU MARRIAGE LAW.

THE EDITOR, *The Indian Social Reformer,*

SIR,

I cordially agree with your correspondent "P. Shrinivasrao" whose letter appeared in your issue of 2nd February, 1913 that a change in the (Hindu's) marriage law is absolutely necessary but I hope your correspondent also holds that reform for us is absolutely necessary and it should be carried out and not be content with finding an excuse for abandoning it, finding all the greater pleasure when the fault can be laid at the door of a foreign Government.

I did not know that it takes so little for lawyers to be "dumb-founded." I am not on sure ground but I believe even orthodox do not consider "Sagotra" an unsurmountable difficulty. One of the parties can be adopted in some other Gotra and marriage performed.

But given a graduate, a girl who had received a good education, in love with each other, mother of the girl a cultured lady anxious to bring about the union and the graduate's parents consenting. This is indeed a marriage made in heaven.

To this happy family my advice is to consult no body else except the true and tried friend of social reform, the Editor of the *"Indian Social Reformer"*. If they take my advice and go to you, Mr. Editor, you will no doubt explain to them the difference between a true and an imaginary lie. Breaking a marriage between persons every way suitable and who love each other is a lie indeed. Calling ourselves Hindus or not Hindus has no connection whatever with conscience or truthfulness. If we say what we mean and people understand us, we can not possibly lie. The word Hindu is not stamped on our forehead by Brahmadev. Foreigners living beyond the Indus have given the name to us. For centuries it has been associated with caste, idoltry and many customs from which we now desire to dissociate ourselves. We now wish to attach a new meaning to that word which has become dear to us but it will take time and we will not be able to do it in our life time. Life is a sacred trust to us from God and we cannot make ourselves and others unhappy merely for sentiment or name. Principle is greater than name and sentiment. The Act under which you are asked to marry seeks to abolish caste, early marriage, polygamy, which are indeed real evils. Those who forty years ago strove to get the law passed did not voluntarily call themselves not Hindus but were compelled either to renounce name or principle. There is much in name but principle is, you will admit, greater. They were true patriots and loved our country for more than we do. They also suffered for their connections, of which at present we cannot form even an idea.

Dear Editor, excuse me for the liberty, kindly advise this family to shun not one or two but all evil customs of the country. Idoltry has degraded us and kept us from the true knowledge of God who is love. Let the true God be invited to witness the marriage and not the idols and fire.

Yours faithfully,

X

## ANCIENT MUSICAL LITERATURE OF INDIA.

THE EDITOR, *The Indian Social Reformer.*

SIR,

Will you kindly permit me through the medium of your journal to invite the attention of the public to a work on Indian musical literature "Sangit Sar" recently published by the Gayan Samaj of Poona. This work is a treatise in Hindi language by H. H. Savai Pratap Sinha Deo, Maharaja of Jaipur who ruled the State from A. D. 1779 to A. D. 1804. It is based on a close acquaintance with Sangit Ratnakar and several other Sanskrit authorities on music, and contains full information regarding every department of Indian music. ♡

It consists of the following parts, viz.:-

(1) *Swaradhyaya*: Chapter on musical notes, scales, &c., pp. 270, (2) *Wadyadhyaya*: On musical instrument and instrumental music pp. 116, (3) *Nrityadhyaya*: On dancing and dramatic acting pp. 100, (4) *Prakarnadhyaya*: Explaining technical terms &c. pp. 35, (5) *Prabandhadhyaya*: On rules of composition pp. 31, (6) *Taladhyaya*: On different measures of time pp. 398, (7) *Ragadhyaya*: On defi-

nitions and examples of the different classes of melodies, &c., pp. 297. In this part the author, in addition to the treatment of numerous Ragas according to the Deshi system, (which varies in accordance with the tastes of the people of different countries) has given subdivisions of the Margi system, which was sought after, by Brahma and practised by Bharata before Siva, and represents the style of music invented by the Rishis and the Gandharvas, and was extant among the Aryas, viz.:-

मार्गिरागभेदः—प्रथमराग १० विमाषाराग २० माषांगराग ११  
उपरराग ९ अन्तरमाषाराग ४ क्रियांगराग १२ माषाराग २० रागांगराग ८  
उपरराग ३.

Any one who studies this work, will be struck with the numerous opportunities that present themselves for comparing the ancient Indian system of music with the Western system.

If by the introduction of ancient Indian works on music to the public they obtain a closer insight into the system of our musical science, a few years more will doubtless witness a vast change in the study and position of music in India.

It will be seen that this is the only work of its kind in India, of unique value and is worthy of the libraries of Palaces, Colleges, Schools and amateurs of Indian Music.

The price has been fixed at Rs. 15 for the complete work in 7 parts or Rs. 2-8-0 for each part and the undersigned will be glad to send it to order by V. P. P.

No. 12 Baodekar's Wada, } B. T. SAHASRABUDDHE,  
Shanwar Peeth, } Hony. Secretary,  
POONA CITY. } Gayan Samaj, Poona.

### PROVIDENT FUNDS IN THE PUNJAB.

THE EDITOR, *The Indian Social Reformer.*

SIR,

Provident Funds based on the principle of mutual help are really a blessing to the people anywhere, more especially so in India where the income of the people is so limited that they cannot manage to lay by anything for occasions of emergency, such as marriage or death.

A few years ago several Provident Funds sprang up in the Punjab like mushrooms; but they were all short-lived because their object was not so much to help the members as to fill the coffers of the promoters with the money received from the latter. Some squandered the money ruthlessly, while others, not being sufficiently educated and initiated in such affairs, could not manage the business. The result in each case was that thousands of men who were expecting a substantial amount in due course, were deprived of even what they had themselves subscribed. This unsatisfactory state of affairs would have continued for some time had not the benign Government stepped in and prosecuted some of the defrauders and finally stopped this humbug by passing the Provident Insurance Societies Act (V of 1912).

The new Act was very peremptory in its operation. It prohibited the Funds from receiving any subscription from their members unless they were duly registered within three months of the date of passing the Act. This has resulted in weeding out the undesirables and the establishment of new Funds to meet the altered circumstances.

The Provident Funds that exist at present have all been duly registered under the new Act. They are the outcome of mature judgment, and are at the same time controlled by respectable and responsible persons whose names on the Directorate are sure and certain guarantee of the Fund's working honestly and conscientiously. In addition to this they are under the direct control of Government and are

thus absolutely safe. But the confidence of the public in Provident Funds is so much shaken that however sound and safe a Fund may be, they would not care to join it, whereas formerly when there was no check of any kind and the promoters of the Funds were the sole masters of the situation, the people were so eager to join. The reason for this indifference is not far to seek. The people never expected that they would be so shamefully treated by the promoters of certain Funds as they have been. Consequently they have now become so disgusted of them that they do not even take the trouble of finding out whether a particular Fund is good or bad, and pass a wholesale condemnation on all.

It is unfortunate that for the misdeeds of a few unscrupulous persons many have to suffer. But this difficulty is temporary and the Funds which are working on proper lines should not lose heart.

It is at the same time the duty of all to try to remove the distrust and bad impression that has spread among the public in regard to Provident Funds especially those of the Punjab, and it is with this object that I have penned these lines.

I have a special knowledge and experience of the working of a Provident Fund which was started at Amritsar a little time before the passing of the new Act, and which has since been registered under that Act. I mean the Indian National Provident Fund, Chowk Logarb, Amritsar. This Fund comprises two schemes, viz., (i) the marriage relief scheme, and (ii) the family relief scheme. As remarked by the *Indian Daily News* of Calcutta in its issue of the 17th January 1913, its rules are very clear and simple, and it gives every possible facility to its subscribers. It has got a strong Directorate, and is under the management of a capable Managing Director. It gives a special bonus to members of long standing in addition to the usual relief. It charges no annual fee and leaves it optional to members to pay admission fee either with application or afterwards at the time of drawing relief, as convenient. It is open to all inhabitants of India, male or female, without restriction of caste or creed and is thus truly national in its scope as its name implies. Nevertheless, it is at present suffering for the sins of the Funds which defrauded the public and which are now defunct.

I am, however, sure the Indian National Provident Fund, Amritsar, which was the first to get itself registered under Act V of 1912, will, in a short time, be the foremost of all Provident Funds if it continues to work honestly and conscientiously as it does at present, and does not allow selfishness to come in its working.

Simla,  
6th February, 1913.

HARI SHUKER.

### NEW HISTORY OF INDIA.

The Cambridge University Press announces the publication of a comprehensive history of India, from the earliest times to the present day, on the model of the Cambridge Modern History. The works as projected, will be completed in six volumes of about six hundred pages. Two volumes will be devoted to each of the main periods—Ancient India, Mahomedan India, and British India—under the editorship respectively of Professor E. J. Rapson, Lieut-Colonel T. Wolseley Haig and Sir Theodore Morison, K.C.I.E. The various chapters in these sections will be entrusted to scholars who have made a special study of the period or subject; and it is hoped, in this way, to produce a history of the nations of India past and present which shall take its place as the standard work. The Press is indebted to the generosity of Sir Dorab Tata for the means of providing additional maps and illustrations.—*The India.*

### ENGLISH EDUCATION FOR INDIAN GIRLS.

One of the most satisfactory features of educational progress in the Punjab is the demand for English education for girls that has sprung up during the past quinquennium. In the absence of suitable institutions designed for Hindus, Sikhs and Mahomedans which make a speciality of teaching English, parents belonging to these communities are sending their girls to school maintained for Europeans or Indian Christians. In the former classes of schools only a limited number not exceeding 15 per cent. of the total numerical strength can be admitted and those who do get admittance are charged double fees. In the case of schools for Indian Christians the admission is not so limited as regards number although the fees charged are double of those levied in the case of Christians. The Sikh School at Ferozepore and the Deva Samaj School at the same place are Anglo-Vernacular in their curriculum; and we believe that English is taught as an optional subject in the Kanya Mahavidyalaya, Jullundur. But owing to the restricted character of their equipment these institutions can provide for the needs of only a limited number of girls. All these are institutions provided with well managed boarding houses. In Lahore the Victoria Mary Girls' School provided an Anglo-Vernacular curriculum, but since its conversion into the Queen Mary's College this institution has been confined to girls of the same social status as the boys admitted to the Chiefs' College. Converted into a sort of counterpart of the Aitchison Chiefs' College the Queen Mary's College may be said to be non-existent so far as girls belonging to middle class families are concerned. In Lahore English is taught as an optional subject in the Victoria Girls' School, which is the leading Vernacular Middle School in the Province. There is every probability that ere long this school will be raised to the status of a High School and will provide for a suitable Anglo-Vernacular curriculum. At present it is under the management of the Punjab Association, but arrangements are in contemplation by which its control and management may be assumed by Government. To provide for the needs of those residing in Mofussil stations a suitable boarding house is that sure to be established in connection with this institution. In the Maharani Burdawan School also arrangements exist for teaching English as an optional subject. There again the Roman Catholic Sisters of Charity in charge of the Convent of Jesus and Mary have started an English School for the benefit of Hindu girls. We believe over fifty Hindu girls read in this institution and a good number of these are boarders. This institution is attended by Hindus only and has supplied a felt want of the Hindu community.—*The Tribune, Lahore.*

### INDIAN STUDENTS IN ENGLAND.

We have had occasion more than once in these columns to show that the arrangements made in England by the Secretary of State for India at the expense of this country for the supervision of Indian students in Great Britain have not done much good to the young men for whose special benefit they are said to have been designed. We have also shown that these arrangements are unnecessarily expensive and that they are keenly resented by a large majority of the students in England. The complaint of the students is that the arrangements have not proved of any use whatsoever to them, that whilst on paper they do not appear to be open to objection in their actual working they amount to nothing short of an espionage of a most objectionable kind. The letters which students send to their parents in India are full of complaints

of this kind, and the parents themselves are almost unanimous in regarding the arrangements in question as superfluous at their best. Very few parents are willing to subject their sons to the domiciliary guardianship of Mr. Arnold and his assistants. But their hands are forced. The Universities of Cambridge and Oxford have, we believe at the instance of the authorities responsible for these arrangements, ruled that no Indian students will be admitted to any of the Colleges affiliated to their Universities unless they are under the supervision of Messrs. Mallet and Arnold and their several assistants. This is equivalent to forcing the arrangements upon those at any rate who desire the benefit of the Cambridge or Oxford education for the benefit of their sons or wards. It appears now that the principle of compulsion is being now to the united opposition of the students. The Indian students at the University of Glasgow held a meeting not long ago and recorded a resolution of emphatic protest against this. But their protests have been ignored, and they have been saddled with an Adviser. For the present the Adviser is one of the Professors of Engineering in that University, but there is no guarantee that ere long a change will not be made in favour of some retired Anglo-Indian in need of a soft but remunerative billet. It is, we see, the turn of the University of Edinburgh now to come within the sphere of espionage. We are not at all surprised that the students are in almost open revolt. They have met and unanimously recorded a resolution to the effect that they are not in need of an Adviser; that they mean to do so in future. In their distress they have gone the length of appealing to the authorities of their University to save them from this inquisition. We cannot say how far the university authorities will be disposed to come to their rescue and maintain their traditionally just attitude in protecting the independence of the Indian students from official surveillance. Such surveillance can do no good whatsoever, and it can and will do a lot of harm. Independence and self-respect are two virtues which it should be the endeavour of all to inculcate in the case of young Indians, and anything that seeks to endanger these cannot but be condemned.

—*The Tribune Lahore.*

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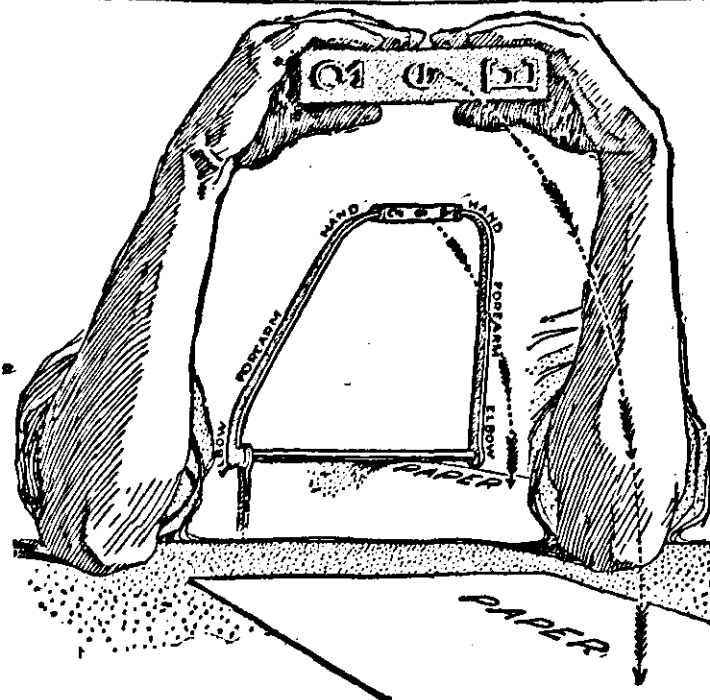
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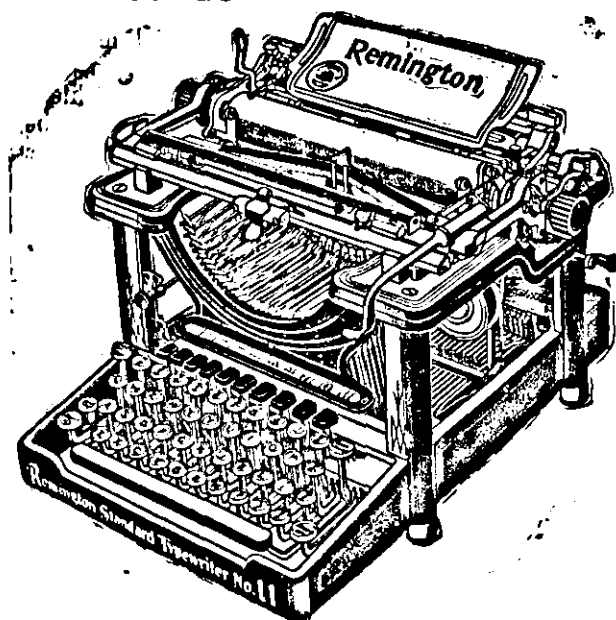
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Vol. XXIII. BOMBAY—SUNDAY, FEBRUARY 23, 1913. No. 26.

"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.

In a powerful and able letter to the *Times of India*, His Highness the Aga Khan points out that while it is the paramount duty of the Mahomedans of India to do all they can to afford relief to the wounded and destitute in Turkey, whose number according to all accounts is enormous, those who have been urging the Government of the Sultan to go on with the war at all costs, have not been actuated by an adequate sense of responsibility. As His Highness very properly points out, the Government of Turkey is in a far better position to know than Indian journalists and orators, what their resources are and what those of the enemy are, and what chance they have of coming out victorious out of a prolonged struggle with their enemies. If with the knowledge available to them, they can not be relied upon to decide as to whether it is worth while making further sacrifices, then they are not worthy of the name of Government. In any case, the intervention of the Indian Moslem as an unofficial military adviser, is not calculated to advance the cause of Turkey. It has seemed to us that those who urge Turkey to hold on trusting to Providence, have no conception of what modern war means and how different it is from medieval war. Modern war is practically an industrial organisation, and success in it is largely a matter of capital and organisation. Heroism and personal courage have obviously very little place in a conflict in which the belligerents are miles apart from each other. The victory is for the side which has the biggest and most up-to-date guns, a well supplied commissariat, and a full treasury. The Turkish soldier may be, as we believe he is, by far the superior of the Bulgar from every point of view, but that is not the principal point in the war. How can Turkey create the military organisation which alone can ensure success at a moment's notice, and in the midst of the disasters by which she has been recently confronted. Her wisest course is to follow the example of Russia, when she was defeated by an enemy whom she had despised, to withdraw from the present struggle with as little further sacrifice as possible, and wait for her opportunity to get even with her aggressors, meanwhile utilising the lessons of the present war to their utmost. The Aga Khan's letter is very timely, and we trust that it will have the desired effect on our Moslem fellow countrymen. It required both courage and confidence in the good sense of those for whom it was intended, to write such a letter. Communities like individuals should learn to distinguish between the friendship which dares to tell the truth in spite of unpopularity and the interested or ignorant sycophantism which cares only for the applause of the moment.

A meeting of the Librarians' Club started by the Social Service League in connection with the Free

Travelling Libraries was held in the Social Service League Office on the 16th February 1913 under the presidentship of Mr. L. B. Naik, B. A., when 30 Librarians and some other members interested in the work attended. Mr. N. M. Joshi, B. A., gave an account of the work done since the last meeting. He referred to the further donation of Rs. 1,000 given by Sheth Damodardas Goverdandas Sukhadwala for the Library movement and to the extension of the work which the League could make with it. Mr. J. M. Thakore gave a similar account in Gujarathi. Mr. Mandaule, one of the Librarians, referred to the difficulty of recovering books from some of the Mill-hands on account of their abruptly leaving Bombay and requested that the League should decide how the loss should be made good. He also suggested that the League should keep a few Libraries of Hindi Books in the chawls occupied by *Purbhaiya* people and the League should send some volunteers to this locality to sing temperance songs. Mr. Lalaye expressed his satisfaction of the work being done. Mr. Waghmare suggested that the League's volunteers should visit his centre more often than they are at present doing. Mr. Kooka Galla, a depressed class Librarian, suggested that a Night School should be opened at his centre. Mr. N. D. Kadam approved of the arrangement for distributing Quinine amongst the poor people. Mr. Mathakar suggested that instead of a weekly report, a bi-monthly report should be called for. Mr. G. K. Devadhar, M. A., said that the Library movement was started in pursuance of one of the chief objects of the League which was to spread knowledge among the people of their real condition and to awaken them to the necessity of trying to improve it by self-help. Mr. Naik, the President of the meeting, wound up the proceedings with sound advice to the Librarians.

The extract which is reprinted in another column from the *Sind Gazette* under the heading "A heart-rending Tale" is a tragedy arising from the unequal pace with which ideas get hold of different individuals in the same community. The practice of the younger brother marrying the widow of the elder brother is an ancient one, and though it has fallen into disfavour among the bulk of the Hindus, it still lingers in the outskirts of civilisation, especially where it is difficult to get brides owing to the relative scarcity of women as compared with the male population. In this particular case, the woman concerned had evidently outgrown her environment and the custom had become as loathsome to her as early marriage and enforced widowhood have become to practical social reformers. Hence her appeals to the caste panchayet met with no sympathy and she was forced into marrying her brother-in-law. The idea was, however, so repugnant to her moral sense that she preferred to immolate herself after the manner of the sati.

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, FEBRUARY 23rd, 1913.

## LORD SYDENHAM ON LORD MACAULAY.

The annual Convocation of the University of Bombay was held on Tuesday and was addressed by the Chancellor. It is significant of his lordship's interest in the University, that he has not, unlike some of his predecessors, missed being present at a single Convocation during his tenure of the Chancellorship. He has thrown himself heart and soul in the task of introducing reforms in the University, and the suggestions which he has made for the consideration of the Senate have been most useful. His lordship differs from the majority of publicists in having a connected scheme of Indian policy dating back from the origins of Indo-British history in the dim and distant past. His own share in shaping that policy has been confined to the last quinquennium, and one is sometimes led to feel that Lord Sydenham is filled with regret that it had not extended at least to the last fifty years. A venerable teacher used to warn the present writer against impious regrets at the Creator not having consulted him when He first launched the Universe into space. One has sometimes felt tempted to pass on that piece of advice, which saves one from much needless worry, to His Excellency. The past, whether right or wrong, is irrevocable. So far as our educational system is concerned, condemnation of it is not only vain but unjustifiable. No one who has read Macaulay's pronouncements on Indian affairs, will agree that he desired nothing more than that the Indian educational system should produce officials. Of course, the production of men who would bring both ability and character to the Public Service, was part of the expectations formed of the system. Without the officials which the Universities of India have supplied to the services of Government during the last fifty years, the consolidation of British Rule could not have been carried to its present pitch of excellence.

But we claim that it has done more. The high-placed English official in India, sees only a very small, and relatively insignificant, part of the tide of Indian life. Lord Sydenham has seen even less of it because of his predilection for a class which, whatever its aptitude for money-making, has not been moved to any extent by the moral, social and spiritual awakening which English education has brought in its train. His Excellency has done immense good to some of our wealthy Shettias by inducing them to part with some of their superfluous cash for public purposes. But he cannot know from them what profound changes have taken place in the social and personal ideals of the educated classes, of whom he has, of course, no higher opinion than that which he holds as to their

education. When Macaulay's policy is spoken of with reprobation, the answer to the detractors must come from the womanhood and the childhood of India, whose lot it has been the means of improving almost beyond recognition. Lord Sydenham may not know this side of its influence. But Dr. Bhandarkar knows, and we think it was not quite fair to the learned scholar to pick out an isolated passage from one of his numerous utterances as to the failure or rather slowness of our system at a single point, while there have been numerous occasions on which he has borne testimony to the moral and spiritual impulses set in motion by that education. The mission of English education in India was first of all to bring about the application of some very old truths to social and national life. It is when we have proceeded to some extent with this task that the need for discovering new truths will arise. We can write much more by way of vindicating the policy associated with Macaulay's name but it is superfluous. Indian opinion which counts but which is not always the opinion which has most access to Government House, has no doubt whatever as to the place which Macaulay, by virtue of his association with our educational system, occupies in the modern history of the Indian people.

## IS PEACE ATTAINABLE?

A writer in the *Hindustan Review* of January 1913, in an article headed by "*Is Peace Attainable?*" observes that the nations are far from living in peace with one another, by reason of their want of strong faith and real earnestness in their endeavours to bring it about, and consoles himself with the thought that if somebody should set himself in right earnest to work in that direction he would be entitled to the blessings of God and Humanity. In thus expressing a pious hope, one is tempted to ask whether there have not been very earnest attempts made by the good and great among every nation at different times in the cause of peace and good-will for humanity at large, and whether the claims of such persons have been sufficiently recognised by the writer in question. To begin with, there have not been wanting prophets and religious teachers in the history of every nation who preached the doctrine of brotherhood of man with all the earnestness and zeal which they could command and if only what they had so preached and practised by them in their own lives should have been followed by others who admired them, more than half the evils which we now complain of, would have ceased to exist. The self-sacrificing humble Nazarene taught the lesson of "the Fatherhood of God" and the brotherhood of man nearly two thousand years ago and it is really a sorry spectacle, more than all, that the whole Christendom which recognises him as its head and pioneer of the blessings of civilization and of good will on earth, should have instead of teaching other heathen nations both by precept and example been itself a sinner in the violation of laws laid down by him. The fact seems to be that the Western nations are deviating more and more from the principles that should regulate the conduct of humanity and are bent upon securing good things of this world for themselves at the expense of others, and think little of moral and spiritual forces that govern the world. So long as this is the case, it is but futile to think of peace or its blessings, and peace will only be a matter for speeches, prize essays and conference resolutions. To wait for some body who would make a beginning in the cause of peace would also be a matter for hope, but a forlorn hope.

Mangalore, } AN ARYAN ADMIRER OF  
6th February 1913. } SELFLESS HUMBLE NAZARENE.

## CASTE, CLASS AND RACE.

THE EDITOR, *The Indian Social Reformer.*

SIR,

An exceedingly educative incident was seen by me. I was taking my breakfast at an Irani's, when a "touchable" Hindu cooly walked in and ordered a cup of tea. Queried the son of Iran, straightening up his spine, "what caste do you claim?" "A Maratha," was the reply. "You can't get it," was the astounding rejoinder! Though not an "untouchable," the wearied toiler departed crestfallen, casting a glance of such commiseration that tears came to my eyes. Bombay is the pride of India and the Irani is the pride of Bombay, for nowhere on the whole continent of India there rests a city that is so true to the cause of bringing about a Brotherhood of man. I remember having been refused tea in Calcutta by every shop that I entered, because I was a non-Brahmin or somebody they did not want, though Calcutta came in contact with Western Civilization decades and generations before Bombay. But, she is still narrow-minded and provincial. It is Bombay that is the birth-place of a united India and this is why the shops of Iranis are a possibility in Central Bombay. And yet the nefarious influence of caste, class, and race is so overwhelming that it has become paramount over its rival to such an extent as to neutralise the progress of liberal thought even in Bombay. It is evident everywhere. The Hindu does not mind sharing a room with an untouchable convert to Christianity, if his social position is equal to his own. But take away his position and the man is treated like a filthy creature by the Hindu. This has met with retaliation. The non-Hindu admits you to his society, if you have a position. Take away that social position and the non-Hindu wakes into a new world from his hypnotic trance. Now, is it race or class or caste that disintegrates mankind? Once the excuse is the difference of race; at other times it is class and at other your caste. There is no certainty, no relevancy. But, if Bombay life is to teach, we can answer: It is class that divides society more than the other factors. If this is true, what influence does it exercise on the movement against the caste-system of Hinduism? Does it or does it not play a more important part than caste or sub-caste? If it does, we must begin with class rather than anything else in an anti-caste movement. This is no paradox. There are castes of the same class which ought to amalgamate, though they may be residents of different provinces, because the unit for Indians is India, and not the Punjab or Bengal. They would find it easier. It would seem, therefore, that inter-provincial marriage is the fore-runner of inter-caste marriage, just as female education is the fore-runner of and includes the proper upbringing or education of man. At the same time the absence of convenience and facilities for inter-provincial marriages can not be passed over. We must then meet midway and try both the means and not only the inter-caste method. Such a midway is afforded by castes of different races that have migrated to other provinces. Corresponding castes there, in so far as they have the same social status, can intermarry. It is easier to begin with and serves to educate public opinion. The inter-caste process is slower and to begin with that would be to court disappointment. And to adopt it exclusively would end in despair. This, to my mind, is the lesson of the incident which showed how our comparative social position is the greatest factor of those of caste, creed or race.

Bombay,  
17-2-1912. }Yours truly,  
COSMOS.

## BERAR LADIES ON THE DELHI OUTRAGE.

THE EDITOR, *The Indian Social Reformer.*

SIR,

On the 5th February under the auspices of the Vanita Samaj, a public meeting of the ladies of Amraoti was held, to protest against the Delhi outrage and to congratulate Lady Hardinge on the courage which she showed on a most trying occasion.

A large number of ladies were present.

Mrs. Mudholkar who was voted to the chair, opened with the following speech:—

Ladies,

You are all aware of the object of this afternoon's meeting. The wicked and inhuman attempt made by some miscreant on the life of His Excellency Lord Hardinge on the 23rd of December last has produced the deepest pain and horror in the whole country. I was in Delhi on that day and was one of those waiting in the Fort to witness the grand functions of the day. I need not tell you how great was the grief felt for His Excellency and what indignation for the author of the wicked and cruel deed. At Bankipore where I went from Delhi a meeting of one of our Indian Ladies' Conferences was held on the 30th of December and I had then occasion to convey my sentiments of sympathies for Their Excellencies. The gentlemen of Amraoti have in their public meeting expressed their sentiments. It is desirable that the ladies of Amraoti should do likewise. Ladies, we all feel sympathy for His Excellency. He is a true friend of Indians and every one except possibly a few wicked terrorists have the sincerest regard and respect and admiration for him. That an outrage should have been committed against such a good man is most painful. His Excellency Lord Hardinge has passed through severe sufferings. We all deeply feel for him. We deeply sympathise with Her Excellency Lady Hardinge in the anxiety and trial through which she has passed. It was a terrible shock to her. Yet in this most difficult situation she has shown such coolness, courage, self-control and resourcefulness that she is admired every where. We should like the women of the other towns of India to convey to Their Excellencies our sentiments of sympathy for them, our congratulations for His Excellency's recovery and our admiration and pride for Her Excellency Lady Hardinge for her cool courage and strength of mind.

The first resolution, moved by Mrs. Paranjpe and seconded by Mr. Bhat expressed the meeting's horror and indignation at the outrage and expressed the hope of the speedy recovery of His Excellency from his wounds.

The second resolution congratulated Lady Hardinge on the courage which she showed under the catastrophe which threatened to overtake the whole of India on the historic occasion of the Delhi Entry and expressed its sympathy for the movement started by Lady Sydenham to commemorate the event, and a committee consisting of Mrs. Mudholkar, Mrs. Joshi, Mrs. Kanga, Mrs. Kane, Mrs. Knowles, Mrs. Ketkar, and Mrs. Dravid was appointed to give effect to the resolution and collect subscriptions in furtherance of the cause. The resolution was moved by Mrs. Kane and seconded by Mrs. Bivalkar. After a hearty vote of thanks to the chair proposed by Mrs. Dravid, the meeting dispersed.

## A HEART-RENDING TALE.

The following story of a widow burning herself to death to avoid the consummation of a marriage with her brother-in-law which the latter had forced upon her within two months of the death of the husband, comes from Mirpur Khas, head quarters of the Thar and Parkar District. As several men are by it implicated in a criminal offence, for which a judicial trial is being awaited, we merely recite the story as given by the woman to the Magistrates before her death.

A little more than 2 months ago Gyan the husband of the woman, Chachri, died at his village Lashari, near Mirpur Khas. Gyan's brother Lakhu, before even the 12th day was over, proposed to Chachri to marry him. She pointed out the impropriety of it for a Hindu widow, and begged to be left to observe the 12 months mourning at least. The overtures continuing on the 18th day, the poor woman, leaving her girl of three behind (whom Lakhu had forcibly detained) went to live at Mirpur Khas, where she was asking the good offices of the Panchayat men. About a month later, Lakhu, his brother Gopal and another came and reassuring her took her home, where the girl was restored to her; but the very next day, she was carried off to Lakhu's house forcibly invested with wedding dress and nose ring and an Anand "marriage" gone through by a Bawa whom she entreated in vain, as her parents' Guru, to desist from the "cruelty." When the sacred *Kanah Parsad* was offered her, she actually threw it on the ground. Later, the husband was proceeding to consummate the marriage, when going out on some pretext, she poured Kerosine over her body and set fire. Help came rather late and she was removed to Mirpur Khas hospital, where she died on Thursday last. On the day of her admission, the 3rd class magistrate took her dying declaration, then her pleader (who took no fee) took her statement before the medical officer and lastly on the pleader's application for warrants against those who were parties to the forcible celebration of the marriage, the Resident Magistrate took her deposition in hospital.

There are one or two things in connection with this case—not bearing on the merits, but relating to Police Procedure—to which we would invite the attention of the District Magistrate. We can hardly believe it, but the information comes on apparently excellent authority, that when the woman made her statement, the police *challenged* her for attempt at suicide, but that nothing was done to secure the men implicated as above, even after warrants—not bailable mostly—were issued by Mr. R. M. Nay—so we are told in a letter written on Tuesday last—4 of the accused have got themselves *bailed* through local pleaders without arrest or appearance, and still the police have so far not executed the warrants. It seems necessary for the wide-awake Mr. Hudson to look into the matter personally, and see that justice is done.—*The Sind Gazette.*

## CASTE IN MADRAS.

In Madras, Hindu Social Reform is proceeding apace at least in one direction. His Excellency the Governor gave a dinner last week at Government House to the members and officials of the Madras Corporation. Those who had any caste scruples in the matter of dining were invited to join the party after dinner. But with a few exceptions all those who were honoured with Lord Pentland's invitation were present at the dinner. Europeans and Indians, Brahmins and non-Brahmin Hindus, Mahomedans and Indian Christians, all sat together and, sure enough, did justice to the good things provided. Arrangements were made for vegeta-

ble preparations for the special benefit of those who would take no meat. Obviously otherwise there was no distinction. As the dinner was more or less private, no details of the function have been published. But we doubt not that the guests without reference to caste, colour or creed and in spite of all these, enjoyed themselves most heartily. The commissioners have been so impressed with Lord Pentland's hospitality, dignity, courtesy and desire for information that they have resolved to entertain His Excellency to dinner soon after the formal opening of the new municipal offices next to the Victoria Public Hall. Lord Pentland is the first Governor of Madras to make a departure in this respect, and from what has happened we cannot but regret that the idea had dawned upon none of his predecessors. What we venture to lay stress upon is that in the matter not only of inter-dining but of dining in the European style and in the company of, and presided over by, Europeans, Lord Pentland has proved a far better and more practical social reformer than all the Hindu social reformers of the preaching species put together. A witty and accomplished commissioner was heard to say, not without playful irony, that he would propose Lord Pentland as President of the Hindu Social Reform Association.

Several years ago a European member of the Bar was raised to the Bench, and he was given a dinner by his friends of the profession among whom were a few Indians. A Hindu gentleman, who was inferred from a newspaper report of the dinner to have dined on the occasion, was threatened with fire and brimstone by the orthodox section of his community, though as a matter of fact the gentleman concerned was only present but did not dine. We do not now re-collect the whole story,—how it all ended. What however was prohibited ten or twelve years ago is now tolerated and even welcomed. Otherwise it would be difficult to understand how the Hindu and especially Brahmin members of the Madras Corporation could have dined last week at Government House with His Excellency the Governor and his European guests. Not long ago Mr. Gokhale was given a public dinner in this city by a Mahomedan gentleman at which the majority of the guests present were Hindus some of whom were known to be orthodox. Other instances too there have been of late in Madras of the same kind, and all these point to the fact that Madras has been moving fast. What the causes in operation are we need not go into. What we are sure is that good dinners and elegant refreshments are now seldom forsaken by some at all events of the high caste Hindus in Madras, and we do not hear that the pundits or purohits have openly flourished the formidable weapon of excommunication at them. Pundits and purohits too must keep pace with the times, otherwise their occupation will be gone. Of course the bulk of the Hindu community are still orthodox so far as the traditional conventions go. But the social feeling is increasing in volume and potency, and it will spread like a deluge. We hope that with what we may call the growing cosmopolitanism of the stomach the spirit of clannishness and caste exclusiveness will gradually ebb away.—

*The Weekly Chronicle.*

## HEINE.

(TRANSLATED BY A PARSI.)

A fir-tree in snowy ermine clad  
With all around so bright and glad  
Still felt a secret sorrow at the heart  
For something distant and far apart.

It was thinking of the stately palm  
In its dreary solitude and calm  
Standing on the barren sands  
Of the lonesome desert lands.

## THE BOMBAY SEVA SADAN.

## SECOND QUARTERLY REPORT.

*Medical Work.*—Since September four of our weakly children from Malad as well as some of our sick probationer and inmates of the Industrial Home have been treated in the Ward reserved as a "Shelter" for the distressed. The total number of out-patients treated in the Dispensary was 413 of whom 285 were Hindus, 91 Parsis, 23 Mahomedans and 14 Christians. In December last, a Parsi lady doctor holding the high qualification of M. D. of the London University, kindly agreed to work in the Dispensary twice a week. Her services were gratefully accepted and she has been doing very good work ever since. Besides this lady there are two other honorary Lady doctors working in our dispensary.

*Educational Work.*—The usual English, Marathi, Gujarati, Drawing, Music, Embroidery and darning, and Patchwork classes were continued during the quarter and the students made fair progress.

*Home for the Homeless.*—There were five new admissions during the quarter, one of these, a child of 5 years of age who was sent to us by the police was found to be not homeless and was handed back to her guardian after she stayed in our Home for a few days.

*Industrial Home.*—In the Industrial Home there were 17 inmates as against 9 in the last quarter.

*Work Class.*—In this class total number on the roll was 80, the maximum attendance was the minimum and the average attendance 18. The value of the work done was Rs. 131-12-1. At a Meeting of the Work Class Committee held on October 29th, 1912, it was decided to stop taking in outside orders for the time being and to concentrate the attention of the students of the art of needle work and cutting in a systematic manner in order to turn thoroughly competent women tailors. A regular course was drawn up for the student and it has been carefully followed with very good results. To make to the workers for the monetary loss they would sustain because of the stopping of outside orders for which they were always paid in full the money received from the customers, it has been resolved to hold quarterly examinations and award various prizes to the successful candidates.

*In the Knitting-Machine.*—Department two of our Hindu probationers, one Parsi lady, and one of our inmates from the Industrial Home were being taught the Industry. The value of the work done in this class during the term was Rs. 67-11-8.

*The Printing Press.*—the press brought us the usual income of Rs. 25 per month, till the end of November.

*Ashrams.*—In the Hindu Ashram there were 8 inmates and in the Parsi Ashram 8 inmates. The forth is working in the Parsi General Hospital.

*Out-door Work.* The usual reading, writing and needlework classes were held in the various chawls in Thakurdwar and Grant Road. An elderly Gujarati Lady who knows Sanscrit gave lessons in that language to several ladies at their houses.

*Brotherly & Sisterly Help.*—During the quarter Rs. 60-15 As were spent for the above purpose. An additional sum of Rs. 25 was given from an Auxiliary Fund to women in distress on account of famine.

*Visitors.* The number of visitors during this quarter was 82 as against 40 during the last quarter.

*Remarks.*—Greatly interested in what I have seen, and ever success to the splendid effort for the Social improvement of India.

October 14, 1912. } (Sd.) A. Duncan Dixey.  
Quetta-Baluchistan.

An Exceedingly interesting and hopeful plan of work. I am very grateful to you for the opportunity of seeing your very interesting work which so much resembles some of our best settlement activities in the West.

(Sd.) CHARLES RICHMOND,  
HENDERSON.

12th November 1912. } Commissioner for the United State,  
International Prison Commission.

I rejoice in this Institution for the betterment of our common country.

Ahmednagar, 12-11-12. ] (Sd.) R. A. HUME.

We are very grateful to be allowed to see this beautiful work shewing in many ways the same spirit of love and service. We women in the West are also trying to help our less fortunate Sisters and in a spirit of true comradeship we would cordially and lovingly wish you all success and happiness and God speed.

Thanking the ladies for their courtesy and kindness.

November 16, 1912. } (Sd.) G. CROSSFIELD.  
Margaret M. Clark.

I have thoroughly enjoyed seeing the work of this most interesting institutions and am very grateful to Mrs. Sushilabai for the trouble she has taken in showing us round. It is delighting to meet one whose heart is so entirely in her work.

(Sd.) MISS CHEALMS FINSHNEY SING.

It is a great pleasure to visit the Seva Sadan again and to see the progress made in the fine new buildings. One wishes all success to the fine efforts being made here to show kindness to all who are poor or distressed irrespective of Caste or Creed.

In this work of God we are all one in the desire to relieve sufferings.

November 29th, 1912. ] (Sd.) EVELYN G. GEDGE.

It is a great pleasure to have seen the splendid work that you are doing.

2nd December 1912. } (Sd.) GEORGE MONTAGAU.  
ALBERTA MONTAGAU.  
BESSIE LEGGETT.

J'ai parcouru avec le plus vif intérêt les anciens et les nouveaux batiments de la Seva Sedan et juge des progres effectues on un tempy assy restreint par cette belle institution, qui fait le plus grand honneur a cent qui l'ont creee.

19th December 1912. ] (Sd.) J. CANTONNE.

*Donations.* The Ordinary Members' subscription received in this quarter amounted to Rs. 216, and the General Donations to Rs. 12772-3-0 including the Wadia Grant. The Auxiliary donations amounted to Rs. 165. The Special Donations were as follows: to our Home for the Homeless Rs. 69-3-8, to our Industrial Home Rs. 37, and to the Medical department Rs. 15. The income from our garden was Rs. 62, and Miscellaneous income Rs. 25-12-0. For our Library we received books, etc., worth Rs. 78-1-0 during the quarter.

We offer our best thanks to our workers and sympathisers for their kind help and support.

### A MONSTROUS EXAMINATION.

The following is a Copy of a representation adopted by a meeting of the Teachers' Association on Wednesday 5th February 1918.

The Secretary to Government, Education Department, Bombay.  
Sir,

The Council of the Teachers' Association of Bombay have been moved by some of the leading members of the Association to have a careful inquiry conducted by a competent Subcommittee into the working and results of the Vernacular Standard IV Examination, which has been introduced in the city of Bombay by the Education Department since 1908, and which the Council understand is causing serious dissatisfaction among the heads and managers of a considerable number of schools in the city as well as amongst the parents of pupils.

2. The Council, therefore, humbly crave permission to lay before H. E. the Governor in Council the following views on the subject of this examination, as the result of the inquiry mentioned above.

3. Whatever the reasons may be which led to the introduction of this examination by the Department, this examination appears to be in direct contravention of an explicit prohibition laid down in paragraph 12 of the Resolution issued by the Government of India on 11th March 1904, which says: "In future there will be only two examinations preceding the University course. The first of these, the primary examination, will mark the completion of the lowest stage of instruction, and will test the degree of proficiency attained in the highest classes of primary schools. *But it will no longer be a public examination held at centres to which a number of schools are summoned; it will be conducted by the inspecting officer in the school itself.*" The Council beg leave to point out that this primary examination as at present conducted in Bombay city has become a public examination held at a number of centres to which schools are asked to send their students.

4. The Council are emphatically of opinion that no useful purpose can be served by such a public examination, to which pupils of different schools are summoned, and in which they are subjected to a common mechanical test, without regard to the special conditions prevailing in each school or the special features of its system of instruction. If it be intended to test the real proficiency attained by pupils in the highest classes of primary schools, it does not appear likely to fulfil such a purpose, subjecting as it does pupils of the average age of 10 to the unsatisfactory test of a written examination, and to all the evils of cram.

5. The Council are further clearly of opinion that this examination entails a heavy burden and strain on the minds of youths such as is extremely undesirable in the interests of sound education. The experience of all concerned in school work amply shows this. The nervous tension involved in such an examination on the minds of pupils of the average age of 10 can never be justified by any considerations of departmental convenience or such other extraneous considerations.

6. The Council beg leave to observe, further, that such an examination, compelling pupils to satisfy a test in each of a group of subjects, entails an unjustifiable hardship on a very large number of children who, though well taught on the whole, happen to be plucked in a particular subject or subjects.

7. Under these circumstances, and on these grounds, it is the duty of the Council of the Association to earnestly pray that the Vernacular Standard IV examination, which suffers from all the evils attendant upon a public examination, with none of its compensatory advantages, be abolished at the earliest opportunity; at any rate, that, in case it is thought advisable to retain the examination, it should be retained only as a

final test for those pupils who do not intend to proceed further in their studies. But the Council are of opinion that under no circumstances should the head masters and managers of schools be deprived of their discretionary power of promoting the pupils of their respective schools from the Vernacular Standard IV to the Anglo-Vernacular Department, nor of their power of admitting pupils who have not passed this examination to the English teaching Standards. It is not desirable to substitute in the place of the judgment of men best qualified to pronounce upon the merits of their pupils with whose capacity and proficiency they have become conversant by daily observation and whose needs they are best able to appreciate the judgment of strangers whose verdict depends upon a single test.

8. The Council of the Association have consulted the heads of many schools in Bombay on the subject of this representation, and they find that there is a consensus of opinion in favour of the views embodied in this representation.

I have the honour to be,  
Your most obedient servant,  
Hon. Secretary.

### THE REVIEW CLUB OF MADRAS.

Sir

This institution has been organised by a few experienced university men to supply a long felt want—Censorship of the Press. Its object is solely to place before the reading public a record of all the brilliant publications in Literature, Science and Art. Similar institutions exist in other civilised countries and many a leading gentleman of the day we consulted are of opinion that it will do a real service to the public at large 'Review of books and periodicals forms its chiefest activity.'

#### ITS COMPOSITION & SCOPE.

It consists of a general secretary assisted by a number of distinguished graduates. Every subject shall be in charge of a specialist who will either review it himself or have it done by others under his direct supervision. These men have been engaged in the cause of education for the past fifteen to twenty years, and served with such conspicuous ability inas much as they command the entire confidence of the public. That the art of reviewing like its sister arts stands in need of improvement none can gainsay. At the present day it must be freely admitted that the daily Journals are catering for the general public and are doing work at great 'electric' speed. They cannot be expected to have specialists in every branch for the average newspaper reader may not be so specially interested in scientific and technical subjects and such forms the bulk of their audience. So this prevents many an earnest student from having an idea exactly of how this present author has improved on his predecessors and what special merit he claims his reward for. Nor are monthly Journals better: for their staff is much smaller. The time honored way of commencing the review of a book by introducing the firm of publishers and binders saying 'the book is well printed and bound' by the well-known firm. The author has already given to the world such works as... In this present work he attempts and the book is specially interesting not only to specialist but to the average lay reader, etc.' For this perfunctory task one need not necessarily turn beyond the first 3 sheets *viz.*, flyleaf, title page and preface and there is an end of it they cannot, in justice, be expected to do more as they most of them cannot afford to have specialists our main object has been to attempt and leave no stone unturned in improving such a state of things. A glance at the constitution of the Club will speak for itself and their sincerity may be guaranteed. Besides this list a large



number of eminent scholars have promised to assist but preferred to have their names unpublished. So we may assure that every effort will be made to draw the attention of the public and our sympathy will be extended to the latest author as well as to the men of mark. The members on the staff are in close touch with educational tastes and needs of the public. We shall be lightening the task of many a Journal who may ask us to receive books on their behalf and send notices of the same.

## THE STUDENTS OF INDIA.

(THEIR NUMBER, CLASSIFICATION AND IMPORTANCE)

(By Frank V. Slack.)

We use the word "student" in the sense in which it is defined by the World's Student Christian Federation, as including undergraduates of colleges and professional schools together with members of the two upper classes of high schools. Naturally those of the first group concern us more closely than those of the second, but no survey of the student field of India could properly omit these high school students of the upper classes. It is not easy, however, to estimate from the available figures just how large a group they form. According to the statistics for 1910-11, there are in the schools of India 129,422 boys and 2,528 girls who have passed beyond the lower secondary or middle stage, but have not yet passed the matriculation. Precisely what proportion of these come within the meaning of "student" it is impossible to say, but even with a very large subtraction our attention is bound to be drawn to a compellingly large and important group of older boys, who act as the "feeders" for our colleges, many of whom will hold places of usefulness without ever attending colleges. The one fact, for instance, that such a large proportion of the students in our theological institutions come from the high schools rather than the colleges, is sufficient to make us count these older boys as one of the very important constituent parts of the student field of India.

Turning, however, to that which most concerns us, we find that the five universities affiliate 186 colleges, 175 for men and 11 for women, with a total attendance in 1910-11 of 81,486, of whom 81,112 are males and 814 females.

These 186 colleges are located in approximately 100 places only two or three centres, such as Calcutta and Madras, having very many. As was pointed out by Mr. Orange in the last Quinquennial Review of the Progress of Education in India, the distribution of the colleges depends largely on differences in the geographical circumstances of the various provinces. In provinces where there are large provincial centres, which by reason of size, language, racial and political divisions are fitted to serve as the leader, so to speak, of the surrounding country, the colleges are naturally located in these places. Bombay, with Bombay City, Poona, Karachi, and Ahmedabad—all cities of over 100,000—and the United Provinces, with seven such cities—Lucknow, Benares, Cawnpore, Agra, Allahabad, Bareilly and Meerut—are examples of such provinces. But Madras and Bengal are quite different. No such centres exist in these provinces with anything like the frequency that they do in the others. In Bengal, for instance, with the exception of Calcutta there is only one city, Patna, with over 100,000 inhabitants and in Madras, Madura and Trichinopoly are the only similar places outside the capital city. The consequence is that "in the absence of large provincial centres with predominant claims, colleges have grown up wherever a school was big enough to aspire to a college class. Madras then, has a college of some sort in every city of over 30,000 inhabitants and has no fewer than 25 centres of collegiate teaching." Bengal is much the

same, there even being three colleges established in villages. The obvious meaning of these facts for the Student Movement, is that in Bombay, the Punjab and the United Provinces there would be found a comparatively small number of student centres, each of which would require specialized and concentrated effort, whereas in Bengal and Madras the number of centres which are, so to speak, only on the fringe of real importance would seem to demand that only certain picked ones should be chosen for specialized activity, in the hope that they would, prove later on, to be "light-houses" for the surrounding country.

Forty-five of these 186 colleges are under missionary auspices, and it is naturally to these that we must mainly look for leadership in work among Christian students. One has only to think of the Scottish Churches, Bishop's, St. Columba's, Serampore, in Bengal; the Arthur Ewing and Reid Christian Colleges, and St. John's and Christ Church in the United Provinces; St. Stephen's, and Forman in the Punjab; Wilson in Bombay; Noble, Madras Christian, Basel German Mission, S. P. G. at Trichinopoly; American College, Madura, C. M. S., Tinnivelly, Scott Christian, Nagercoil; C. M. S., Kottayam; Trinity, St. Thomas', St. John's and Jaffna Colleges in Ceylon, not to mention others to realize how tremendously important these mission institutions are for the Student Movement, as well as for the country at large.

Three-quarters of the students of affiliated institutions, or 23,714, are reading in 121 Arts Colleges. The remainder are made up as follows: Oriental, 1,375, in 16 institutions; in 23 law colleges, 2,772; 4 medical, 1,620; 5 engineering, 1,225; 14 training colleges, for teachers, 498; and 3 agricultural, 282. These figures mark an increase during the past 10 years, in students of Arts colleges, 83%; oriental 150%; medicine 10%; engineering 44%; teaching, 150%; and agriculture, 800%. In the law colleges alone has there been a decrease, there being now five less students in law colleges than there were ten years ago. These 81,486 college students form one half of one per cent, of the total number of scholars in all grades of institutions, while in 1907 the average proportion of college students to the whole population was 65 per million, ranging from 121 per million in Madras to 20 per million in the Central Provinces and Berar. In 1907, only one out of every 979 boys of school-going age was in an Arts college.

The Arts colleges sent up 2,963 examinees in the year 1910-11 out of whom 1,548 or a trifle over 50% passed. Approximately the same percentage holds for the total number of passes in all types of affiliated institutions. Of the total number of graduates of all classes, 2,474 there were 48 Indian Christians, 2,045 Hindus and 269 Muhammadans.

"It is interesting to observe the different proportion of the students attending the various classes of colleges who proceed to a degree. The proportion is highest in the case of law and lowest in the case of colleges for oriental learning." In the law 52.9% are examined for the degree, then comes agriculture with 31.9% and the next is arts, with only 18.9%. Of the numbers examined however the percentage of passes is lowest in law, being 42.4%, while in arts it is 49.4 and in the civil engineering examinations, 96.1%.

Going back again to our total number of 81,486, we find the geographical distribution to be as follows (according to the tables of 1910-11):

	Men	Women
Burma	261	17
E. B. and A.	2,560	—
Bengal	10,431	104

	Men	Women
United Provinces	5,809	58
Ajmere-Merwara	39	—
Punjab	2,937	42
N. W. Frontier	22	—
Bombay	4,348	110
Central Provinces and Berar	617	—
Madras	4,588	48
	31,112+	374 + 31,486

Nine thousand eight hundred and fifty live in hotels and boarding-houses, although this of course does not necessarily mean that they are really properly looked after. In the Punjab 59% live in hotels. In Bengal the number is steadily increasing, and this emphasis which is now being laid on satisfactory and sufficient hostel accommodation by Government is one of the most encouraging signs of the times in education. It has its value for the Student Movement also, for the more compact geographically the group in any centre, the more efficient should be the work done among them, and several of the most difficult problems in student work are caused by the scattered nature of the student population in many places.

In addition to the Arts and Professional Colleges of which we have been speaking the group of institutions known as "special schools" call for our attention. These include training schools for masters and for mistresses, art schools, law, and medical schools, engineering and surveying, technical and industrial, commercial and agricultural schools. Probably many of this group would not come under our construction of the word "student", but surely many of them do so come and must be taken account of. The most likely ones for us are 4 law schools with 82 students, 28 medical, with 3,938 students, 18 engineering and surveying, having 1,068 students, and one agricultural, with 12 students. It would seem legitimate to include these among the number of students and they would bring our number of institutions up to 237 and of scholars to 36,581. They are of lower grade and yet they are turning out a considerable number of men every year.

If we should include the training schools, as well as the art, commercial, technical and industrial schools, we should have to add 26,046 more students and 809 more institutions. Obviously, however, the great majority would not come within the scope of the Student Movement as it exists at present. They may well be kept in mind, however, for they are composed of people who are to fill many subordinate and some advanced posts of real possibilities for large usefulness. The experience of other student movements indicates that the professional school offers the problems most difficult of solution. It will probably be so also in India; therefore we must be all the more ready to endeavour to meet the situation. As one thinks of the signs of industrial advance in India and of the increasing interest in primary education, one covets all the more for the Student Movement the opportunity and ability to influence the technically trained men and the teachers who are going to wield so great a power.

We must also bring into our vision the theological schools, however few they may be. Most of them are adapted for men of less than college training, but here too we must not lose sight of the simply tremendously important place to be filled by their graduates in the building up of the Indian Church. The Student Movement cannot afford to overlook them, and the future ministers of the Church must be kept in close touch with the Movement. Indeed it is through them that many of the Movement's greatest possibilities for usefulness to India may be realised, and with increasing numbers of college-trained

men entering the ministry—a result that the Student Movement ought to help much in bringing about—there will be a closer and closer connection.

The question of European and Anglo-Indian students and their relation to the Student Movement leads to inquiry in this direction. The question is a knotty one for various and obvious reasons, but it too must be met, and in a spirit of fairness and a desire to understand. One thinks immediately of institutions like Roorki and Sibpur and the Medical Military in Calcutta, as they year by year send men out into all parts of India, many of them very well prepared for leadership. And then there are the great schools like La Martinière of Calcutta and of Lucknow and the St. Xavier's in different places. The only statistics available (those of 1907) give 88 arts and professional students in institutions intended for Europeans, and 488 in other arts and professional colleges. Much larger numbers are of course to be found in the secondary schools, into which the Student Movement idea may well enter among the older boys.

And no survey of the students of India should omit those who are studying abroad, for they still need help, and all the more, and they must come back and take their place in Indian life. Comparatively few of these men go to America, the migration to Japan has for some time been a thing of the past, but increasing numbers go to Great Britain. It is estimated that there are about 1,700 in Great Britain now distributed approximately as follows:—

Oxford	84
Cambridge	125
London	1,000
Edinburgh	250
Glasgow	70
Manchester	40
Birmingham	12
Elsewhere	50
	1,631

The majority go for law, though at present there is a great increase noticeable in engineering, technical and medical students, and a corresponding decrease in the number of law students. Apart from the holders of Government scholarships and a few others, the majority appear to be of a rather second-rate type; some are of bad character, some have failed here and hope to make a short cut to a degree there. In Oxford they seem on the whole simply a collection of men whose families have money enough to send them, and who are sent "not primarily for educational purposes so much as for worldly advancement by way of an English degree." They live a life apart from the university as a whole, and seem to keep themselves fairly respectable morally until the long vacation, after which some of them return looking absolute moral and physical wrecks.—

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(To be continued)

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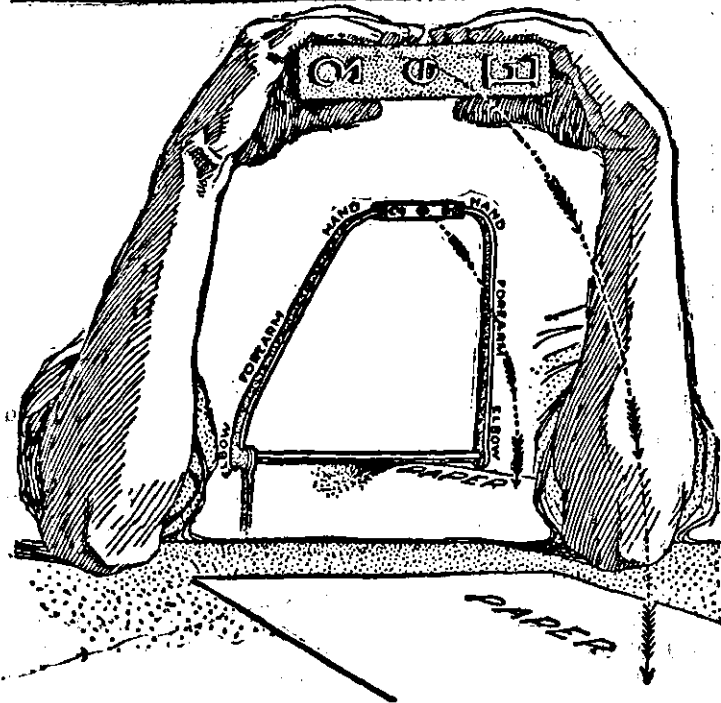
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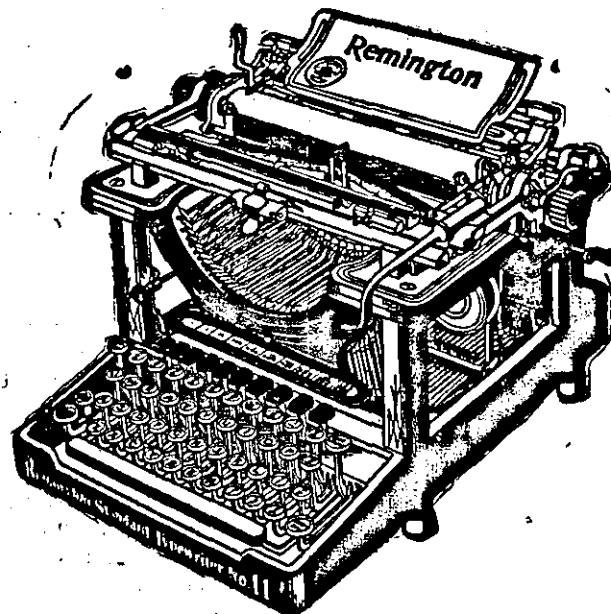
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WILLIAM LLOYD GARRISON in the *Liberator*.

## NOTES.

It will be remembered that soon after the coronation Durbar and the visit to India of their Imperial Majesties, Mr. Ratan Tata had suggested organising a campaign against tuberculosis. He offered a generous contribution of Rs. 15,000 per annum for ten years for the purpose, under certain conditions. A public meeting of the citizens of Bombay was held under the presidency of Lord Sydenham, at which it was resolved to start an Anti-Tuberculosis League to be named after King George V. The plan of campaign drawn up for the League, included the establishment of Tuberculosis Dispensaries in order to treat properly those who cannot afford to pay for ordinary medical treatment from private practitioners. His Excellency the Governor opened on Friday the first Central Dispensary and Information Bureau, complete in all requirements with a bacteriological department, at Pattani's Buildings in Princess Street. Individual patients will be examined and treated at the Dispensary, their homes being visited by the Medical Officer and Nurse. Provision for eleven more such Dispensaries is contemplated by the League. The League is engaged in a great and noble work and we earnestly trust that funds will be forthcoming in abundance to give full effect to the comprehensive campaign which the League has in view. This is another of the schemes emanating from the fertile brain of Mr. Ratan Tata, which promises to be of lasting benefit to the communities of Bombay without distinction of caste, colour or creed.

The public reception accorded to the Hindu University deputation last Sunday was warm and enthusiastic and the subscriptions announced so far are not inconsiderable. The fact that every speaker at the meeting found it necessary to allude to the misgivings that the Moslem, Hindu and other denominational universities are likely to foster separatism in public life would show that there is real ground for such apprehensions, although the principal speakers expressed their hope and assured the public that, if conducted on the lines which the present promoters are laying down, the Hindu and Moslem Universities would contribute to the advancement of learning and to harmonious national progress in India. The movement has at least succeeded in bringing together on a common platform the leaders of the Hindu and Moslem universities with assurances of good will and fellowship and it is earnestly to be hoped that the feeling of cordiality will continue throughout.

The representation of the Teacher's Association which we printed in our last issue, is a good illustration of the proverb that there is darkness under the lantern. Government have been so insistent on the evil of a multiplicity of public examina-

tions under the University, that it must come as a surprise to many of our readers to be told that the Educational Department has started a new examination for students of the fourth vernacular standard. We cordially endorse the opinion of the Association that the new examination suffers from all the evils attendant upon a public examination, with none of its compensatory advantages. We are sure that Government too will take the same view of it and that it will not continue much longer to disfigure the educational system of Bombay.

The Government of Bombay have notified that registration, under the Bombay Medical Practitioners' Act passed last year, will commence from the 1st March 1913. The Act provides, it will be remembered that, after the commencement of the Act, the expression "legally qualified medical practitioner," or "duly qualified medical practitioner," or any words importing a person recognized by law as a medical practitioner or member of the medical profession, shall, in all Acts of the Governor of Bombay in Council and in all Acts of the Governor General in Council in their application to the Bombay Presidency, mean a medical practitioner registered either under the Medical Acts or under this Act; that no certificate required by any Act from any medical practitioner or medical officer shall be valid unless the person signing the same shall have been registered under the Medical Acts or under this Act; and that on the expiry of three months from the commencement of this Act, no person shall hold any appointment as a Physician, Surgeon or other Medical Officer in any dispensary, hospital, infirmary or lying-in-hospital, not supported entirely by voluntary contributions, or in any public establishment, body or institution, or as a Medical Officer of Health, unless he be registered under the Medical Acts or under this Act.

The January number of the *Abhaya*, the quarterly organ of the Anglo-Indian Temperance Association, publishes on page 17 a group photo with the following inscription:—"Students' Temperance meeting at the Shewrakhan Patshala (English High School) addressed by Pundit Devi Dutt Dube who is seen holding a physiological chart. (300 boys pledged themselves to abstain from all intoxicants)." Judging from the photograph, the boys seem to be all of them of tender ages, and it appears to us to be a very undesirable infliction on them to be called together and asked to concentrate their youthful attention on the vice of intemperance in all its details demonstrated by the usual physiological chart and to sign a pledge. Such gatherings of little boys, compelled to listen to lectures on all sorts of vices and their consequential evils, are highly to be deprecated. Children need to be protected from professional preachers of all sorts.

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**THE INDIAN SOCIAL REFORMER.**  
BOMBAY, MARCH 2nd, 1913.

**GOVERNMENT AND EDUCATION.**

The Resolution issued by the Government of India on the several aspects of their educational policy, has been welcomed throughout the country as evincing a spirit of earnest concern for the development of the mental and moral faculties of the people. All branches of education are dealt with in the resolution, and a concise statement made as to what has been done and what has yet to be done. We note with especial pleasure the reference to social reform and women's education, in the preamble to the resolution, as objects which may be expected to be advanced by a wisely-conceived system of education. Government accept unreservedly their responsibility in regard to the prevailing illiteracy of the masses, which they express their resolve to take steps to break down. They also set before themselves and the country the high aim of providing in the country itself the highest education in every branch of knowledge and methods, so that it would be possible for Indian youths to complete their education without being compelled to travel to a distant land.

We can not help thinking that the problem of Indian education will be greatly simplified if we had not to deal with it as affecting particular sections of the community. In the higher stages, at any rate it seems anomalous to have separate institutions for Mahomedans and for members of the Domiciled community. When these men go to England they have no objection to study in the same institutions, and why they should require separate colleges in this country is more than we can understand. It is a grievous waste of valuable opportunity—not to mention the obvious waste of material resources—not to let our young men grow up together in the same educational environment. Such unity as is apparent nowadays, arises from almost exclusively political motives and causes, and this fact undoubtedly accounts for the one-sided character of our nationalistic movements. Can not Government see that it is hindering its own great mission in this land by acquiescing in demands of a sectional and sectarian character? Whenever Hindus and Mahomedans come together they do not speak of their special rights and privileges. It is only when they approach Government that they become conscious of them, and no wonder that Government is thus led unconsciously into the position of seeming to be the one retarding influence in the way of Indian unity, instead of what it really and truly is, the one unifying influence in modern India. We trust that at no distant date our educational system will cease to be disfigured by special institutions for special

communities. So far as the present resolution is concerned, it only continues the old policy.

The most conspicuous weakness of the resolution, however, is the absence of any financial guarantee in it of its own fulfilment. We are pledged to spend a certain minimum sum every year on railway. A certain minimum amount has to be spent on irrigation. We think that, unless Government commit themselves to a similar position in respect of education, it is idle to expect the adequate fulfilment of its high intentions. On this point we are in agreement with Mr. Gokhale, and we trust that some indication will be forthcoming in the financial statement of the resolve of Government to adopt his suggestion in this regard.

**EUROPE AND ISLAM.**

THE EDITOR, *The Indian Social Reformer.*

SIR,

As you have published at length Mr. Mazharul Haque's comments on the present relations of Europe and Turkey, perhaps you will grant me a little space to touch on the same subject from a different point of view.

I agree with so much of Mr. Mazharul Haque's speech, and I sympathise so fully with his desire to see Muhammadans and Hindus working cordially together, that it is painful to find him so completely mistaken (as I think) in his conception of the feeling of Europe towards Islam. It is not to Islam but to the Turks as rulers of other races that Europe objects. I grant that particular sects in Europe have strong religious animosities; also that the sects generally have far less tolerance, certainly than the Hindus, possibly than the Muhammadans—though I hardly think so. I do not forget that it was a Muhammadan who wrote some 300 years ago: "O God, in every temple I see people that see Thee, and in every language I hear spoken, people praise thee." Nor am I unmindful of the lofty tendencies of Sufism. But I deny that political Europe is at large intolerant, or that it has any special hostility to Islam. No, it is to the Turks as rulers that we object. We have had five centuries' experience of it, and it is a plain fact of history that the Turks have never done anything to raise and develop the peoples under their control. All was misery and degradation until portion after portion of the Empire—first Greece, then Roumania, then Servia, then Bulgaria—broke away, and then instantly each portion began to grow into a flourishing kingdom. As the populations of these four kingdoms were till the 19th century, so are the populations of Thrace and Macedonia now. How is it possible not to wish them similar emancipation? Mr. Mazharul Haque says "these Christian states openly preached a crusade against Islam" but I do not know where he finds the evidence of that. It is natural enough that when two peoples are actually at war every difference between them should be accentuated and be used, if possible, as a rallying cry; but history, as far as I can see, has never shown a clearer case than the present one of a people fighting to be free, and not for any religious object.

7th February, 1913.

Grasse.

G. C. WHITWORTH.

Dr. J. C. Bose, who has been delivering university lectures on science at Lahore, has given back to the university the whole of his honorarium, Rs. 1,200, for the promotion of research work in the Punjab. He has suggested that a research scholarship of Rs. 100 a month be given to a deserving student for one year. The Syndicate has accepted the gift. Dr. Bose by his gift has shown that he is as much a lover of the country as he is of learning.



## HOW I BECAME AN AUTHOR.

(By Mr. FREDERIC HARRISON.)

Dear Tay Pay,—How can you ask me to tell your readers, how I became an author? I never did become an author. I have never presumed to claim myself a full member of your noble guild I am an interloper, an amateur—I fear, a blackleg—in your honourable company. I just sneaked into literary work unawares, by a backdoor, by accident.

I must have been well on to thirty at least before I ever saw a line of mine in print. 'How did I learn to write at all?'—you ask; for I admit that I have been an arrant scribbler of late years, and have two books now on the stocks. Well! I learned to write just by writing, as fishes learn to swim by swimming, and birds learn to sing by singing. Only, I did not pour out my effusions on the public, but on my friends! That is to say, by writing them letters by the post ever since I could hold a good pen, pointing straight to the shoulder-blade, and thus became the only living calligraphist—isn't this 'copy' itself, a record of beautiful penmanship in a man entering his 82nd year?—ever since the year 1841—(5 Vict.). Whenever I saw a clean sheet of paper, a new pen, and a full ink-stand—none of your fountain abominations for me!—I began to scribble away automatically. Never mind sense, nor object, nor even grammar. Write—write—write—as Hood's shirt-maker went stitch—stitch—stitch. It's a sort of tarantella. I must write as a dancing dervish must dance. But I did not want to get it printed. I packed it off by post to a parent, a relation, a friend—some times to an enemy—and did not care a fig whether my correspondent liked it or not. No! nor what he did, or answered back. There are piles of my private and family letters in that invaluable historical work, my own Memoirs as you may see.

Well! after about twenty years of this epistolary scribbling, I got able to indite passable English—at least well enough to satisfy a public which is not particular about style. How did I begin public authorship? Why, of course, T. P., I began—as you and all eminent authors since Moses began—by journalism. Alas! you will say, as a blackleg. I will tell you how I was a barrister of Lincoln's Inn with some practice and good prospects of much more. My father, a business man of fortune, intended me to become a judge, and regarded literature as a fatal trap for a young lawyer—and so it was, and is: It would be a cruel disappointment to him to see me dabbling in any kind of literary by-play. Nor did I need it. I had a Fellowship of £800 a year, an allowance from him, and certain prospect of a modest fortune. Again, I was a pupil of Richard Congreve, and by the year 1860 more or less of a Positivist. Now in the ideal of Comte, an ideal I believe only carried out in practice by Congreve himself, it was positively wicked to publish anything either anonymously or for pay. The literature of the future—and I agree that it is a noble aspiration—is to be gratuitous and signed. That is how I slid into letters, late in life, by accident, and as a blackleg—and that as journalist.

In 1859 there was the war of France against Austria to free Italy, and I, who had been trained by Mazzini and Saffi, became furiously keen for the Italian *resorgimento*, and devoted my long vacation from July to November to see it all in Italy. I volunteered to the *Morning Post* and to the *Daily News* to act as their correspondent in Italy. I went all through Piedmont, Tuscany, Romagna, and the Duchies, interviewing statesmen, governments and popular leaders in each town, and sending home to the two papers, then organs of Lord Palmerston and of Lord Russell a mass of letters. Determined to be quite free, I insisted on paying my own expenses, and declined payment for the letters. Horrid black-

leg!—you may well say. Once leave the path of virtue, and one step downwards leads on to another. So in 1860 I was fairly launched on the periodical press—again as an amateur and blackleg. When 'Essays and Reviews,' was published by Oxford theologians I was deeply stirred by it, and urged by Jowett's friends to criticise it. I knew Dr. Chapman, editor of the *Westminster Review*, and I offered him the article with the title 'New Christianity'—a word which I coined and have added to the language. Again I was a blackleg, declining payment, as for some years I continued to do in the *Westminster Review*, the idea being that the *Review* must be assisted by free contributions.

Every now and then, whilst in active practice at the bar from 1858 to 1870, I occasionally fired off letters, articles, or reviews, to various periodicals—and on principle, gratuitous. I did not in the least want any casual donceur, and as I felt bound to my father to stick to law—and felt it to be good for me to write only when I could not keep it bottled up in me—the habit was both morally and intellectually useful, and conduced to good work. When the *Fortnightly Review* was started in 1865, I found it open to me on all sorts of topics for which I cared, and that not anonymously, but still as a casual volunteer. When I married, in 1870, I began to have a young family about me, quitted law practice and became professor of jurisprudence, there was no reason to prevent my publishing what I liked, and also pocketing any trifles which a benevolent public cared to drop into my money-box. My earlier books, from 1862 to 1892, were almost entirely Positivist in purpose and nature. From 1892 to 1912 they have been more general, and even quite literary, rather than ethical. But, as I look back at the record of my work in letters, I am fain to admit that far too large a part of my activity has been spent in writing what the general public will not look at, and, if they did look at, would neither like—nor buy.—*T. P.'s Weekly*.

## A HINDU MARRIAGE REFORM LEAGUE.

Mysore, 15th Feb.—A large and influential gathering assembled on Friday in the Rangacharlu Memorial Hall, Mysore. There were about 1,000 people present to hear Miss Carrie A. Tennant, the well-known worker in the cause of the Hindu Marriage Reform League, who has come to Mysore as a State guest. The Meeting was presided over by the Yuvaraj. Miss Tennant made an eloquent speech recounting the fruits of her experience in the four year's work she has done in the cause of marriage reform in India. Miss Tennant was followed by three other speakers, who all spoke in Canarese.

### THE YUVARAJ'S SPEECH.

In concluding the Meeting, the Yuvaraj made the following speech:—

Miss Tennant and Gentlemen:—I am sure we have all listened with interest and animation to the stirring appeal of Miss Tennant in the cause of early marriage reform, and the discourses and comments of some of our learned Pandits on this same vital question have been equally interesting. As a matter of fact, there has been such a great deal said in favour of this question that I consider it scarcely necessary to add my own plaudits in support of the movement. Suffice it to say that while I heartily sympathise in the movement, I consider it necessary to emphasise that the efforts of the League should now be turned towards finding practicable ways and means of reducing thought and feeling that it has so far stirred up in this country, in favour of this movement, into action. I am nearly certain that almost every right-thinking man in this country is ready to sympathise, if he has not already done so,

with this movement, but I do not think I could nearly be so certain in asserting that even half that number would ever strive to go much further. The preponderance of the illiterate over the literate classes in this country is abnormal. Our sympathisers in all would amount to a handful of men against an array of uneducated minds in this direction. Custom wields a strong force on society. And it is only when we are brought face to face with this stern opposition do we gauge the real magnitude of the work that is being propagated and towards which we wish to contribute our mite.

If we did not set about this business with well-conceived definite plans, I am afraid we could not look forward, within any reasonable length of time, to achieving substantial changes in this matter. I am of opinion that if a local Committee is organised, as we hope we shall be able to do, it should direct its attention, if desirous of bringing about rapid results, towards educating the minds of the priestly classes in the matter and enlisting their sympathies in the movement.

The Brahmin community as a whole, and the priestly class in particular, are the hereditary caterers to the spiritual wants of the people of this country. They are the accepted interpreters of the religion to the people. In all religious matter they command the implicit faith and respect of the masses. Based as are our social habits, laws and customs upon religion, help proceeding from these quarters in such matters would be of yeoman service towards the movement.

The two Pundit Parishads that have been innovated should, in course of time, achieve much good in this matter and gradually purge our society of many of its evils. Also a well-conceived, liberal system of education to widen the horizon of the outlook of our Pundits would help to supply our Society with real valuable guides on social and religious matters to keep us abreast of the times in these days of rapid progress and reform.

The practice of early marriage is largely in vogue in the Brahmin communities and the fashion, so to speak, set by them is blindly being practised by the other classes, though these do not labour under such restraints. So this evil is practically universal this day in this country. It is slowly but steadily sapping all the vitality of the Hindu race and leaving behind a degenerate baby born race. We should wake up and stem the tide with all our might. I trust there are several of us in this city, who wish to join the ranks of this Marriage Reform League, and contribute, I hope, in a practical and effective shape our mite towards the furtherance of its laudable aims.

In conclusion, I am sure, you will agree that we should all express our gratitude to Miss Tennant for her work of such self-abnegation and devotion to the welfare of the people of this country. Her example should be an inspiration to us in this work, and we wish her God-speed in her noble mission.

A branch of the League was then organised for Mysore City, and many members were enrolled. H. H. the Maharajah has been pleased to become the general Patron of the League, which includes all the branches in the Mysore State, while the Yavaraj has consented to become the Patron of the Men's League in Mysore City, with Sirdar Lakshmikanthraj Urs, brother-in-law of H. H. the Maharajah, as Vice-Patron. Princess Oheluvajammani Avaru (Mrs. Lakshmikanthraj Urs.), sister of the Maharajah, has graciously consented to be the Patron of the Ladies Branch in Mysore City—(From a correspondent.)

Their Lordships Haldane, Robertson, Shaw and Moulton of the Judicial Committee of the Privy Council have, after hearing Sir Robert Finlay for the petitioner, given special leave of appeal to that tribunal to Mr. Arnold of the *Burma Critic*, sentenced to a heavy term of imprisonment by the Burma Chief Court but released lately by order of his Excellency the Viceroy.

## PROTECTION OF CHILDREN.

### MADRAS SOCIETIES' MEETING.

The fifth annual General Meeting of the Madras Society for the Protection of Children was held on Tuesday the 18th at the Victoria Hall with H. E. the Governor in the Chair. The Meeting was very largely attended.

#### MRS. BESANT.

Mrs. Besant, in moving that the Report be adopted, made an eloquent speech in the course of which she said that in submitting the Report, she asked them not to accept it as a formal Report, but that rather, when they lifted their hands in acceptance of it, they should pledge themselves to help the Society through the year that lay before them; that the mere formal acceptance of a Report written by others, the acceptance of work wherein the labour if others was recorded, was worthless and idle if their own help was not extended to the helpless, and if outside the hall, they did not carry out in act that which by the uplifting of their hands they had pledged themselves to do. She ventured to submit to them that the Society was worthy of their help and did not receive from Madras the help for which it had a right to look. It was sometimes said that the position of woman in a country marked the line of civilisation to which the country had risen; but it seemed to her that the position of the child even more marked the state of the community; and that where children were not carefully nurtured and protected, there the nation could not expect either the blessing of God or the respect of man.

Now, that Society was intended to help the children in the vast Presidency. It was a Society, incorporated according to Law, to remedy the public and private wrongs of children and the corruption of their morals. It was intended to take action for the enforcing of laws for their protection and when desirable to have those laws amended. It was further intended to help the destitute children, to bring those who were fatherless and motherless to others who might take the place of the parents they had lost, and it would not be possible to find a Society with nobler objects, one which deserved more to obtain the support and help of every good citizen in the Presidency. Looking back over those Reports which had been sent to her, from 1909 onwards, as she looked into each Report, she saw that the President of the Society was the representative for the time of the Imperial Crown. The King was the father of every fatherless child, and the helpless and the suffering looked to him for rescue, for compassion, and it was surely the high privilege of those who represented the Crown to take the place of guardian for the helpless children of the community, so that they might see in the person of the highest, the one who represented to them protection, safety and succour. So one after another, in those Reports, the highest in the Presidency had been the head of the Society.

They knew how it was said, and said rightly (at least so she held), that to the strong belonged only duties, to the weak alone belonged rights. Men and women had duties and children and animals had rights in every civilised community, the right to be protected, the right to be guarded, the right to be fed, clothed and shielded, and if the tears of little children and the groans of oppressed animals ascended to God, those rocked the foundation of a State and made hopeless the future of a nation. Well was it written in a great Scripture of the Hindus that it was the sorrow of the weak that undermined the throne of Kings; and so they rejoiced that the throne stretched out its hands to guard the helpless and that the children of the Empire should not suffer as long as those in high place stood for-

ward to see that right was done. While that was true, it was not all the truth. Everyone of mature age should be a father and mother to the fatherless and motherless of the community. With regard to those Reports, that duty was not wholly neglected, for she found among those who had been rescued, that some of the wealthier members of the community had taken little children to train and help them, out of the hands of the Society. She found cases recorded in the Report, in which an apparently hopeless case had been taken away from miserable surroundings and given into the hands of a respectable Hindu family, a childless family, and there became the child of the childless parents and was now growing up happily and well. Looking through the past Reports, she found many cases of the kind. In the Report for 1912, there were some cases which she thought should stir them to help the movement for which she was asked to plead. She found, for instance, the case of a girl pledged in girlhood, ere she knew the world, to the ruin of her womanhood in her maturity and none to stretch a helping hand unless the Society came forward to protect her. For nearly 20 years in this land she had worked and lived in the public life and the home life of educated India, and she knew that she was speaking for them when she said that this shameless traffic was no part of the Hindu civilisation, and that they were the first to desire that these little girls should be saved from the degradation that was implied in the word *Devudasi*, the "servant of the gods," being prostituted to the vilest uses of human passion. It was they who belonged to Hinduism, who must take that shame in hand and sweep it away from the civilisation of this land; and one step could be taken perhaps by the Society, to appeal to the Legislature to strengthen the laws of the land on that subject. Some of them had little girls who clung around their knees, little children whom they hoped to see mothers in happy homes. Let them see that never again in a Report of that Society, had they occasion to lament the existence of cases similar to those recorded in the Reports. Was it not written that the wife was the goddess of the household and the light of the home? And every child who was pledged to a life of shame might become a mother, might be the light of the husband in some respected Hindu home if only they tried to rescue her in time.

Every daughter born to Hindu parents should be looked upon as their child and they were bound to save them and protect them. So she asked them to strengthen the Society and bring about a change in the law, strengthening the law and making it possible that those might be saved. For nothing but law could do it. She knew that Hindus were jealous, and rightly jealous, of legal interference with their religious faith; but did any Hindu dare tell her that the prostitution of a child was a part of Hinduism, and that they would not welcome the strong hand of the law when it took the child out of the hand which was ready to sell her into a life of disgrace and shame? Then, again, in the Report, they read of a temple woman who had amassed Rs. 30,000 during the course of her unhappy life, leaving on her death Rs. 5,000 to the funds of the Society, to save other children from the fate which had been the curse and misery of her life. Could they have a better proof than such a legacy from one of the women themselves? Too late to save herself, she tried to save her little sisters and sent to the Society which worked against the evil Rs. 5,000, not only as a gift to the funds, but as a protest against the wrong which had made her what she had been.

Mrs. Besant then referred to a number of cases, mentioned in the Report, of the wrongs under which children suffered.

She appealed to all to treat children with kindness and with sympathy, and said that children who were picked up from the street could only be changed by education and by love. There was no one boy, however turbulent, who had not in him the instinct of hero-worship, which they should utilise for his salvation. They should by their kindness, draw out the love of the boy. He should not be threatened with punishment. He should be coaxed and given prizes, and should be made to emulate a good example. It was a splendid work that each of them could do for those helpless children. So long as there was one child walking the streets of Madras, helpless and miserable, so long as there was one girl, left to beg along the thoroughfares, so long was it their duty to come forward and help those helpless ones, who had a right to demand help at their hands. It was thus that some of them had learnt the meaning of religion. Religion did not simply mean going to church, mosque or temple. That was not religion. It was religion to help the little child to wipe away its tears, to nurse the sick, to comfort the afflicted, to make the world a better and happier place for them, because they were living in it. Only thus could a man justify his faith in God and man alike. It was her duty to ask them to help and to plead for their support. She had no doubt that His Excellency would guide them and give them the privilege of following in the steps that would save the helpless and make the Madras Presidency a happier because a nobler place than it was.

H. E. THE GOVERNOR.

H. E. the Governor then spoke as follows:—

It only remains for me, ladies and gentlemen, to assure you of the great pleasure it has been to Lady Pentland and myself to be here with you this afternoon. As Sir V. C. Desikachariar has reminded you, in Great Britain also there is a Society for the Protection of Children and we are, to some extent, familiar with the difficulties of the work which this Society has undertaken, and we have the warmest sympathy with those who are responsible for the direction of that work.

This has been called the children's age, and, certainly, there never has been, so far as we know, in our country, so much sacrifice and devotion poured out upon the study of the child and the education of children. It really seems that people have awakened, in a wider sense than has ever been known before, to the value and the preciousness of children. Much that children are called upon to suffer, certainly in some of the poorest classes, is due, I fear, certainly in isolated cases at any rate, to wanton cruelty and selfishness; but much that children are called on to suffer is due to something which falls far short of deliberate cruelty and deliberate selfishness. It is want of understanding and want of sympathy; want, in short, of that love without which children cannot possibly grow up to the full stature of men and women that they have a right to. Now this Society sets itself, I hope, to uphold the high ideal of the child; to do some positive work in impressing upon us all how really and daily imperative a duty it is to do all that we can for the lives, not only of our own children, but of the children whom we see about us. Then the other side of this Society's work is to search out the dark places and to throw light upon those dark places and to show to the community, as Mrs. Besant has shown in the eloquent and moving speech which she has delivered this afternoon, that these are sinning against the law of God to bring home to the community how great a waste, how huge a loss the community is suffering by the waste of human life and power which is involved in the stunting of children's lives. Now the work of the Society is very difficult. I recollect two lines which I will quote to you.

"He that hath love and judgement too  
Sees more than any other do."

The mainspring of the enthusiasm which inspires the work of the Society is love for the children, but the work of the Society must be, and I am sure is, guided with judgment and discrimination. Lady Pentland and I are new to this country and therefore, we are not as well acquainted as I hope we shall be with many branches of social effort which are going on here. As I said before, we are very happy to be here this afternoon, to express our warm sympathy with the work of this Society, and hope for it that measure of success which Mrs. Besant prophesies for it in time to come. Its work must commend itself to the people of Madras, and I feel sure that the Society feels encouraged by the Meeting this afternoon. In the first place, on this platform, we see many highly influential ladies and gentlemen of the community. That is enough to re-assure the Society that its work is being watched with both love and judgment, and there is before me a very large and sympathetic audience, who have followed the proceedings from first to last with warm interest. I do not think, ladies and gentlemen, that I have anything more to say on this occasion. It was said a long time ago that the source of all human ills is to know so much and be able to do so little. Having once recognised the evils which this Society is working to combat, I am sure that in future it will have a claim on your hearts.—*The Madras Weekly Mail.*

### THE STUDENTS OF INDIA.

(THEIR NUMBER, CLASSIFICATION AND IMPORTANCE)

(By FRANK V. SLACK.)

(Concluded from Page 308.)

Without doubt the strain on them is intense. One man who knows many of them says, "I never knew how wicked London was until I caught a glimpse of what it is doing for Indian students." The same man relates an incident which is worth repeating. In speaking of the lack of moral stamina among them as a community, so that they have little power to help each other, he tells of a certain man, formerly a student in one of the prominent Christian colleges in India, who came to a reception given to the Principal of that college then on visit to England. This student "made a speech. It was full of noble thoughts, resolves, tone. I thought, 'Well, if a man has been trained to set his heart on these things in life, he won't go wrong in London. Then I went to dine with this student in his lodgings. They were in a quarter of ill-fame. When we were sitting quietly smoking after dinner, in walked a girl quite unabashed and by sheer 'cheek' persuaded the student to go off with her, while I had to go off as unceremoniously as I could."

These men need help—the help of friendship, quietly and unofficially given. They need and will respond to true friendship. Who should be able to render this more effectively than the right sort of Indian Christian, and whose concern should it be, from the student point of view, if not that of the Indian Student Movement? Fortunately the British Movement is working at the task, but they would surely welcome co-operation of a definite sort from this end of the line. May we not hope that the day will soon come when from the Movement in India the right sort of man will go to England to carry this Movement's share of the responsibility?

Only a few words about the importance of the students of India. It seems hardly necessary to speak of it in this day of ever-increasing life in the land—religiously and intellectually, morally and physically. All that can be said in other countries about the importance of college men in the leadership of the

land may surely be said with double stress here. One boy in an Arts College to every 979 boys of schoolgoing age, less than 2,000 graduates a year to supply the places of leadership; an average of 65 college students to every million of the population! Think of the fact that far less than 20,00,000 are literate in English, and that in a comparatively small proportion of these lies the hope of the 318 other millions. We need not become self-important in the contemplation, but we certainly should become conscious of great responsibilities.

As Mr. Andrews says in the "Renaissance in India," when the Government endeavoured to improve the tone and character of subordinate officials in the police service, they applied to principals of colleges to send them English-educated men, finding them the most trustworthy; the subordinate judicial service has markedly advanced in integrity since it has been recruited from among university graduates; and the Indian National Congress is a direct product of Indian university life, the delegates all being English-educated men.

From the point of view of the Indian Church one need only draw attention to the importance of the converts who became Christians through Duff, or to remind oneself of the history of the National Missionary Society, to see that the Student Movement is dealing with a class of men in India whose possible value to the State and to the Church in unselfish and self-denying service is so great as to be hardly capable of over-emphasis.—*The Young Men of India.*

### HINDU UNIVERSITY.

#### MEETING IN BOMBAY.

A mass meeting of the Hindus of Bombay was held at Madhav Baugh, Girgaum, Bombay, on Sunday evening to extend a cordial welcome to the members of the Hindu University Deputation which arrived in Bombay on Friday last. The meeting was advertised to take place at 4.30 p.m. but long before the hour of the meeting the Madhav Baugh was thronged with Hindus representing different classes. Great enthusiasm prevailed throughout the proceedings, which lasted for three hours and a half. There were several admirable speeches made welcoming the new spirit that has come over India and which aims at elevating Indians in social and moral plaus.

Among those present were His Highness the Aga Khan, the Hon. Mr. P. D. Pattani, Sir Narayen Chandavarker, Sir Vithaldas Thackersey, the Hon. Mr. Gokuldas K. Parekh, the Hon. Mr. Lalubhai Samaldas, Mr. Narotam Morarji Gokuldas, Mr. Tribhovandas Varjivandas, Sir Jugmohandas Varjivandas, Rao Bahadur Keshowji Nathu, Mr. Dalvi, the Hon. Mr. Rafiuddin Ahmed, Mr. Kazi Kabiruddin, Mr. J. J. Vimadala, Mr. V. J. Dani, Mr. Tribhovandas Mangaldas Nathubhoy, etc.

Sir Bhalchandra Krishna was voted to the Chair. In the course of his address he said:—When the idea of the Hindu University was broached for the first time, it met with ridicule from some and unmitigated condemnation from others. But every good cause has to pass through such stages and now it must be a matter of pleasure to you to find that those that come forward to curse it have stayed only to bless it and pray for its success.

#### THE NATIONAL IDEAL.

Ladies and Gentlemen, I do not wish to come between you and the different speakers, and anticipate what they have to say. I shall only refer to an objection raised against the movement. Some of our friends are opposed, and conscientiously opposed, to the movement on the ground of its being in conflict with our national ideal. They con-

scientifically believe that it will be a reactionary and sectarian University. If the combination of religious with secular instruction and the renaissance of Hindu Culture and Hindu Ideals which are to form the characteristic features of the new University, bring it within the pale of reactionary movements I must admit that the Hindu University is reactionary in that sense. But in this connection I cannot resist the temptation of quoting the memorable words of wisdom of a great Bengalee. "Though education," says the venerable Dr. Rash Behari Ghosh while speaking on this movement, "though education must in a large measure involve moral discipline it cannot be efficient unless it is conducted in a religious spirit. It must rest on truth on morality, and on reverence. Above all it must have its roots deep down in national sentiments and national traditions." Even Government which initiated the present educational system on secular lines has now come to realise its mistake. The Government Resolution on Education issued only two days ago says "The Government of India while bound to maintain a position of complete neutrality in matter of religion, observe that the most thoughtful minds in India lament the tendency of existing system of education to develop the intellectual at the expense of the moral and religious faculties," it is just this tendency that the Hindu University seeks to correct among other things. It seeks to preserve all that is best and noblest in Hindu learning and disseminate it along with a knowledge of the Western Science. The association of such men as Dr. Rash Behari Ghosh and the Hon. Mr. Bhupendra Nath Basu, known for the progressive and catholic views, is a sufficient guarantee that the University would not run on reactionary lines. Further the movement is objected to on the ground that it is sectarian. The University though denominational is certainly not sectarian in spirit. Its portals will be open as much to Hindus as to Mahomedans, Parsees, or Christians. It will admit students irrespective of caste or creed. The presence of H. H. the Aga Khan, the leader of the Mahomedan Community in India, on the station to receive the Deputation, his participation in to-day's proceedings, and the substantial help he has given to the University Fund are sufficient evidence that our Mahomedan brothers at least do not regard the movement as a rival one. The two Universities are but the two phases of the of the same national movement. Both the Universities seek to make a National consciousness and quicken the aspirations towards a higher life. One is but the hand-maid to the other. Let me take this opportunity, Ladies and Gentlemen, to offer our sincere thanks to H. H. the Aga Khan and our Mahomedan brothers for the sympathetic interest they have been evincing in the movement and the great help they have been giving us.

#### THE AGA KHAN.

His Highness the Aga Khan, who on rising to speak received an ovation from the audience, said he had been asked to propose the resolution which heartily welcomed the deputation of the Hindu University and congratulated them on the important work they had done and accorded their hearty support to the same. He said these were days of short memory, but he reminded them that twelve years ago, when he had the honour of presiding at the Mahomedan Educational Conference at Delhi, he had the temerity to suggest that there should be, not one but two Hindu Universities and one Mahomedan University. They would, therefore, see that he was one of the early pioneers of the University movement which was a very difficult problem to solve but which had now

emerged triumphantly from the region of doubt and difficulty and advanced to a practical stage. These were days of mourning for the Mahomedan race, but they could not withhold themselves from a movement which presaged happiness and peace to Indian minds.

Sir Bhalchandra had said that there had been misgivings as to the possible narrowing influence of this movement. But he was sure that in a vast country like India every movement that gave greater intellectual variety to the country made the country richer and greater in colour and variety. The very fact that ancient Hindu learning and Hindu social life and sacred Hindu literature would be brought out to move and guide the young minds must surely be for the greater good of the country. With the intellectual development of youth it would bring out the higher side of life. Not only the intellectual but the spiritual and religious life, for which India was renowned in the past, would be cultivated in these Universities and develop the boys in perfect men. India had produced a remarkable captain of industries like late Mr. Tata, and mathematicians and scientists like Paranjpe and Bose, but he asked how was it that they were wanting in men who stood high on the literary planes? He hoped the new Universities would enable them to produce eminent literary men. It would enable them to develop every side of men intellectual, spiritual and religious and turn out more tolerant and loving Indians anxious to sacrifice their lives for the good of their fellow citizens.

#### SIR NARAYAN CHANDAVARKAR.

The Hon. Sir Narayan Chandavarkar said that in the slang language the deputation was called a begging deputation. But it had a higher and nobler purpose behind it, and he would call it a Divine Mission. Sir Bhalchandra had in his speech referred to some people who were at one time given to cursing this movement which had brought the distinguished visitors to Bombay. Sir Bhalchandra had told them that the same gentlemen had learnt to bless it. That was the history of every great movement. His Highness the Aga Khan had asked why in spite of all the progress made during the last 50 or 60 years of English education in India they had not produced one first rate man in literature giving expression to the higher emotion of the people of this land. The answer was obvious. He was not one of those who would join the ranks of those who thought that the educational policy began on wrong lines. All national progress, all political progress and all educational progress rested on definite lines which were marked out by what they would call the Age and Law of Evolution. When the British came into this country and initiated the policy, they had to lay down the lines of their education system. They distinctly aimed at one definite thing, *viz.*, to make them less of dreamers, and more men of action. To make them more practical was the aim which Lord Macaulay had in view Lord William Bentinck and Lord Hardinge, the great grandfather of the present popular, sympathetic and cool-headed Viceroy, held a similar view. Education in India therefore began on literary lines in order to turn them into practical men. He was one of those who did not at first favour the University movement because he had misgivings as to the direction in which the activities of its promoters would be spent. He was glad that it would not confine itself to the humdrum work of producing men who were only anxious to be successful in commercial and mercantile pursuits, and amass large fortunes from them. He was glad to find that the University would devote itself to research work. What the country required was the spirit of the soul brought out. What he meant by this was that they would produce a

man like Panini, the great grammarian who serenely continued his labours when a great battle was raging in the street in front of his house.

The Hon. Mr. Rafudin Ahmed, Mr. J. J. Vinadlal and Bai Nanibai Gujjar then addressed the assembly.

#### MAHARAJAH'S SPEECH.

H. H. the Maharaja Bahadur of Darbhanga then, in the course of a lengthy speech, said:

The reasons urged for the establishment of a great Hindu University at Benares have been so often placed before the public that you are now almost quite familiar with them, and it will require but little recapitulation on my part to-day to accentuate the statements already made in order to enlist your hearty appreciation and co-operation in the movement. The spirit of education is abroad. There has been a great awakening in our National life. The tide of feeling has been, and is still, rising with great power in favour of the advancement of our youths in the matter of their educational training, rooted and grounded in deep religious principle all the way from the Primary Schools right up to the University.

I know that objections have been raised to our Hindu University scheme on the ground that its religious character will make it a sectarian institution, and that its sectarianism will warp and narrow its functions and belittle its usefulness as an educational force. It is alleged, moreover, that a University such as we propose will tend to breed strife and discord and an antagonistic spirit towards all other religious faiths. You will agree with me gentlemen that such apprehensions are groundless. I need merely refer you to the cordial co-operation and kindly sympathy which our movement has invariably received from my friend His Highness Sir Aga Khan and his co-religionists, and for which we cannot be too grateful, and I need hardly assure our Mahomedan brethren, that we Hindus on our part entertain the same feelings towards the sister University scheme for Aligarh. Religion is always, and must be, a reconciling force, and is, as far as possible, from tending towards the divisions or animosities, and it is one of the charms of University life and this spirit which it breathes, that its training engenders and fosters amongst its cultured students a broad and wide and friendly feeling towards all people of different faiths along with the willingness to work in co-operation with them in any measures for promoting the common good. A cultured, religious University student is one of the most valuable assets a nation can possess. His whole influence is one of the side of peace on earth and good will towards men. The last message which our Gracious King Emperor gave us before leaving our shores and saying farewell to India was this:—

We fervently trust that our visit may be God's grace conduce to the general good of the people of this 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 a happy outcome of our visit to India. Believe me, gentlemen, that amongst the many factors which will work with potent force for the realisation of our Monarch's desire, not the least will be the sweetening influences which will radiate far and wide from the sister Universities at Benares and Aligarh.

#### NEW VARSITY ARMS.

The Hindu University is to be primarily a residential and teaching University, providing for religious and moral as well as secular education. Its constitution will be drafted on the lines of the Universities like those of Sheffield, Manchester and Birmingham, in which the supreme administrative body is known as the "Court."

Our University will be equipped with the best Professors and Teachers in the various departments of Theology, Literature, Pure Science, Applied Science, Agriculture, Commerce, Medicine (including Ayurvedic), Surgery, Law, and all other branches of knowledge, and will also provide theoretical, practical and technical instruction for artistic pursuits. It will also provide facilities for original research in all the applications of science. In fact our aim is to make the Hindu University in all respects adopted to India) similar in educational equipment to the best of those Universities in other countries which have so largely moulded national life and character wherever they have been established. I may mention also that the University shall be open to women, subject to such conditions as the Regulations may prescribe.

In fine, our great ideal in connection with University life and work will be to turn out students who will be men indeed, cultured gentlemen, well fitted through their University training for taking each his part in the position of life to which he has been called. Men who will be godfearing, full of reverence for the faith of their fathers and the noblest traditions of their race, devoted to our Gracious Sovereign, loyal to the Law and to the social order as all Hindus by virtue of their religion are, and full of sympathy with all good men irrespective of caste or creed. With men like these turned out of our Universities year by year having open minds to receive and assimilate truth from whatever quarter it comes, and ever ready under influence of increasing life to give up all false notions hitherto firmly held, India will be on the high road to take her place amongst the foremost nations of the earth, and her sons will become a power of strength to the Government of the land, in their stability of character and their example in the political and social life of the country. With these remarks, gentlemen, I heartily commend the scheme for our Hindu University, which I yet hope to live to see as a burning and shining light in our holy City, casting a beneficent radiance over all the land.

Pandit Madan Mohan Malaviya then addressed the assembly in Urdu at great length.

Donations were then announced which included one lakh of rupees already subscribed and paid by Mr. Narottam Murarji Goualdas and his late lamented brother, Mr. Dharamsey. Other donations included Rs. 5,000 from Mr. Tribhewandas Varjiwandas and a like sum from Sir Bhalchandra Krishna. A joint donation of Rs. 5,000 from Sir Vithaldas Thakersey and Mr. Hansraj Pragji was then announced. A Hindu gentleman, Pandit Mahadev Prasad, a landlord in Mysore, gave 25 acres of land yielding an annual revenue of Rs. 2,500. Several other smaller donations were acknowledged. The proceedings then terminated.

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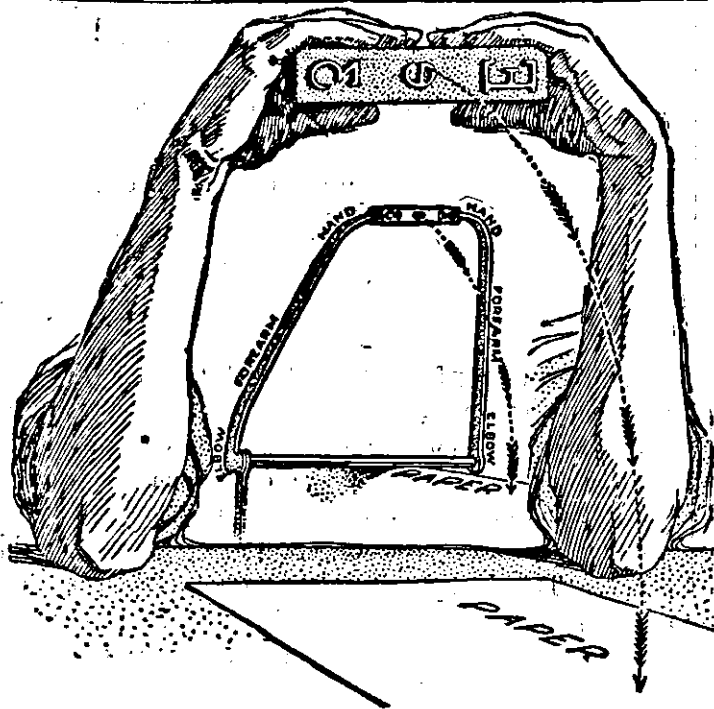
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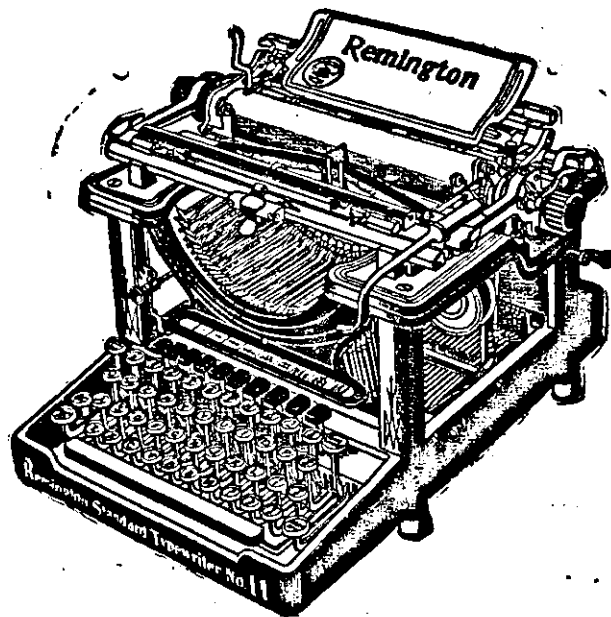
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# THE INDIAN \* SOCIAL \* REFORMER.

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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.

We are glad to learn that in accordance with the resolution passed at the Provincial Social Conference held at Bombay last year, it has been arranged to hold a Provincial Social Conference at Ahmedabad in the ensuing Easter Holidays. Mr. Narsingrao Bholanath Divatia, B. A., C. S. (Retired), has been elected to be President of the Conference. The programme will consist of a meeting of delegates on the 24th March 1913 at 9 A.M. to be held at the Social Reform Hall, and a public meeting on the same day at 2 P.M. to be held at the Dasa Nagars' Wadi near Khamasa Chakla. The meeting at 9 A.M. will be strictly confined to delegates. At this meeting there will be a general consultation and exchange of views; and the resolutions and speakers for the public meeting will be settled at this meeting. Sympathisers of Social Reform who have not been elected delegates by any public associations or meetings will, on application to the Secretaries, be appointed delegates of the Reception Committee. At the public meeting to be held at 2 P.M. visitors will be allowed admission, but, the voting and speaking will necessarily be confined to the delegates. Each delegate will be charged a fee of one rupee. It is essential that friends of Social Reform should muster strong and help in carrying on earnest and sustained efforts. Presidents and Secretaries of Social Reform Associations and other bodies having sympathy with the movement are requested to elect delegates and communicate their names and designations before 15th March 1913, stating how many of them will require accommodation to be provided for them. Delegates can also be appointed at public meetings provided the meetings record their approval of the resolutions passed at the sittings of the Indian National Social Conference. Papers discussing and offering suggestions on the practical side of Social Reform and reports summarizing the general progress of the movement will be welcome. They will be placed before the delegates' meeting. All communications should be addressed to the Hon'ble R. B. Ramanbhai Mahipatram Nilkanth, Ahmedabad. The Reception Committee has for its Chairman, Sir, Chinubhai Mahdowlal Bart. C. I. E., and for Secretaries, the Hon'ble R. B. Ramanbhai Mahipatram Nilkanth, Mr. Gatulal Gopilal Dhru, Mr. Mohanlal Tribhovadas, and Mr. Ishvardas Lalubhai.

We publish elsewhere Mr. Havell's interesting paper on "the Building of New Delhi" which was read before a meeting of the East India Association in October last. Several of the retired Anglo-Indian officials who attended the meeting agreed with Mr. Havell's views in general, although some of them took exception to the tone of Mr. Havell's criticism of the Government of India. Sir George Birdwood remarked that Mr. Havell was a retired

official of the Government of India and should be the last person to behave so ungraciously and ungenerously towards them. In the course of his reply to the criticisms on his paper, Mr. Havell remarked that he was not addressing the meeting as a retired Anglo-Indian official but as a private citizen. He added:—"As to what has been said of the carping tone of my criticisms, I do not think any of his Majesty's ministers, considering what they have to put up with every night in the House of Commons, will feel hurt by anything I have said. I have not criticized them, but the proposals of the expert Committee." We have already expressed our opinion of the controversy which is now going on in regard to the style of architecture to be followed in new Delhi. We are glad that His Excellency the Viceroy is strongly of opinion that it should be some suitable adaptation of the Indian style. No body can be more anxious than ourselves that the new Delhi should adequately embody the great emancipating principles for which British rule in India stands and should stand, but at the same time it would be a grave act of historical purlblindness to leave out of account the gleanings of the centuries antecedent to British rule.

We reprint in this issue the full text of the speech of the Hon. Sir Reginald Craddock on the Conspiracy Bill introduced into the Viceroy's Legislative on Wednesday. We may call attention here to two striking sentences in the speech of the mover as to the scope of the Bill. "There may be a conspiracy to wrong a man in the exercise of his trade or profession, a conspiracy to deprive him of his common right, and a conspiracy on the part of the sect or class to cause persistent annoyance to another sect or class. There are many other ingenious devices for coercing and annoying an unpopular person or a member of another creed to which the great diversities of race, class or creed that prevail in India make India peculiarly liable." Would a combination to excommunicate a member of a caste for exercising his individual right of judgment, come under the new Bill? Would a caucus to keep out a political rival from a public body, be a conspiracy? We need hardly say that we are prepared to support any measure which goes to the root of the cult of political assassination, but while we are not sure that this does, we apprehend that, in the conditions prevailing in this country, it may be liable to gross abuse. The Karachi bomb scare is too recent an instance to be lost sight of. It proved to what extent the Police are at the mercy of informers, and the Bill, by enlarging the definition of conspiracy, practically plays into the hands of unscrupulous informers. Sir Reginald Craddock made much of English "precedent" but the English criminal law is really what a dozen Englishmen decide it to be at a given time, whereas in India, today as of old, the letter slayeth.

*Indian Opinion* comments as follows on a report in the *Times of Natal* to the effect that the South African Union Government have decided to abolish the £3 tax exacted annually from time-expired indentured Indians, their wives and their children. "The news, if true, is a welcome relief, though it has come none too soon. It was high time that the people of South Africa had washed their hands clean of this blood money. We call it blood money after full deliberation. A tax collected from a poor man, his wife, and his children, manifestly for the purpose of driving him and his family from a country for which he and his family had slaved for five years, or driving him into a further term of slavery cannot be fittingly described by any other name. When the abolition of the tax is an accomplished fact, the day should be observed as one of rejoicing by the Indian community throughout South Africa, in that it will give relief to thousands of our dumb countrymen. The credit will be Mr. Gokhale's if this hateful impost is abolished this year."

One striking lesson for India from the war between Turkey and the Allies, is the result on the battlefield of the position given to woman in the home, writes the *Baptist Missionary Review*: It has been said that every Turk is a man, but every one of the Allies is two men, because of the work of the women in the war. The Muhammadan gives his wife no place in his active life. She is shut away from the world, and can in no way help her husband. On the other hand, the wives of the Bulgarians and other Allies lead an active life, and so their sons have far more physical vigor than have the sons of the Zenana mothers. Moreover, the actual physical help given by the women of the Allies, not only in caring for the work which the men have been called away from, but in actual help to the soldiers on the battlefield, is beyond estimation. The lessons of the war are no less true for the struggles of peace. We hope that Muhammadan and Hindu leaders will not fail to notice what these conditions mean to the future of India. In the struggle of modern life any people or race which does not give woman her true place is certain to lose out.

On the 1st instant Mr. B. M. Anand Rao of the Servants of India Society was married to Miss Vithabai Kamat, a sister-in-law of Mr. M. T. Lolitkar, Secretary of the Poona Prarthana Samaj, and of Mr. Mitra Editor of the *Masih Manoranjan*. The young lady has passed the Matriculation Examination of the Bombay University. The marriage is in a sense an intermarriage between members of two communities which have hitherto remained apart. Mr. Anand Rao has recently been transferred to the Central Provinces and Berar branch of the Society to which he belongs, and we are sure that Mrs. Anand Rao will prove a tower of strength to him in his new sphere.

A Bombay Government Resolution observes that out of 16,024 pilgrims, who proceeded to the Hedjaz during the out-going pilgrim season of 1912, 10,587 were vaccinated in Bombay and 498 in Karachi, while a majority of the others are believed to have been vaccinated in other provinces before starting on the pilgrimage. The number of pilgrims embarking for the Hedjaz who submit to vaccination in Bombay has steadily increased since the introduction of the system in 1910. Only two cases of small-pox occurred this year on the voyage from Bombay to Jeddah and no case has so far been reported among returning pilgrims. These results are very satisfactory.

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, MARCH 9th, 1913.

## THE PUBLIC SERVICES COMMISSION.

The Royal Commission on the Public Services began its sittings in Bombay on the 1st instant. The notable witnesses examined last week from the non-official Indian point of view were Principal Paranjpye, H. H. the Aga Khan and the Hon. Mr. Lalabhai Samaldas, all of whom supported the principle of simultaneous examinations in India for the Civil Service, although the Aga Khan's support was qualified to a certain extent by his views as to the precise value of a period of residence in England. He held that Indian youth could obtain the best part of English influence in contact with high-minded Englishmen in India, and that is a view with which we entirely agree. We also agree with His Highness in his uncompromising opposition to the preposterous idea of sending boys at the age of thirteen and fourteen to England to study for the Civil Service examination with the help of scholarships. The Aga Khan referred to a scheme outlined by the Editor of this Journal in the columns of the *Times of India* as being a good alternative to simultaneous examinations. A fuller view of that scheme is given in this article. For our own part, we would much prefer the scheme of an examination based on Indian University requirements to holding the identical examination which is held in England in this country. If this is impossible, we see no alternative but that of simultaneous examinations, as the hardships arising from holding it exclusively in London cannot be much longer tolerated.

The present system of recruitment by open competitive examination in England for the Indian Civil Service, is unsatisfactory as there is too much of the element of chance in the examination as at present conducted. The principle of an open competitive examination is sound, but the holding of the examination in England, belongs to a system of ideas regarding Indian administration, which is rapidly passing away. The best Indian as well as the best Anglo-Indian opinion nowadays favours the shifting of the centre of gravity of the internal administration of the country as far possible to the country itself, and the recruitment of the Civil Service as a vital part of the internal administration will ultimately have to take place in this country. As a test of aptitude for an Indian career, the present examination, in our opinion, has very little value. We think that the largest place in any examination for the Indian Civil Service should be given to subjects bearing on Indian history, culture, civilization and languages. Such an examination would be some test of the aptitude of the successful candidate for an Indian Service. In this respect the present examination is equally faulty as a means of selecting Indian candidates.

Moreover, the combination of the examination for the British and Colonial Civil Services is in no way advantageous to the interests of India. On the contrary, it is partly responsible for the general character of the subjects prescribed for the examination. Indian administration is sufficiently vast and sufficiently distinctive to admit of being recruited for with special reference to its requirements. We would limit the scope of the examination and make it more distinctively Indian in respect of the subjects required, while at the same time expressly restricting it to graduates of English and Indian Universities. A good academic career is a sufficient guarantee of capacity and a more reliable one than the ability to an examination, however stiff it may be. In other words, the examination should be a supplementary examination to test, so far as that is possible, the aptitude of candidates for an Indian career.

Holding as we do that the present examination in England, is faulty in principle, we can not see any advantage in repeating it in India. We think that an examination should be held in India for the Civil Service, but it should be co-ordinated with the system of University education in this country. To hold the present English examination in India would, we fear, seriously interfere with the development of Indian university education on sound educational lines. The harm done by a competitive examination unconnected with a regular college and university course, would be much greater in India than in England where the Civil Service is only one of many equally, if not more, attractive openings for educated young men.

We are totally opposed to any proposal which is likely to divide the service into two pens, one of Indians and the other of Englishmen. The best interests of the country and of the administration require that Indians and Englishmen should be so mixed up as to be almost constrained into a feeling of comradeship. We are consequently strongly against an examination for Indians only. Whether one examination is held or two, it must be equally open to Indians and Englishmen. With this reservation, we are in favour of an examination in India on the lines suggested above, open to Honours men and M.A.'s of our Universities and the Universities of the United Kingdom. We would begin with 25 per cent of the appointments through the Indian door.

As regards the representation of all classes and communities in the Indian Civil Service, we think it very desirable, if only as a means of making all classes have a feeling of equal proximity to the administration. We need not be very particular about actual proportions but we should provide facilities for the backward communities to take full advantage of the educational opportunities available in the country in the shape of scholarships, lower fees and so on. Over and above this, we would be prepared, as a tentative expedient in the case of an examination held in India such as we have suggested, to give, as part of the system, to candidates of the backward classes the advantage of being taken as occupying in order of merit a rank higher by, say, ten than what they

actually take. As English education advances among the backward communities, this number should be gradually reduced and ultimately eliminated. The important point is to make the preference operate automatically as far as possible. As already explained, the examination in India would be open to all subjects of His Majesty. It follows that the examination in England, should continue to be open to Indian candidates.

We are in favour of doing away with the so-called "listed posts" and reabsorbing the latter into the Civil Service, if our suggestion of an examination in India is adopted. We are not in favour of a separate method of recruitment for the Judicial Service, though a separate system of training may be desirable. It is necessary that both branches should feel that they belong to the same service, the more especially if the judicial functions are separated from the executive.

We think the proper proportion of Indians and Europeans in the Civil Service would be half and half, but we are not in favour of fixing it by legislation. When, if ever, the time comes when a sufficient number of Englishmen do not get in by open competition, a working arrangement such as that we have suggested, for backward communities, of advancing candidates ten places up, should be applied. Even in the extreme case of nomination having to be resorted to, there is less likelihood of mistakes in nominating Englishmen of whose capacity, and character, it is easier for the Secretary of State to form a right idea, than in nominating Indians of whom his information must necessarily be second-hand, and probably coloured by interest or bias.

#### UNIFICATION OF CHINA.

In the current number of the *Journal of Race Development* Dr. Charles Eliot, President of the Harvard University, writes an interesting article on the means of unifying China. At the outset he confesses that he had been only two months and a half in that country and that his only preparation for inspection of the industrial, social and political conditions of China, was that he had been interested for many years in the social and industrial conditions of his own country. On the other hand, he points out that there are hundreds of foreigners in China who have lived there for many years without making the acquaintance of a single Chinese lady or gentleman. "It is very possible indeed," he writes, "for a foreign merchant to remain a whole generation in China and never make the acquaintance of a single Chinese gentleman or indeed of any Chinese above the grade of a house servant, a porter or a clerk. An English merchant who had been conducting 35 years his successful wide-spread business in China told him that he did not know a single word of Chinese or a single Chinese man except his comprador. In the middle of the city of Tientsin in the British concession is a small Municipal Garden. On the gates of the garden there was posted until the revolution had been some months in progress the following notice:—"No Chinese or dogs allowed." In the Clubs organized and resorted to by English, Americans and other

foreigners in the Chinese cities no Chinese person is eligible for membership. One must not be surprised therefore if one finds among many foreign business men, who have lived in China, only the most superficial acquaintance with Chinese conditions and qualities." Thus long stay in a country does not necessarily mean intimate acquaintance with its conditions, nor does a short visit necessarily mean superficial knowledge. Everything depends on the training of the observer. Dr. Eliot who has had a very large experience of students of all countries and ages, was pre-eminently fitted to gauge the depth of Chinese Nationalism and his verdict is that, despite the many obstacles, the immense disadvantages, the absence of a common language, the variety of races inhabiting the country, and the absence of means of inter-communication, the Chinese people are on the high road to unification.

He admits that it is only the educated classes in China that have developed an intense feeling of nationality but he says that it has proved in the end that this sentiment of the educated class was capable of being communicated to the uneducated, numberless millions. The principal means upon which he relies for the ultimate unification of China are, the development of a common language, a common system of taxation, the opening of roads and railways, posts telegraphs and telephones and above all, a strong central government. As regards the common language, Dr. Eliot remarks that it can be provided only through public schools all over the country and making education universal in its elements. He attaches considerable importance to a common system of taxation which has proved to be unifying in high degree in many nations of the world. He points to the example of Germany the unification of which shortly after 1856 was preceded by common taxation methods. The absence of good roads in China is a scandal. Dr. Eliot says that he did not see a single macadamised well built road in China outside a British or other foreign concession except one which ran from the winter Palace of Peking out to the Summer Palace and was 16 miles long. In order to unify China he says that it is absolutely indispensable that an immense increase should be made in the mileage of railroads in that huge country. Dr. Eliot lays very great stress upon a strong central government as an essential condition of unification. With reference to the diversity of race in China—the Chinese themselves count 5 and have put 5 stripes of colour into their flag—they are, he points out, kindred races closely allied in origin and history. That, he writes, is a very important fact with regard to the creation of this spirit of Nationality. "The Orient teaches the world that the pure race is the best, that crosses between unlike races seldom turn out well and every body knows that the cross between any Oriental stock and any European stock is regarded as unsuccessful throughout the Orient. Japan illustrates the value of a race kept pure. Wherever the Japanese go as Colonisers they keep their race pure. No European race has done that. On the contrary the white race transported to the East has mixed with every native race it has encountered. It is the Oriental that has demonstrated the advantages of a race purity."

## THE CONSPIRACY BILL.

SIR REGINALD CRADDOCK.

The Hon. Sir Reginald Craddock introduced the Conspiracy Bill. In the course of his speech he said :—"This Bill is intended to introduce into the criminal law of India a new offence—the offence of criminal conspiracy. Now when it is sought to introduce a new law, especially a law which creates a new offence, the first and most important consideration is a clear comprehension of the purpose and scope of the proposed law. When the purpose and scope of the new law have been made clear, for until this is done it is obvious that no opinion of any value can be formed upon it, the next point that will arise in question will be: "Is this law necessary?" That is the question of principle which the Council have to decide to-day. Thirdly, there remains the other consideration of the question whether the proposed law as drafted, succeeds in fulfilling the object that it has in view or whether it is open to adverse criticism on points of detail, on the ground that it either fails to secure its object or that it entails other undesirable consequences. It is for this last purpose that I am moving that the Bill be referred to a Select Committee to-day. However, I am only concerned to explain exactly what the proposed Bill is intended to effect and to ask the Council to approve of the principle that this Bill is necessary, leaving for subsequent examination, according to our usual practice, the precise drafting which is the best calculated to give effect to the principle when it has received the approval of this Council.

The text of this Bill was published eight days ago, and the most important clause in it is Clause 3 which proposes to add to the Indian Penal Code a new section 120 (A) containing the definition of criminal conspiracy. All the rest of the Bill is subsidiary to that definition. The Council will observe that there are several ingredients in this new offence.

### WHAT CONSTITUTES A CONSPIRACY.

In the first place to constitute a conspiracy it requires the combination in agreement of two or more persons and to make that conspiracy criminal requires either that the object in view or the methods employed should be illegal. The word "illegal" is defined in Section 142, Indian Penal Code, as being applicable to everything which is an offence or which is prohibited by law or which furnishes ground for a safe action, although by this definition the term "Illegal" includes things which are offences and things which are illegal but not offences. The Council will observe that this Bill contemplates a distinction between an agreement to commit an offence and an agreement of which either the object or the methods employed are illegal, but do not constitute an offence. In the case of the former criminal conspiracy is completed by the act of agreement and in the case of the latter there is a further agreement required before the offence is complete, namely, that some act may be done by one or more of the parties to the agreement affecting the object thereof. There must in such cases be what is commonly termed an overt act. Similarly the punishment provided for a criminal conspiracy may be more severe if the agreement is one to commit a serious offence and will ordinarily be less severe if the agreement is to commit an act which is not a serious offence or an act which, although illegal, is not an offence. That is the law to which I am asking the general consent of the Council. At this stage I will now pass on to explain why it is not only expedient but necessary that this offence of criminal conspiracy should be included in the Indian Penal Code with a few small exceptions.

## THE ENGLISH LAW.

The criminal law of India is based on the criminal law of England, and though the offence of conspiracy to a large extent be new to the law of India it is a very old law indeed in England. The original law of conspiracy in England goes back at least to the time of Edward I., when the Ordinance of Conspirators was promulgated in 1305. It has formed part of the common law of England and during succeeding centuries has developed under the interpretation of judges from being a law originally to deal with conspiracies to promote false and malicious indictments into a law which includes for the doing of any criminal offences and also conspiracies to do injuries to third persons. A comparatively recent exposition of the law is to be found in *Quinn vs. Lytton* 1901, in which Lord Crompton ruled that an offence consisted not merely in the offence of two or more but in the agreement of two or more to do an illegal act by legal means or a legal act by illegal means. The result of this development of the law has been to render the parties to an offence which is criminally punishable when concerted by several which would only be an actionable wrong if committed rarely by an individual as was said by the Queen's Bench in *Scott vs. Brown*, '92. This distinction rests on the very solid ground that though very wrong may not be dangerous to the public, yet every coalition to promote wrong is manifestly of that character. The development of the law of conspiracy in England illustrates most significant dealing on the present circumstances of India and on the modern developments which have taken place in this country.

## METHODS EMPLOYED.

In a crude state of society men resort to sudden violence to attain their ends. They may coalesce rapidly to form a mob, following like sheep at the instigation of a few leaders, or they may combine themselves into a criminal gang whose objects and means of existence are a particular kind of crime, but as society develops co-operation and combination among evil-doers assume much more insidious shapes. On the one side there may spring into existence secret organizations and secret conspiracies animated by dangerous designs, on the other men put their heads together to gain their ends by crooked and devious means by which they seek to coerce the free-will and interfere with the liberty of individual citizens. The education and intelligence among the evil-minded from which no society whether it be in Europe or whether it be in Asia, is free, really bring in more intelligent means including even the perversion of the law itself towards the ruin of an enemy. The crude conspiracy of a few men to waylay and to commit the murder of an enemy is supplemented by something more cunning and more elaborate—precautions to conceal the design, or secret methods for carrying it out and better organization for escaping when it is carried out. The greater the success which is achieved whether it be gained by better organisation, by more effective methods of silencing witnesses or informers or by hiding even the nature of the wrong under the cloak of legality, the greater becomes the danger to the peaceful citizens and to the society at large. Conspiracies of this kind may be aimed directly at the State and be frankly revolutionary in character, or they may be actuated by hostility to the State but be carried out merely to the loss and danger of private individuals. Or they may be entirely unconnected with the State and be entered upon merely for the gratification of personal spite or to secure unlawful gains from private individuals or from the public at large. The more complex the state of society the more elaborate its laws, the more subtle and dangerous become the methods open to the evil-minded for victimizing and persecuting the innocent. In addition to conspiracies to personal violence of various kinds there may be conspiracies to defraud, conspiracies to levy blackmail, conspiracies to defame,

conspiracies to ruin—all of which may be levelled against individuals by unscrupulous persons combining together. The English law makes such conspiracies *per se* penal.

## THE INDIAN LAW.

The Indian law does not, and it is this serious flaw in the Indian Penal Code that this Bill for which I ask the whole-hearted support of this Council is designed to remove. The Council will certainly wish to know how such an omission came to be made in the Indian Penal Code and whether it was deliberate or unintentional. Old records of that time throw no clear light upon this point, but from the fact that although the Penal Code became law in 1860 on the very morrow of the Mutiny, it did not render penal as such, even a revolutionary conspiracy against the State—an omission which ten years later was rectified by the enactment of Section 121 (A). It seems to be extremely probable that conspiracy *per se* was not made a separate offence in the Indian Penal Code originally, because it was thought that the law of abetment contained in Chapter 5 of the Code would be sufficient to secure the punishment of conspirators. The enactment of Section 123 (A) proved that it was not sufficient, but while this omission in the Indian Penal Code of 1860 was corrected by the Amending Act of 1870 so far as conspiracies against the State were concerned, in regard to all other offences, and in regard to conspiracy as generally known to the English law the omission has remained uncorrected to this day, and the time is more than ripe for this omission to be rectified without any further delay. The law of Abetment is contained in Section 107 and the following sections of the Indian Penal Code, and is as follows:—"It contemplates three alternative methods: (1) Instigation; (2) Conspiracy, (3) Aid. But in the case of abetment of conspiracy some act or illegal omission must take place in pursuance of the thing which is abetted. It is true that abetment of the commission of an offence including abetment by way of conspiracy, is ordinarily punishable even if that offence is not actually committed, but some further step must have been taken in the agreement towards the commission of the offence before conspiracy will constitute an abetment. If it does not constitute abetment the law can take no cognisance of it. Thus if a band of conspirators were surprised or overheard plotting the crime of murder, but they were caught before there was time for any of them to put into execution any of the steps necessary for the act, however guilty their intentions, however diabolical and well-conceived their plot, they will have committed no offence in the eyes of the law. Not only this, but even if with the clearest evidence of conspiracy such as I have described above, the actual crime was committed by some third person, it would be impossible to bring the conspirators to book unless it was possible to show by evidence the connection of the man or men who carried out the crime with those conspirators. So that a band of conspirators may carry out a series of crimes with complete impunity if they took care to employ others whose connection with the conspirators would not be established. Again you may have the most indubitable evidence that a band of men had agreed together to murder any class of subject. Many murders may have occurred, but the actual perpetrators might or might not be caught or traced; yet, unless it could be shown that one of the band had actually taken any steps in the prosecution of the common object of that conspiracy the conspirators would not come within the clutches of the law.

## INTOLERABLE STATE OF AFFAIRS.

In England the mere conspiracy to commit murder is punishable with ten years' penal servitude. In India it is not an offence at all. It is within the knowledge of this Council that of recent years such conspiracies have come into existence. It is impossible for the Government to

disclose all that they may know of their continued existence, but that it has the knowledge that they do exist. This Council must take on trust, surely the Council needs no argument from me to convince them, that this is a state of things which cannot be tolerated a day longer than is necessary. I go further and I say that even if the events of the past few years had shown no evidence of the existence of criminal conspiracies the assimilation of the law of India to the law of England, the removal of this flaw in the Indian Penal Code would be a precautionary measure of the utmost importance; and just as it is with murder, so it is with other offences. The punishment for conspiracy *per se* may properly vary with the gravity of the crime contemplated, but to allow wicked conspiracies the commission of offences to be undertaken with impunity is dangerous alike to the interests of the State and to the interests of the individual. There are many heinous crimes short of murder for which men may plot together—to burn down houses, to injure or maim men or cattle, to destroy cattle and to bring false charges. These are all serious crimes to which the considerations that I urge in respect of murder apply in a greater or less degree, and I cannot imagine for a moment that any member of this Council will shrink from supporting this Bill so far as these are the objects which it has in view.

I next come, sir, to that section of criminal conspiracies defined by the Bill which deals with cases which are not in themselves offences under the criminal law. In respect of these we have considered it wise and proper to make the law less stringent than is the case in England. Conspiracies to do illegal acts or legal acts by illegal means when neither the object of the conspiracy nor the means to be used constitute an offence under the English law required no overt act to make the offence complete. In this Bill it is provided that an overt act is necessary to make such conspiracies criminal. In the case of these conspiracies the wrong to be inflicted, if committed by a single person, would merely be illegal as long as it is a case of a private wrong between two individuals. The party aggrieved can be left to his civil remedies, but when the wrong is inflicted upon him by a combination of his neighbours or his enemies or, a class of persons acting against a member or members of another class the consequence may become so serious as to require the intervention of the State to be punished, not only that such a conspiracy may lead to acts of lawlessness and conduct to a breach of the peace, but also on account of the great importance of protecting the individual in the exercise of his private rights as a citizen.

#### SOME INSTANCES.

The ordinary civil law may suffice to protect him against one of them, but he may easily be driven to surrender his lawful rights by a combination of many. There may be a conspiracy, to wrong a man in the exercise of his trade or profession, a conspiracy to deprive him of his common right and a conspiracy on the part of one sect or class to cause persistent annoyance to another sect or class. These are all instances of conspiracies which it is desirable to render punishable by law, if one of them goes beyond the stage of mere agreement. There are many other ingenious devices for coercing and annoying an unpopular person or a member of another creed to which the great diversities of race, class and creed that prevail in India render India peculiarly liable. Such minor persecutions are bound to lead to bad feeling and must eventually tend to serious crime, and it is of the utmost importance that the State should have the power of stepping in at an early stage to check such com-

binations before they assume serious proportions or entail serious consequences. It is not a rash assertion to make that in India many crimes that are committed have had their origin in ill-feeling engendered by wrongs of this type, and the records of our police stations and our criminal courts are full of wrongs reported in which a resort to the civil court is the only remedy that can be suggested. No one desires to punish conspiracies to do private wrong with the same severity as conspiracies to commit serious offences, and the Bill, therefore, provides for no more than a maximum penalty of six months' imprisonment with the option of a fine in cases which fall within the category that I have been describing. The point that I wish to impress upon this Council is that these petty persecutions may possibly lead to petty crime, from petty crime to organised crime and from organised crime to a state of terrorism and demoralisation which is subversive of all peace and justice, and is to all interests public and private. What this Bill is intended to do is to confer on the authorities power to check these movements in their earliest stage of persecution, and wrong doing before their other and more serious consequences shall have time to ensue.

#### A NECESSARY BILL.

My firm contention is that the principle of this Bill is a right principle, and the powers it confers are urgently necessary in the interests of peaceful and quiet Government. I do not for one moment admit that these powers were not necessary fifty years ago when the Penal Code first came into force, but even if they were not necessary then they are necessary now. If they were, as I contend, necessary even then they are doubly necessary now. The more complex social life becomes the more safeguards are required. The law is quite the degree to which both the private individual and the State may find themselves confronted more and more by an unscrupulous and dangerous combination or by a combination which may, at any time, become dangerous. Sir, I am not asking this Council to agree to a law which has been imported from a barbarous or semi-civilised country. It is not because India is backward that I am asking the Council to accept this Bill. It is rather because India is developing so rapidly that I ask this Council to accept it. It is not because Indians have an extra dose of original sin or any special inherent wickedness that I press this Council to agree to this Bill, rather I would urge upon you the advisability of making good that flaw in your Penal Law, the removal of which will assimilate, though with somewhat less stringency, the law of India to the law which has been found most necessary and most salutary in so advanced and law-abiding a country as England—a law which has been interpreted and administered by a succession of the most eminent English judges and the sentences passed on which have been affirmed and reaffirmed by the greatest men from a period that extends from some centuries back up to the present day. If the motion which I am moving is carried in this Council it will be possible afterwards to examine in detail the provisions of this Bill and to see if there are any flaws and blemishes in it, or if there are any safeguards required to prevent its abuse, but subject to this examination on behalf of Government, I stand firmly on the ground that this Bill is a necessary Bill and a wise and prudent measure, and that the public safety demands that this provision should be included in the law of this land and it is because it embodies in the criminal law of this country a law which has stood so long in England that I ask this Council to agree to the principle of the Bill without a prior reference to public bodies and high courts. Sir, I beg leave to introduce this Bill to amend the Indian Penal Code and the Code of Criminal Procedure 1898.



## THE BUILDING OF THE NEW DELHI.

(By E. B. HAVELL.)

Very rarely since the sixteenth century, when Akbar laid the foundations of Fatehpur-Sikri and of the modern city of Agra, has there been any city-building project of so much interest and importance, not only for India, but for the whole Western world, as the building of the new capital for the Government of India at Delhi. Indeed, it is no exaggeration to say that the present scheme touches much larger questions of State policy and of architectural practice than those with which Akbar had to decide in the building of his capitals. In the sixteenth century there was not such a wide difference between architectural practice in Europe and in India as there is at the present time, and if Akbar had chosen to send to Europe for experts in the Renaissance style, as understood by Italian builders, they would not have found as much difficulty as British architects of the present day experience in bridging over the architectural gulf between the East and the West. Craftsmanship, and not archaeological learning, still held in those days the foremost place in the art of building; and the craftsmen of the Renaissance, with the Gothic and Byzantine traditions behind them, would soon have made the Indian craft tradition their own.

Unfortunately, very few architects of the present day are craftsmen, so that the most vital issues in all architectural questions are generally lost sight of in a perfectly irrelevant discussion of what is called "style." The immensely important building project which the Government of India has now in hand has already brought out this fatal weakness in modern European architectural practice very clearly. The British and Anglo-Indian press, including the professional architectural journals, have for a long time past been fighting the battle of styles, according to the rules of modern warfare, quite oblivious of the fact that India still has a living building tradition much more closely related to the classical architectural practice of Europe than that of modern "architects' architecture." The India Office has not yet seen fit to publish the Report of the Committee appointed to advise on the site and planning of the new Delhi; but the *Pall Mall Gazette*, which seems to possess official confidence in this matter, printed, some months ago, a very full summary of it, from which it appears that the Committee have not only made recommendations upon the laying out of the city, but argue at length the question of style. If the special correspondent of the *Pall Mall Gazette* may be believed, the Committee recommend that the principal buildings shall be in the style of the Italian Renaissance, and have supported this recommendation by setting up and knocking down a long row of archaeological ninetails, leaving the practical architectural issues quite untouched.

It is quite easy to understand why the Committee, as constituted, should shrink from facing the real issues. None of the members have had any practical Indian experience; only one is an architect. They were called upon to form an opinion in three months upon a question which the Government of India has had before it for fifty years, but has never attempted to consider seriously, as a matter of State policy, from an Indian point of view. The strongest influences, departmental, professional, and commercial, are against the Indian aspects of the question being fairly presented. The chief permanent architectural adviser of the Government of India, while admitting that he has never had time to study the Indian building craft of the present day, has not hesitated to express his contempt for it. No professionally trained architect in Government employment has ever attempted to Orientalize his Western professional methods, and though several self-taught European architects have done so to a certain extent, the

results have not been so completely satisfactory as to encourage others to experiment in the same direction at a few months' notice.

This professional or technical Committee could hardly be expected to consider the question from any other than a professional or technical point of view, in the light of their European experience; and the great haste with which preparations for the building of the new Indian capital are now being pushed forward would, in any case, have prevented them from conducting a proper inquiry into Indian architectural conditions, even if they had felt competent to undertake the task. It must now rest with the Government to consider the risks of impatient idealism, and to decide whether a new Washington-while-you-wait, or a glorified Whitehall, is the most fitting architectural symbol of the new era of deeper sympathy and closer understanding between the rulers and the ruled which the Coronation of the King-Emperor was to usher in, or the fulfilment of His Majesty's desire that "the planning and designing of the public buildings to be erected will be considered with the greatest deliberation and care, so that the new creation may be in every way worthy of this ancient and beautiful city" (Delhi). His Majesty's Government cannot, even if they desired to do so, shelter themselves behind the Committee and their yet unpublished Report, for the importance of this architectural question for India's intellectual as well as economic interests is so great that it cannot be regarded as a mere technical matter which experts must decide.

I myself claim to speak in this matter as an expert with European as well as a long Indian experience. I have received what may be called an orthodox or academic European architectural training. I have perpetrated designs for public buildings in the Renaissance style, and but for the saving grace of Providence in sending me out to India as an art-specialist, I might now be an official architectural expert expatiating on the suitability of that style for the new buildings at Delhi, instead of endeavouring to put the case for Indian art and craft in the light of twenty years' close study of the subject.

Let me first deal with the arguments of the Committee as summarized in the *Pall Mall Gazette*. If they are not correctly reported, they are certainly arguments which have been used again and again, both by experts and non-experts, to defend the policy of the Indian Public Works Department. First and foremost we are told that the Renaissance style is to be preferred on economical grounds. It is declared to be not practical or judicious to build in an Indian manner because it is so expensive to build in that way. This bare assertion is not supported by proofs of a serious expert investigation, but by superficial archaeological arguments. The Committee had no time to test the question practically for themselves. They looked at Shah Jahân's buildings and saw that they would be expensive to build. But when extravagant people are building, every architectural style becomes expensive—the Renaissance has no especial claims for consideration on economical grounds, especially when marble is recommended as the material. Economy in building is not so much a question of style as of the judicious artistic use of the local materials which the architect has at his disposal. If economy is of so much importance, it is necessary that this aspect of the question should be examined, not perfunctorily and hastily, but in a practical, business-like manner; and if we are going to build the new Delhi on archaeological principles, our archaeology should be scientific, and not that of the tourist guide-books.

Shah Jahân's buildings no doubt entailed the most lavish expenditure, and some of those of his father, Jahângîr, also. But no one in his senses would seriously propose to take the buildings of Shah Jahân and Jahângîr as models for public

offices of the present day. Akbar, one of the greatest statesmen the world has known, had as fine an architectural taste as Shah Jahân, and was not a spendthrift. Akbar's palaces were of sandstone; the economical palace of the British Viceroy will be of marble. None of Akbar's buildings at Fatehpur-Sikri and in Agra Fort are unreasonably costly. They are of a serious and dignified style which any competent European architect in sympathy with Indian craftsmen could adapt to modern purposes. If the Government desire to find out what an Indian style would cost, the question could be settled in a practical way in a week's time. Take, for example, Jôdh Bâi's palace at Fatehpur-Sikri, a very noble building not at all extravagant in style or material. Let the Public Works' experts measure up this building, and work out in exact detail the cost of constructing it in the present day by the descendants of the Indian craftsmen who built it. Then estimate the cost of a building of similar size and quantities built of white marble in the Renaissance style according to Mr. Lutyens' specifications, remembering that in the last important Renaissance building put up by the Government in Calcutta, the Indian craftsmen who copied the architect's Renaissance patterns were paid eight times the normal wages of first-rate Indian carvers, who are better architectural sculptors than can be found anywhere in Europe at the present day. Put to the credit side of the Indian account the value to India of a great impetus to Indian art and craft, and debit to the Renaissance building account the injury which the process will inflict upon India—the moral, intellectual, and material damages. Then if the Renaissance building proves to be cheaper, the Committee will be justified in their argument; but if the Indian building proves to be far less costly, as it surely will, let us hear no more pernicious nonsense about the extravagance of reviving Indian architecture in India.

The next argument of the Committee, according to the *Pall Mall Gazette*, is that the Mogul style would be ill-adapted to the comforts and conveniences of modern civilization. This might be very true if it were proposed that the Mogul style, or any particular building in that style, should be copied or reproduced archæologically. Were not Greek temples and Italian palaces, which are the models of our modern so-called Renaissance architecture, equally ill-adapted to the comforts and conveniences of modern civilization? It is the business of the modern architect to adapt these archæological fashions to modern purposes, otherwise there would be no need for his services at all. We should only require builders to copy the ancient buildings. If we have succeeded in killing the Indian tradition of building, as some Anglo-Indian officials are anxious to prove, Indian architecture, archæologically considered, was the product of Indian civilization, of the Indian climate, and of Indian economic conditions, and therefore must be a better archæological basis for modern Indian architectural purposes than any branch of European archæology can be. But if there are still alive in India descendants of the very men who built Fatehpur-Sikri, Agra, and Delhi, practising a living tradition which has flourished for 2,000 years, and produced some of the finest architecture the world has known, surely it should be not only the obvious duty of official architects in India, but their greatest privilege and joy, to associate themselves with these men as fellow artists and craftsmen.

This is also a question which the architectural and artistic associations of this country, in the interests of art and craft, and the Government of India as the guardian of India's intellectual, moral, and material interests, should not allow to remain in dispute. If the Indian building craft has really become practically extinct in fifty years of our Public Works' administration, it is the obvious duty of the Government to investigate the matter thoroughly, and find out the reasons

for the grievous injury we have inflicted upon India; for during those fifty years we have made architecture an official monopoly, and we cannot escape responsibility in the matter by saying that Indians have been worse sinners than ourselves. If, on the other hand, it is true, as I maintain, that India still has a strong living tradition of art and craft, only needing a new stimulus to revive its former vigour, it is still more the duty of the Government to use this great and unique occasion to prove that official declarations of sympathy are not empty words.

One of the most extraordinary archæological arguments put forward in the *Pall Mall Gazette* Report was that the Mogul style of building would not provide a suitable setting for statuary—“Even a statue of the Sovereign by whose commands the city was built could not be erected in the streets without incongruity”—so our poor British sculptors would lose many commissions! But if the King-Emperor himself felt no incongruity in being throned in person at the Delhi Darbar under a Mogul canopy, why should Anglo-Indian officials object to placing a statue of His Majesty in an Indian setting? The Mogul style is only incompatible with statuary because the orthodox Musalman interpreted the Mosaic law more strictly or more literally than Christian artists have done. It is not, however, proposed to engage Muhammadan architects to design these buildings. Architecturally the Muhammadans made ample provision for statuary in their buildings. The *mihrab* of an Indian mosque is generally only a Hindu niche with the statue left out.

Mr. Herbert Baker, in a recent article in *The Times*, written in support of the Delhi experts, argues archæologically that all that is most practical for modern purposes in Indian architecture is what Fergusson calls “Indo-Saracenic,” and therefore is as much foreign to India as the Renaissance. That is the usual attitude of Western critics towards Indian art—they take out what they think good of it, label it with a Western name, and then condemn the rest as worthless. Surely it is time that British architects and artists, like to French and German, began to take the trouble to study Indian art seriously for themselves, instead of accepting as gospel all that archæologists have written about it, and satisfying themselves with what they see of it at Bloomsbury and South Kensington. It would take more than one lecture to correct all the errors of Fergusson and other archæologists, and as I hope to throw much new light on the history of Indian architecture in a book I am writing, I will content myself now with saying that Fergusson's account of the origin and development of Muhammadan architecture in India is altogether misleading. Mogul architecture, and all Muhammadan styles in India, are truly Indian in every sense—not Saracenic. They were not foreign importations, but a progressive development of the Hindu building tradition adapting itself to Muhammadan taste and mode of life. Until now, there has been no break in the Indian building tradition for more than 2,000 years, and the fact that the slow-thinking Anglo-Saxon is the first of the many foreign races which have established themselves in India to find it useless is no credit either to British rule or to our architectural capacity.

There is a very excellent rule that Indian civilians and other European officers in India have to make themselves acquainted with the vernacular languages, so that they may understand and make themselves understood by the Indian people with whom they come in contact. Why, then, should architects and artists who are sent out to India in the service of the State be absolved from learning the art-language of the country, and insist that it is of no consequence that Indian artists and craftsmen with whom they must be associated neither understand nor are understood by them?

(To be continued.)

**THE ANNIE BESANT ARYA GIRLS' SCHOOL,  
COIMBATORE.**

(From a Correspondent).

COIMBATORE,  
18th February 1913.

The prize distribution of "the Annie Besant Arya Girls' School, Coimbatore," came off yesterday evening in the local Theosophical hall when the prizes were given away to the girls by Mrs. K. Srinivasa Rao who presided on the occasion. A nice programme was got up for the occasion which included vocal and instrument music played by the girls of the school. Mrs. Daivasagayam, the Headmistress of the Government Girls' school delivered a very interesting and instructive lecture about the education of girls, in the course of which she humerously remarked that the epithet "weaker vessel" was hardly the right one to apply to women as without them the men would be reduced to a state of pitiable helplessness.

In the course of her concluding remarks Mrs. Srinivasa Rao congratulated the institution on the fact that it was a free school imparting religious and moral instruction and that it was teaching Sanskrit and music. She urged that without the proper education of our girls and the intelligent co-operation of the Indian ladies in what concerns the well-being of the public, India could not take its place among the nations of the world. The meeting dispersed after the usual vote of thanks to the President.

The Government of Bombay have appointed a committee to examine the questions raised in the lecture delivered by Mr. J. P. Orr, C. S. I., I. C. S., before the Bombay Sanitary Association on the 27th June 1912 on the subject of light and air in dwellings in Bombay and to report what legislative or other measures are required (a) for dealing with dwelling rooms unfit for human habitation, and (b) for preventing the construction in future of houses containing such rooms :—

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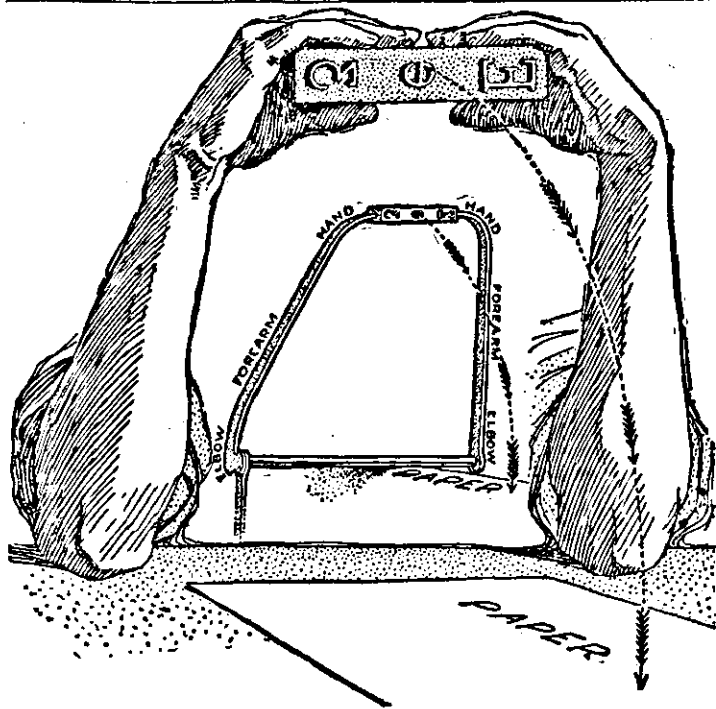
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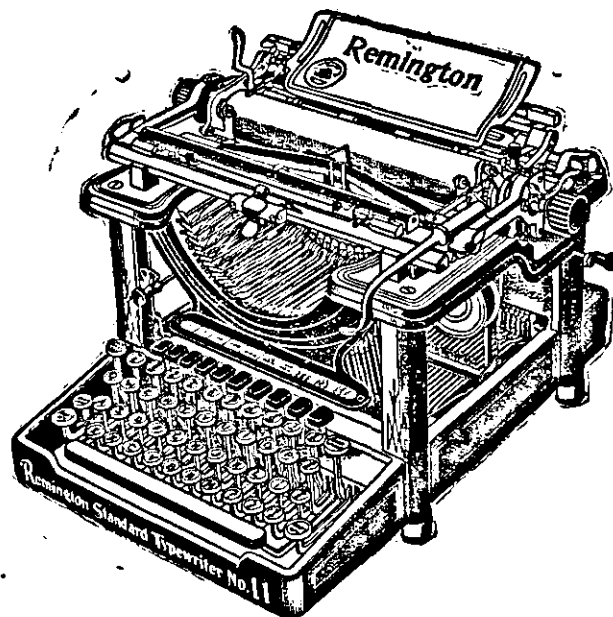
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# THE INDIAN \* SOCIAL \* REFORMER.

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BOMBAY—SUNDAY, MARCH 16, 1913.

No. 29.

"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 "Public" of Chicago is a weekly journal in which we often derive the pleasure of coming upon fructifying ideas. Now and then we have reproduced articles and short stories from our contemporary in these columns, and it has been pleasing to know that they have been the means of rousing stimulating thoughts in some of our readers. In the latest issue to hand, there is an extremely suggestive article on the art of gracefully growing old with the poetic heading "When the grasshopper becomes a burden." Speaking of "the saddest of all sad things," the sight of some who, growing old, fold their hands lamenting that they need rest, refusing to pick up their grasshoppers, or rather unable to do so because they had never rightly carried the earlier, the greater burdens of youth and of maturity, the writer says: "These are they who carelessly or deliberately chose long years ago the roads of selfishness, the ideals of the human parasite, the poor wisdoms of the fool. "First I will make a fortune," an old classmate said to me, "and then, when I am fifty years old I will retire, and will do good with the money and enjoy myself." Alone he lived, alone he moiled, and alone he died having lost the power to think in terms of service, and public welfare."

We commend these impressive concluding remarks of this inspiring writer to our readers: "Thrice fortunate among men and women are those who learn early in the game that it is fun to work hard for something in which you believe—and for some one whom you love. It should be for both of these reasons because one alone is less than was meant. I have always thought the man who said to me, "I can take care of my own family; but let everyone else take care of his," was unconsciously a wicked person. There are those on the other hand, for whom all things are melted into their service of a chosen cause, and somehow they do not walk alone. Like the ancient athlete who daily lifted the calf until he found that he could run around the amphitheatre with a full grown ox on his shoulders, these enviable persons (such as Dr. Edward Everett Hale) can pick up greater burdens every day for years on years, until as with England's empire, the sun seems never to set on their joyous activities."

The "Herald" of Dacca writes strongly about the Omission to make arrangements to hold a Social Conference at the same time as the Provincial Political Conference to be held in that city. Our contemporary writes: "In view of the strong opinion of a large number of prominent public men in the Province as to the desirability of holding the Social Conference simultaneously with the Provincial Conference we feel it our duty to urge on the attention of the authorities of the Conference that there is no

time to be lost in making arrangements for a successful session of the Social Conference in this city. It will be a great slur on the enlightened public opinion of Dacca if, for some reason or other, the matter is dropped. All that is wanted in this direction is that some body should come forward to take up the work earnestly. May we be permitted to enquire, in this connection, what the Provincial Social Reform Association is doing to push the noble work they have undertaken? Obviously it is too much to expect that every body who is a political reformer is a social reformer also. The task of the Social Conference, therefore, falls primarily to those who have avowedly stood for it.

Sir Bhalchandra Krishna as President of the Bombay Provincial Temperance Conference has submitted to the Government of Bombay an important memorial embodying some of the resolutions passed at the Conference. In support of the first resolution calling attention to the serious increase in the consumption of liquor in this Presidency, Sir Bhalchandra shows that while the population of the presidency has risen by 7 per cent the total quantity of liquor issued from distilleries has increased 87 per cent during the last 30 years. "There are no doubt several factors to be taken into consideration, when looking at this increase," he remarks, such as, the suppression of illicit distillation, the shifting of a rural population into cities in search of employment, prosperous times and ability to spend money upon an article of luxury of a questionable kind like liquor, yet after all allowances have been made for these causes, there still remains the grim fact that the foregoing causes cannot account for all the increase." Sir Bhalchandra asks for the appointment of a Committee of Enquiry to investigate the whole question of the consumption of liquor in this presidency.

The 42nd annual report of the Mangalore Brahma Samaj has an interesting paragraph on the extent to which Act III of 1862 is being availed of by members of the community. During last year, we are told, three marriages were registered of which one only was solemnised according to the Brahma ritual. It must be observed in this connection, writes the Secretary, that the Local Registrar since his appointment in 1903 has registered 46 marriages of which 29 only were from amongst Brahma families. The Registrar is of opinion that a considerable larger number of marriages would have been registered but for the negative declaration about religion which the Act makes it incumbent on the parties to a marriage to make against their conscience on the solemn occasion of marriage. The Mangalore Brahma Samaj supports the local branch of the Depressed Class Mission which is worked by a Committee annually appointed by the Samaj.

A satisfying feature of these days is the openness of mind exhibited by the English press in India in re-

gard to Indian problems. The *Pioneer* thus exposes the fallacy of making much of the Indian habit of hoarding as an argument against opening the Indian mints to the free carriage of gold. "An exaggerated importance is also attached to the results of the Indian habit of hoarding, writes our contemporary. "India is a poor country: the Indian's average income is said to be Rs. 27 per annum. There is not much margin for hoarding in Rs. 27. Hoards, doubtless, do exist. Rajas, banias, rich men generally have large hoards, fairly well-to-do persons have smaller hoards. But nobody ever pauses to inquire *why* such hoards exist. An Indian does not hoard coin merely to look at it. He is not impelled by avarice or a semi-æsthetic delight in the beauty of the precious metals. He hoards money because he expects some day to require it—in his business, or on those expensive ceremonies which are so striking a characteristic of Indian life. The hoards come out to be spent, at irregular intervals, perhaps, but still they come out. A man will not hoard more in gold than in silver; or spend, when he spends, less in gold than in silver. So far as the smaller hoards are concerned it is even probable that gold will be *less* hoarded than silver. You can bury 15 rupees in the ground safely enough, because it is a large enough parcel to be easily found again when required: but to bury a single sovereign would be a risky business. The hoarder, therefore, would change his sovereign into rupees before he buried it, leaving the sovereign in circulation. But in any case the co-operative system of banking has made remarkable strides in the last few years, and the hoarding habit is slowly but surely giving way before it."

At the meeting of the Bombay Legislative Council held on Thursday, the Hon. Mr. Ramanbhai Mahipatram asked whether the attention of Government had been drawn to the fact that in some villages the practice had grown up of village people subscribing annually to a fund to compensate vendors of provisions for losses sustained in consequence of the establishments of touring officers making purchases largely in excess of their requirements. The reply given on behalf of Government is scarcely satisfactory having regard to the moral effect of such a practice on officials and villagers alike. "Government are aware," the Council was told, "that the practice referred to may occasionally arise if touring officers fail to satisfy themselves that all supplies received whether by themselves, by their servants, or by their official establishments have been duly paid for at proper rates. Orders have from time to time been issued impressing on all touring officers their duties in this respect. No recent complaints on the subject have reached Government." If it is true that the practice, referred to by Mr. Ramanbhai, has grown up in some villages, the fact that no recent complaints have reached Government, can only mean that the villagers have lost faith in proffering complaints to Government in a matter of this kind.

A Reuter's telegram of the 11th instant brings discouraging news from South Africa. It foreshadows the probability of the shelving of the Immigration Bill based on the compromise agreed upon between the Botha Cabinet, and Messrs. Gandhi and Gokhale on behalf of the British Indians. It seems that the inhabitants of the Orange Free State and other inland electors regard the Asiatic clauses as wholly inadequate and consider that the Government has weakened these clauses too much in order to comply with the Imperial and Indian requirements. The measure, we are told, would have a small chance against their opposition coupled with that of General Hertzog's immediate supporters.

On Monday the Royal Commission on the Public Services of India had before them Sir Narayan

Chandavarkar and Sir P. M. Mehta. We are glad to see that both these important witnesses, like His Highness the Aga Khan in the previous week, emphatically condemned the proposal to send Indian boys to England at the age of 13 or 14, to prepare for the I.C.S. examination with the help of scholarships granted by Government. Sir Narayan Chandavarkar said that it would be a disastrous thing for India. Sir P. M. Mehta wondered that it could be seriously put forward. We may take it that this consensus of opinion among the leaders of the Hindu, Mahomedan and Parsi communities against this preposterous proposal, has finally killed it.

The liberality of the Government of India towards educational and sanitary objects is closely reflected in the budget for the Bombay Presidency presented last week by the Revenue Member of Government to the local Legislative Council. The total estimated expenditure on educational objects is over one crore, about one-third of which comes out of imperial grants made in the present and previous years. It is rather disappointing to note that in a year of plenty only an additional sum of eleven thousand rupees is provided for an object especially connected with the education of women, namely the publication of Girls' Readers.

Mr. V. R. Shinde of the Depressed Classes Mission Society, and of the Postal Mission of the Prarthana Samaj of Bombay, has brought out a Theistic Directory which has long been a great want of the progressive religious movement in this country. So far as we can see, the Directory is as complete as it could have been made as a list of the various Samajas at present in India. In the next edition Mr. Shinde will do well to print a Census of Anushtanik Brahmos all over the country. Mr. Shinde has also brought out a review of liberal religious thought and work in the civilized world with the title "Liberal Religion at Large." The essays are very readable and illuminating. Both the books are printed at the Tatwa-Vivechaka Press in a neat and clear manner.

The Young Men's Christian Association of Mobile, has recently organized an University Extension Course in Municipal Sociology. The subjects to be considered are:—The Rise of the City; Economic and sociological influence of the city; City Administration; Corruption—cause and remedies; Commission form of Government; City planning; Breathing places—parks, playgrounds, etc; Public utilities; Immorality—causes and remedies; Protection of public health; Protection of public property; Disposal of city waste; City housing as an investment; Care of unemployed, and helpless; City Revenues; City accounting and budget making; The city of the future. In addition they have prepared a bibliography on the subjects announced.

We have received from Messrs. Ganesh & Co., of Madras the first volume of Lord Hardinge's speeches since he was appointed Viceroy of India. This collection includes some of His Excellency's most important utterances on Indian topics and we have no doubt that it will have a very large sale. There is a distinctive note of smartness and solidity in the publications of this Firm and the present volume is no exception to the rule. The book is priced Rs. 2.

The *Bombay Chronicle*, the new daily, made its first appearance on the 3rd of March. It aims at voicing the legitimate aspirations of the Indian people with sobriety and moderation, and in so far as it does this effectively, its advent will be welcomed by all who are sincerely interested in the advancement of the country.



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## THE INDIAN SOCIAL REFORMER.

BOMBAY, MARCH 16th, 1913.

## THE RENAISSANCE IN INDIA.

The Rev. C. F. Andrews, well-known throughout India for his sympathetic study of Indian problems, has written a remarkable book with the title "The Renaissance in India". Mr. Andrews' book deals with the situation in India mainly in its missionary aspect but the picture, as a whole, as he has sketched it, will well repay perusal by those who have no missionary ends in view. Educated Indians are often exhorted to view themselves in the right perspective, that is to say, that they should never forget that they are, so to speak, a microscopic minority amongst the millions of India. That, no doubt, is a useful reminder but its significance can be easily exaggerated, if it is not also borne in mind that all over the world great things have proceeded from small beginnings. Mr. Andrews does not make this fatal mistake to which so many European observers of Indian life are prone. In the opening Chapter headed "the Indian unrest," he provides the reader with material for a proper perspective of the Indian movement in relation both to the past history of Europe and to the present happenings in the larger world of Asia. He says quite clearly that, though the educated classes of India are numerically small, yet they are as the little leaven that leaveneth the whole lump. He realises that in India as in China the sentiments and aspirations of the educated few are penetrating to the masses. "The old life of the villages," he remarks, "though it cannot appreciate what is happening yet on the whole accepts the leadership of the new in its own passive way. The momentum which is now gathering volume among the masses is forward not backward. The strain and stress of the new ideas are visible on every side. They produce whirling eddies in the rising flood of waters. The onward tide is like one of the great Indian rivers after the monsoon rains. There is much froth and foam, much torpid and muddy overflow, many new out channels losing the main course for a time but wherever the flood passes the land is fertilised and becomes fruitful." Mr. Andrews illustrates every statement which he makes by instances which have occurred in his own experience. We are glad to read his thoughtful and balanced judgment of the decision to impart Western education to the youth of India of which Seeley has said that never on this earth was a more momentous decision taken. Mr. Andrews unerringly traces the awakening of India, and indirectly of Asia, to the policy inaugurated by Lord Macaulay's famous minute on Indian education. We commend this exceedingly sympathetic volume to all who wish to gain a real insight into the problems of present-day India.

## THIS YEAR'S HOLIKA SAMMELAN.

We have received a copy of the Marathi and Gujarati reports of the second year's work done by the Holika Sammelan Committee of Bombay, and we are informed that the Committee has planned an extended programme of their work during this year also. It is gratifying to note that the vigorous campaign which the Committee has carried on

for the last two years against the objectionable elements in the Shimga festivities, has been very widely appreciated especially by that section of the backward community that indulgences most in the vulgar practices of the Shimga. Last year we printed in our columns a brief report of the Committee's first year's work showing the various channels in which its several activities run. Posters, other pictorial literature, and pamphlets are distributed in thousands and lectures, Kirtans, Purans, Bhajans, magic lantern shows, Hypnotic feats, sports, songs by boys and wrestling tournaments are some of the many interesting ways in which the Committee instructed and entertained about 20,000 people, women and children included, at 32 different centres in the Gujarati and Deccani localities.

We shall publish a summary of the second year's report in our next issue; in the meantime we have to announce that the first public meeting with which this year's work will commence will take place on Thursday the 20th inst. at 6-30 P. M. (S. T.) in the Prarthana Samaj Hall, Girgaum. Sir Vithaldas D. Thackersy, Kt., will preside. Sir Bhalchandra, Sir Narayanrao Chandavarkar and others will speak on the occasion. Mr. G. K. Devadkar one of the Secretaries will explain the objects of the Committee and dwell on its last year's work and its present need. Those who are in sympathy with the work of freeing the Shimga of its unholy elements and of making it really an elevating holiday are requested to attend the meeting with their friends and family.

## ELEVATION OF THE DEPRESSED CLASSES.

THE EDITOR, *The Indian Social Reformer.*

Sir,

There is a passage in Mr. G. K. Devdhar's speech at Yeotmal in January last which suggests a step which might possibly be taken towards the improvement of the condition of the depressed classes. It will be allowed, I think, that any thing done by these people themselves towards their own betterment is likely to be more efficacious, and to hold more promise for the future, than any similar effort made in their behalf by other people. We know moreover that they do sometimes personally exert themselves for the amelioration of their class. For example, the Chamars of Bijnaur resolved in 1909 to give up liquor-drinking, to adopt widow marriage, &c. (I. S. R. 20 p. 87). The sweepers of Jalandhar in 1910 started their "Valmiki Samaj" (I. S. R. 21 p. 98). And the Bedars got themselves re-admitted among the Sudra Castes (I. S. R. 21 p. 332). And I have personally known Dheds and Mahars who had ambition to rise, and in particular to be again recruited for the army.

Now what Mr. Devdhar's speech suggests to me is that one or two fairly educated and intelligent specimens of the depressed classes should be taken at the age of about eighteen, when they would have begun to realize what their position in India is, and sent to England to be employed, in some factory or other kind of labour for two or three years; and then, before they had time to lose touch with their relatives and home influences, but after time enough to develop a sense of individual independence and to learn to appreciate the absurdity of the theory of "untouchableness," that they should be brought back again to resume their original positions in their villages. There be great difficulties in carrying out such a scheme, especially in finding the necessary occupation for the young men in England, but if only these could be surmounted each young man on his return should have a powerful leavening effect upon his community.

GRASSE,  
24 February, 1913.

G. C. WHITWORTH.

EDUCATION OF INDIAN WOMEN. I.

\*( BY MAJOR K. V. KUKDAY, I. M. S. )

It is not claimed that any special understanding on the subject of female education will promptly emancipate society and deliver it from all its woes and worries, but on the other hand it would be no exaggeration to say that the comfort and happiness of innumerable homes and the most important interest of a large section of the rising generation closely depend on our correct appreciation of this subject of female education.

When we speak of education we have no desire now to enter into any of those platitudes about the word education. For example "Education" is described as the opening of the petals of the mind-lotus to the rays of the spiritual Sun. In less poetic language, it is said to mean, cultivation of the faculties of the mind, learning to accommodate one-self to ones surroundings and making the best use of them, acquiring the habits of honesty and integrity, patriotism and public spirit and so on. All these definitions are quite correct, and the qualities mentioned therein, extremely useful, nay essential. But there is no difference of opinion on this subject. All of us would like to see these qualities as much in our girls and women, as in our boys and men. These qualities are however taught more by example than by precept, and we will therefore only discuss tonight, whether the system of education prevailing in our country and which is at present mainly used for our boys, will suit enbloc the requirements of our girls as well and if not, what portion of it we could use for our girls and what we could substitute for that part of it which we consider unsuitable for them.

All civilised communities have come to an agreement, in considering a certain minimum of knowledge absolutely essential for every person in the community, male or female.\* This knowledge leads nowhere in particular, it fits one for no trade or art in particular; it is simply necessary for the sensible intercourse of one individual with another and to distinguish him from the brute or savage. This education is what we call primary education and the necessity of it for every individual in the society has so impressed itself on the minds of the civilised communities that almost all of them consider it perfectly right to thrust it into every person, even against his own wishes and to punish him if he refuses to take it. This is what we mean by compulsory Primary Education. It would be a waste of time to discuss the necessity of it even in our society, and if there is any person among us doubtful about it, we had better leave him to learn by bitter experience.

This primary education, given to our boys consists of an elementary knowledge of one's own vernacular, a little arithmetic, a bit of local geography and just an acquaintance with history. It is evident that this instruction must be exactly the same for boys and girls as two and two will make four for both of them, and East will be East for either. It can even be imparted to them in the same school, by the same teachers, in the same classes, as boys and girls at this age practically belong to the same sex and the longer we can make them think so, the better for both of them. However let us not anticipate this question at present, as we will come to it by and by. This Primary Education is a course of about four years and will be completed by boys or girls about the age of nine or ten.

In considering the question further, we can either philosophise on the functions of women in general and deduce from these, a system of education most suitable for them, or we can take the society as it is

at present and devise a course of instruction in consonance with its manners, customs and traditions, a course which though not ideal, will immediately improve the lot of women without jarring heavily on their favourite beliefs and ideas. The former would be the more scientific method, the latter more expedient. Let us therefore proceed along the latter first.

It is among the so-called higher castes of Hindus that early marriages are customary, but even among these, marriages of girls before 12 are now rare. At 12 however, the rush commences, and before the age of 14, over 80 or even 90% of the girls find themselves married. Once they enter into matrimony and its consequences, any systematic instruction becomes well-nigh impossible. We have said that they complete their Primary Education at the age of about 10. If during the subsequent period of four or five years, we can give these girls something better to do, than simply getting married, there is every reason to hope that we will be able to press forward this average age for marriage. The instruction should be such as would not only make the girls more rational human beings, but would also in due course help towards making them more capable house-wives, and more efficient mothers. If our course of instruction really fulfills these conditions, it will so materially enhance the value of girls in the matrimonial market, that parents may safely be relied upon, to take full advantage of it. With the help of a friend we have sketched out here a course of four years\* which may

\*A proposed Anglo-Vernacular Course for Girls for four years.

Subjects.	First year Age 11.	Second year Age 12.	Third year Age 13.	Fourth year Age 14.	Total studies in four years.
English.	Primer and part of First Reader. (2) Translation series Part I. (3) Copy books, Nos. 1, 2 & 3.	First Reader complete, Translation Series Part II. Copy Books Nos. 4, 5 and 6.	Second Reader & Letter reading. Translation Series No. 3 Copy Book Nos. 7, 8 and 9.	Third Reader, Translation Series Part III continued Letter Writing and Dictation.	General ability to read & write English.
Vernacular Reading & writing Poetry & Grammar.	Marathi 5th Book about 50 pages; Modi 3rd Book, latter half; Some poetry about 50 pieces; Grammar, Dictation.	Marathi 6th Book 50 pages; Modi Letters; Poetry 50 pieces; Grammar, Dictation.	Marathi 7th book; Modi letter writing & reading; Poetry.	Some good text book prose and poetry. Essay writing.	A good knowledge of Marathi & Modi.
Arithmetic.	Double rule of three and Simple interest.	Decimals and Compound interest.	Profit & Loss, Averages Percentages and Exchanges.	Evolution & Involutions, Stocks & shares Elementary measurement. Keeping Accounts.	
History & Geography	Part History of India.	Part History of India. Asia.	Part History of India. Europe.	Part History of India. America & Africa.	
Science.	Domestic Hygiene.	Domestic Hygiene.	Elementary Physics & Astronomy.		

Drawing, Sewing, Cooking & Music in progression.

\*A lecture delivered at the "Kridabhawan Club," Thana, on the 26th January 1918.

be called an Anglo-vernacular Middle-School course. It has no pretensions to perfection but appears quite suitable. It closely follows the course of instruction in the first four standards of an ordinary High-School, but is slightly modified to suit the requirements of girls. Sanskrit or Second Language, Algebra and Geometry are omitted, and elements of Sanitation and Astronomy substituted. A little needle-work, cooking and music are added as useful accomplishments in the life such girls are expected to lead. A girl that passes through this course will be able to read and write vernacular letters, receive a money-order, decipher a wire instead of having to run to the nearest literate neighbour, keep domestic accounts and appreciate cleanliness in the house. The knowledge of elementary Astronomy may save us from the general upsetting of the house after an eclipse. A course of this nature then, will push forward the average age for marriage—a reform by no means to be despised—and will suit the requirements of all those that have not the means to educate their daughters further or of those who have not the courage or the desire to go against the established practices of the community. Some of us may not care for the study of English prescribed in this course. For such, a course of three or four years, purely in vernacular may be used. If English language is dropped out, we may be able to put in an extra subject and give better knowledge of the remaining ones. This is called the Middle Vernacular course.

(To be continued.)

Mr. K. S. Ramaswami Sastri in the course of a highly appreciative notice of the poems of Mrs. Sarojini Naidu in the current number of the *Indian Review*, is constrained to take exception to her interpretation of Indian ideals. He writes: "Her new and emotional renderings of the great and inspiring legends of the past are not simple or natural or in harmony with the most intimate Indian sentiment on the matter. In spite of gorgeous diction and imagery Mrs. Sarojini Naidu's poem is not real in tone or sentiment and is full of mingled reminiscences from the West—from the ideals of chivalry, from modern poets like Eric Mackay who speaks of a lover as having been crowned with a kiss and sceptred with a joy. Mrs. Sarojini may have intended these modern renderings of old legends not to be entirely antique in spirit but we should remember that such renderings are not like the English renderings of Greek legends or modern renderings of the medieval tales of chivalry. These refer to dead ideals and have to be vitalised by modern conceptions. But the ideals embodied in the glorious events of India's past are yet living ideals"

A meeting was held at Delhi on Friday morning of the Committee which has been appointed in connection with Lady Hardinge's proposed Female Medical College in Delhi. It is understood that Her Excellency has now been promised some Rs. 15,00,000 towards the scheme.

We are glad to learn that, in consideration of their application for help, the Board of Management of the Indian People's Famine Trust, Delhi, at their meeting of 12th instant voted a grant of Rs. 25,000 out of their funds to the Bombay Committee Ahmednagar Famine Relief 1913, for which the Bombay Committee feel deeply grateful.

A model of the revised design for the Building which is to be erected on the Apollo Bunder, in commemoration of the visit to India of their Imperial Majesties has been placed in a shamiana erected for the purpose in the compound of the Town Hall for inspection by the public.

## DACCA AND SOCIAL REFORM.

Babu Surendranath Banerjee speaking as the President of the Social Conference held, last year, at Chittagong, observed that the Social Conference was a necessary *answre* to the political Conference. Social reform, he argued, was a part and parcel of political reform; for, the political fabric rested on social strata. Hence 'Social Conference was not independent but inter-dependent on Political Conference'. What Babu Surendranath meant, in thus emphasising the importance of Social Conference as an adjunct of the political conference, was that the Social Conference was necessary to supplement the work of the political Conference by calling attention to reforms which are essentially necessary for national advancement and the national movement.

This emphasis laid on the importance of social reform it was believed at the time, would prove to be one of the two outstanding and enduring features of the Chittagong Conference; the other was the 'preparation for the coming era of Self-Government.' The intimate connection between the two is easily understood. It is therefore quite pertinent to enquire, at the close of the year and the approach of the ensuing session of the Conference, what becomes of the hope, raised in this direction, by the above observations of the acknowledged leader of Bengal and by the resolutions adopted by the representatives of Bengal at the Social Conference of 1912.

It cannot, indeed, be doubted that our people are gradually awaking to a sense of the supreme need for a betterment of our social life, if only for the purpose of our political advancement. There are indeed signs of a growing consciousness in our people that, as Babu Surendranath so very aptly observed on the above occasion, political enfranchisement depended on the purity and integrity of the individual life. It is therefore quite legitimate to hope that these Conferences would seek not only to educate public opinion on various questions relating to social reform but also lead them to vigorous action in the matter of social reform; for it is due to an absence of such a programme of social reform and an earnest active will behind it that our enthusiasm so often vanishes into the thin air before it can take shape and grow into a living impulse in the national mind.

The Provincial Conference held at Chittagong passed a resolution which was moved by Mr. B. Chakravarty, forming a Standing Committee for the purpose of pushing the Conference work throughout the year. The report of the work done by this Committee, in the different districts, preparing the country for the coming era of self-government, as was then explained, will be, let us hope, an effective answer to the reproach that is so often cast on our national character by saying that we, on earth, are the only people who have mastered the art of speaking much without meaning anything. Our country men will we hope, demand to know of their leaders and representatives what are the net results of the last year's Conference over which they were asked to be so enthusiastic.

The Congress is, by the very nature of it, a deliberative national assembly. Not so the Provincial Conferences however. The resolution of the last Bengal Provincial Conference, to which we have just referred, is in itself, an admission of the principle of self help and self exertion in the political programme of our Provincial Conference. But when are we going to have a programme of social reform which our people will sincerely set themselves to work out with faith, hope and charity?

The history of social reform in Eastern Bengal reveals the fact that much of the reform activities in this part of Bengal originated with the sons and daughters of Dacca. It is, indeed, a fact of the social history of Bengal that a very consider-

able amount of the early success of the Brahma Somaj movement was due to the reforming zeal of the truth-loving people of Eastern Bengal who made Dacca the centre of their activities. Should Dacca now lag behind in the matter of social reform? Will the public spirit of Dacca prove lacking in the knowledge that Social Conference is a part and parcel of the political Conference?

But, as we have already said, the cause of social reform can not be properly served by the holding of a Conference alone or by the passing of any number of resolutions and making eloquent speeches thereon. All these we certainly need, it will be madness to seek to dispense with them altogether; but we need them only to lead the people to actual works of reform. Can Dacca choose to lose her good name and her leadership in the matter of social reform? Chittagong led by proposing actual work in connection with our political conference. Will not Dacca take to herself the credit of giving the country a programme of work in connection with the Social Conference?

### SIMULTANEOUS EXAMINATIONS.

#### PRESIDENCY ASSOCIATION'S VIEWS.

The Bombay Presidency Association has, ever since its foundation in 1884, following in the footsteps of the Bombay Association and the Bombay Branch of the East India Association, consistently maintained that the holding of simultaneous examinations in India and England was the only practical and statesman-like solution of the problem of carrying into effect the policy dictated by the highest political wisdom and demanded by the fullest requirements of efficiency in the administration of India. English statesmanship never showed its soundness, sobriety, and wisdom better than when by Section 17 of the Statute 3 and 4 William N. O. 85 it emphatically declared that "No native of the said territories nor any natural born subject of His Majesty resident therein shall, by reason only of his religion, place of birth, descent, colour or any of them, be disallowed from holding any place, office or employment under the said Company." The Court of Directors, in forwarding a copy to the Government of India, said "that the meaning of the enactment we take to be that there shall be no governing caste in British India," which is, however, what is really aimed at in all the multiform contentions of Anglo Indians when they oppose in a variety of ways and for a variety of reasons the equal admission of Indians to the Civil Service. In 1853 and 1858 (16 and 17 Vic. C. 105 and 21 and 22 Vic. C. 103) the system of nomination and patronage was abolished and the Indian Civil Service was thrown open to competition among all natural born subjects of Her Majesty. Thus was the policy of the full and equal status of Indians for admission to the Civil Service of their country solemnly and deliberately declared by the Peoples Parliament of England. That Policy was in a time of great stress and strain again solemnly proclaimed by the mouth of the Queen-Empress in 1858, and the pledges then given have been as solemnly confirmed by the mouths of His late Imperial Majesty Edward VII and by his son our present illustrious Sovereign. This same policy is no less demanded by the requirements of real efficiency than it is by political wisdom. Good deal is being said, as it has been said before, that it is essential that Indian administration should be carried on what are denominated 'English lines,' but it is equally essential to realize that thorough efficiency can never be secured without a thorough and complete blending of Indian knowledge. Few Englishmen are capable of realizing how seriously and hopelessly English officials are, particularly in the higher administrative posts, handicapped in the proper and efficient discharge

of their work—revenue, judicial, legislative and executive—for want of that close, intimate, and personal knowledge of the people of the country, their ways, circumstances, and habits of thought, which comes intuitively to a native. The only remedy for avoiding the evils of a one-sided administration by Englishmen alone is to associate in the Civil Service both Indians and Englishmen on a basis of absolute equality without any distinction or differentiation in the mode of recruitment which must carry with it a sense of inferiority.

With regard to the capacity of Indians, it is already acknowledged in the fact that competition is open to them in the present examinations held in England. It may, however, be as well pointed out that the report of the Public Service Commission (1886-87) distinctly admits that "the evidence tendered before the Commission is to the effect that the Native gentlemen who have up to the present time succeeded in gaining appointments in the Indian Civil Service through the channel of English competition have performed their duties to the satisfaction of their superiors and have generally proved themselves to be efficient in the service of the State. From this view the Commission sees no reason to dissent and it further believes that the Native Covenanted Civilians appointed in England are as a class superior both in education and ability to those persons who have been selected in India under the provisions of the Statute of 1870." It should be noted that the former gained their appointments in open competition, while the latter were nominated by the different local Governments. The Table given by the Commission of Indian Civilians discloses such names as those of the late Romesh Chander Dutta, Satyandra Tagore, Sir K. G. Gupta and other distinguished Indians. It is often said by Anglo-Indian witnesses that Indians are not fit for admission to the higher Civil Service, because they are essentially inferior to Englishmen in character and moral equipment. But it is well to bear in mind that this is a picture drawn by Englishmen of themselves in vague words which admit of very little verification. Most of the great Englishmen who knew Indians closely and intimately have borne generous testimony to the moral qualifications of Indians. It must also be remembered that the contrary opinion cannot be considered as based upon fair experience in consequence of the practical exclusion of Indians from the higher administrative posts from 1833 downwards. The Association submits that there is really no reason to question the moral capacity of Indians for the highest and most responsible administrative work. It were well to remember that Mr. Robert Lowe (afterwards Lord Sherbrooke) said in the debates on the India Bill of 1858 on this very subject of competitive examinations that there was "a close connexion between the moral and intellectual qualities of the human mind."

The Association further begs to point out that when it is said that Englishmen alone can maintain Indian administration on English lines, the fact is that Englishmen in India are generally strictly opposed to follow English lines in Indian administration. The Revenue administration is largely not based on English lines, the majority of English Civil Servants would like to remove the decision of most civil questions from judicial tribunals to executive officers. They are always contending that Criminal Justice should be administered in a rough and ready way by executive officers without the safeguard of judicial procedure and rules of evidence.

If, however, what is meant by administration on English lines is the application of principles deduced from the most advanced education and culture and the progressive experience derived from all ages and climes, then English education will qualify Indians to apply them to Indian administration under the guiding statesmanship of England as well as perhaps better

than Englishmen hampered by the bias and prejudices engendered by belonging to the ruling race.

The Association therefore holds that political wisdom as well as administrative efficiency both require the equal association of Indians in the highest posts of the administration and that that association should be on the same basis of competition as at present in the case of examinations for recruitment to the Service held in England. For that purpose, there is no other course open but to hold a simultaneous competition, both in England and India, for there would be no equality, unless the facilities and opportunities were equal in the case of Indians as that of Englishmen.

The principles and methods of nomination and selection in various ways and forms have been tried and found wanting. It was contended at the time of passing Sec. 5 of the Statute of 1870 that nomination and selection by Europeans of natives could not lead to the evil of patronage and jobbery, as the relations between them were of a different character from those in which patronage and jobbery could flourish. The Duke of Argyll contended during the passage of the Bill in the House of Lords that there was no risk whatever of the Government of India being influenced by political jobbery or family nepotism. In a paper read before a meeting of the Bombay Branch of the East India Association by the President this Association, this view was strongly controverted, and experience has proved that patronage and jobbery can insidiously penetrate even in the relations of Anglo-Indians and Natives in this country. At the time of the appointment of the last Public Service of the Commission, Dr. Wordsworth, then Principal of Elphinstone College, described the working of the Rules under the Statute of 1870 in a letter to the *Pall Mall Gazette* as follows:—The people now selected are in reality representatives as little of the aristocracy as of the intelligence of the country. They are members of respectable families who happen to enjoy the favour of some educated official—a Secretary to Government, a Member of Council or a Police Commissioner. In this Presidency, a College education and an University degree appear to be regarded as positive disqualifications for selection. A young man of independent character and high talents cannot now hope to enter the Civil Service by competition and he has generally no wish to enter it by the back door of favour. Everyone again who knows India, also knows how far the official world here appreciates the independence of educated natives and what chances it is willing to give them. Deferential ignorance, conciliatory manners, and a plentiful absence of originality and independence are now, and will always be, at a premium! It is one of the most deplorable facts in the relations of Anglo-Indians and the natives of this country, that even the best intentioned and least prejudiced among the former have a rooted dislike to the educated men among the latter, possibly because they press too closely on their heels. The discontented B. A. has been and still is the cherished *bête noir* of most Anglo-Indians. From this experience, the Association is strongly opposed to the revival in any shape or form of the methods of nomination and selection with all their plausible combination for the recruitment of the Indian Civil Service.

THE Viceroy, says the *Indian Mirror*, has resumed the duties of his office and he is now fully able to conduct all important affairs of State. His physical strength has been quite re-established, and has been riding once again, a proof that his nerve is as good as ever. Lord Hardinge is likely to remain at Delhi until the last week in March, when he will make another short visit to Dehra preparatory to going to Simla.

## THE BUILDING OF THE NEW DELHI.

(By E. B. HAVELL.)

(Concluded from the last issue.)

Oh, we are told that the new Delhi is to be the centre of a Western, not an Oriental rule, and that if European professional architects attempted to learn the Indian architectural language they would speak it so badly that British prestige would suffer, their professional reputation would be ruined, and Anglo-Indians would be shocked at seeing the debased Indian style which would result from the attempt of European architects to arrive at a real understanding with Indian craftsmen.

The Government of India is British Government, but Great Britain is responsible to the civilized world that she does not ignorantly or wantonly destroy the great intellectual and artistic inheritance which India now possesses, not only in her splendid ancient monuments, but in the skill of her master-craftsmen. The new Delhi is not for Europeans only, neither was the Delhi Darbar. More than two-thirds of the people who will occupy the Government buildings at Delhi will be Indians, not Europeans. The Indian taxpayer, not Great Britain, will pay the cost of them; Indian craftsmen will build them. A Renaissance building built by Indian craftsmen cannot be otherwise than debased. It is not at all necessary that an Indian style should be debased by Indian craftsmen, because they will be directed by Europeans. In any case, Anglo-Indian administrators have put up with so much debased European architecture in India already that it might be gratifying to our national pride to prove that Indian craftsmen can debase their own architecture as much as we have done ours. If His Majesty's Ministers in Whitehall can live in debased Renaissance buildings without loss of self-respect I do not think British prestige in India would suffer, or Anglo-Indian æsthetic susceptibilities be hurt, by building public offices in Delhi in a style which might be compared unfavourably with the masterpieces of the Mogul period.

It would, moreover, be unjust to some of the very talented self-taught architects who have attempted to understand Indian architecture, and to adapt it to modern departmental requirements, to describe their work as a failure. We may compare it with the best work of the Mogul architects, and say that it is lacking in many respects. A professional eye may detect in it faults which are inherent in the best amateur work. But what modern Renaissance buildings by our best professionals can challenge comparison with the works of Peruzzi, Michel Angelo, or Sir Christopher Wren? And if the Jaipur Museum, or the High Court of Madras, cannot compare with the masterpieces of the Moguls, it lies with the professional architects to show that they can Orientalize their art better than the amateurs. The amateur architect may have sometimes embarrassed the Financial Department by not being able to cut their coat according to the departmental cloth, but the most extravagant Government building in modern India is not one of those in an Indian or quasi-Indian style, but the Military Secretariat Offices in Calcutta, built in Renaissance style under Lord Curzon's direction.

The latter building affords a very good illustration of the process of carrying out Renaissance designs in Indian buildings. I have no doubt that the distinguished architect who has prepared a Renaissance design for the Government House at Delhi will produce a very admirable architectural essay on paper. But, just as a musical composer is entirely dependent upon the sympathy and understanding of his orchestra for the effect of his compositions, so the success of any architectural design does not depend upon the architect alone, but upon the sympathy and understanding of the builders and decorative craftsmen who carry out his paper designs.

Now we are told in the report which Mr. Lutyens has signed that the Secretary of State has directed that the expenditure must be conducted with no tinge of wastefulness; that will preclude the possibility of importing into India a whole army of European craftsmen and overseers trained in Renaissance ideas of art and craft, even if that plan could be reconciled with the Government of India's declarations of sympathy with Indian craftsmen. It would likewise rule out the possibility of having the greater part of the decorative work executed in England by British craftsmen, and shipped out to India. The only alternative will be to employ Indian craftsmen, to whom the Renaissance style is as the Greek and Latin tongue—totally incomprehensible. The result will be, as it was in the case of Lord Curzon's Calcutta building, and as it will be in any so-called Renaissance building in India, whoever the architects may be, like teaching a skilled Indian musician to play the pianoforte or harmonium—that is, you bribe him by a higher wage to murder his own art. You will have debased Renaissance at ten or twenty times the cost of good Indian art.

I notice that, following the precedent set by Lord Curzon in the case of the Military Secretariat Offices in Calcutta, the Government of India have invited architects and others residing in India to submit competitive designs for some of the new buildings at Delhi, without committing themselves in the question of style. To those who are ignorant of Indian conditions this might seem like a free and open test for calling out the best talent of India, European as well as Indian. Practically, it means nothing of the kind. Indian master-builders can prepare designs in their own way—and in an excellent architectural way—but they do not read Government notifications, their method of drawing differs from European modern practice, and under British Government they have never been allowed opportunities of understanding departmental requirements with regard to the designs of public buildings. The competition, then, is a strictly limited one for European architects residing in India, and the Government have been entirely misled by their departmental advisers if they believe otherwise. Moreover, in the last competition, it was clearly indicated that only Renaissance designs would be accepted, for when the official expert judges met, they discovered that the selection of the first prize was reserved by the Viceroy himself, who gave it to the only Renaissance design submitted, not because he thought it the best design, but because he considered Renaissance the only suitable style for Delhi also. Indian architecture is apparently to be left to the patronage of the Native States, to whom we are constantly preaching their duty in this respect.

Whether the town-planning experts have any better reasons for their recommendation than those given in the newspapers I do not know, but I would like to quote what Professor Lethaby, whom Mr. Herbert Baker accepts as "the best of all authorities," says regarding Renaissance architecture in Europe:

"It must, I think, be admitted by those who have in part understood the great primary styles, Greek or Gothic, that the Renaissance is the style of boredom. However beautiful single works may be, it tends to be blind, puffy, and big-wiggy. Louis Quatorze might have said of the art of his Court, as he did of the State: 'It is myself.' Its highest inspiration was good taste; it was architect's architecture. Splendid works were wrought, even in the age of its gloomy maturity, by Peruzzi, Michael Angelo, and Wren, but as a whole it seems to be the art of an age of

Indigestion. There are things in Nature—a dewy morning a snowy peak, a clear stream—which are ever and again more wonderful than we had remembered. A true work of art always has something of this surprising freshness; but the Renaissance, as a whole, lacked the spirit of life. Gothic art witnesses to a nation in training, hunters, craftsmen, athletes; the Renaissance is the art of scholars, courtiers, and the connoisseurship of middlemen." The architects of the new Delhi may be able to equal or surpass the highest achievements of the Renaissance, but a style with such characteristics can never provide the most adequate expression of the genius of British rule in India. The big-wiggy official who suffers from indigestion need not be embodied in the stones of the new Delhi—we have enough of him in the flesh everywhere!

*The Times* a short time ago sententiously declared that the Renaissance was the style of the modern civilized world. If this be so, should we regard it as a matter for congratulation, or as an alarming symptom of the civilized world's artistic bankruptcy, and of the approaching relapse into barbarism, which Lord Rosebery fears is in store for us? We are told also that the Renaissance is the architecture of reason. But imagination is required to make architecture an art, and if the architects of Europe have only one idea left, they could not do better than refresh their exhausted imaginations at the fountain of Asiatic civilization. Personally, though I am prepared to argue this question technically or aesthetically, I think that the New Delhi architecture should be debated, not as a question of taste or style, but as a matter of right conduct and wise policy. The Greek aesthetic, which we profess to follow, teaches that if art has a wrong ethical basis it rests upon a false and unsafe foundation. We are trustees for India's intellectual and material possessions; we have Imperial pledges to fulfil. India, the real India, needs a Renaissance of her own art. Is it consistent with British justice and British honour to spend Indian revenues only for the good of British art and British trade? Whatever the Renaissance may mean to us, it means only one thing in India—the ruin of Indian craftsmanship, the intellectual impoverishment of the educated classes, and the strangling of Indian art. It is not politic to assume that because the larger section of what we call the educated is content to join us in that proceeding trusting in our superior taste and wisdom, or because independent Asiatic countries like Japan and China may seem bent on following the same *facilis descensus Averni* that we are justified in disregarding the better sense of Europe and of Asia in this matter. Europe, and America also, are fast awakening to a sense of the greatness of Indian art—painting, sculpture and architecture—and whatever specious arguments we may bring forward for leaving Indian art to starve on this unique occasion, as we have done before, while we provide a rich feast for British art and British trade, we shall not escape their condemnation by saying that our experts told us we were doing right. Neither will India regard a one-sided inquiry and a one-sided competition as a fulfilment of solemn pledges given, that on this occasion the claims of Indian art will be carefully considered. The India of the Tall Hat—that monstrous symbol of Western barbarism (or the Hat of the modern civilized world)—may not care for these things; but there is another India, not so articulate, which, while willing to learn all that Europe has to teach, still clings proudly to her own spiritual and intellectual heritage as her most precious possession. You may call this India medieval and uncivilized if you will, but it is upon the goodwill of this India that the security of the British raj depends. In the hour

of England's peril, if this India holds aloof through distrust or resentment, the India of the Tall Hat will not help up much.

On this point I should like to quote a passage from a very admirable series of articles in the *Dawn Magazine* of Calcutta which should be read by all who wish to understand the Indian point of view. It says: "In this matter the responsible authorities need to recognize that there are at the present moment two Indias—the India of the Indian leaders, and the India of the Indian people—and that the two Indias are, emotionally (and therefore essentially) not homogeneous. The educated intellect of India has been, and is being, progressively captured by European Rationalism, and has been more or less successful in starting a European movement in this country—a movement in which the leaders and their intelligence and capacity are necessarily of supreme importance. But the heart of India, its passion, its emotional enthusiasms, have not been and cannot be, as far as we can see, captured by the idea of the Europeanization of the country. The heart of India is represented by the India of the Indian people abiding by the Indian traditions, and it is not represented by the India of the Indian leaders governed by European methods and practices.

"The ideal of Indian Imperialism, or the ideal of Indian unity, realized through a whole-hearted devotion and surrender to the ideal Monarch—such an ideal of Imperialism (or call it Nationalism, if you like)—though it might not perhaps lend itself to the principles of a latter day democratic Nationalism affected by the India of the Indian leaders—has, nevertheless, been the traditional ideal dear to the heart of India—the India of the Indian people. And it is this India, representing the larger part of the country, which needs to be approached and taken by the hand to co-operate with the Government in the grand Imperial scheme, of which the creation of a new capital at India's Imperial City may fittingly represent the beginning. The building of the Imperial Capital at Delhi thus places in the hands of the Government a mighty and beneficent instrument, by whose aid the Government can, if it chooses, direct and regulate the course of Indian Unity along traditional lines, and also realize in its favour an enormous accession of popular goodwill."

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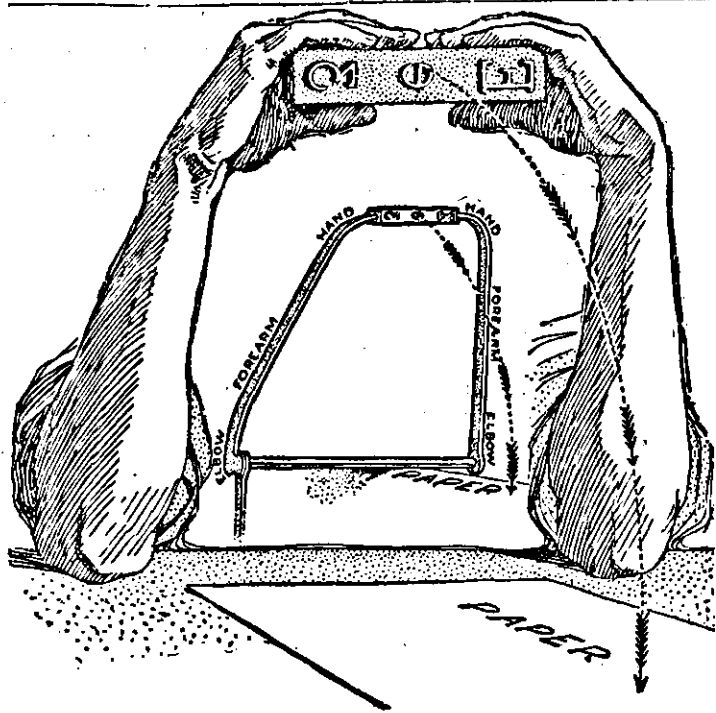
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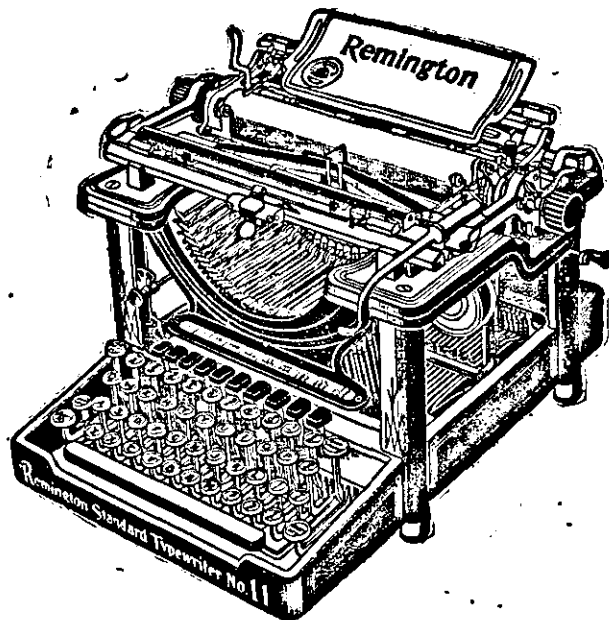
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"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not  
excuse, I will not retreat a single inch—And I will be heard."  
WILLIAM LLOYD GARRISON in the *Liberator*.

## NOTES.

We are requested to announce that the Provincial Social Conference which was to have been held tomorrow, Monday, 24th instant, at Ahmedabad, has been postponed to the 5th and 6th April.

We regard the Conspiracy Act which was passed into law last week by the Viceroy's Legislative Council as a blunder. It is admitted on all hands that the attempt at assassinating the Viceroy last December aroused sincere feelings of horror and detestation throughout the country. It did more. It awakened the public forcibly to the urgent need of taking active steps to counteract the influences which made for political assassination. Government would have done wisely to wait until the public had had an opportunity of taking concerted action in the matter. Even if it was felt that some addition to the penal law was imperatively required, it should have been confined to political conspiracies instead of extending, as the present Act does, to a very wide and vague dimensions. If we have read the Act rightly, it practically means that any thing which the Executive authority chooses to regard as a conspiracy can be prosecuted as a conspiracy under it. The Court, of course, may convict or acquit, but the accused will be subject to the worry and expense of standing their trial, and will not get any compensation in the case of acquittal. In this connection we doubt much whether the provision requiring the previous sanction of the Government for the prosecution, may not operate to the detriment of the accused. Such a provision introduces an element of policy in the administration of the Penal law, which is extremely undesirable. The Act casts its net so wide in search of conspirators that it is extremely difficult for the ordinary citizen, with the help of his moral instincts, to know when he may be doing things for which, under the law, he may be liable to be prosecuted for conspiracy. If the Act is bad, the manner in which it was introduced by the Home Member was the reverse of commendable. Throughout his speech he leaned heavily on the analogy of the English law, and he went so far as to imply that the Bill was being introduced as a complimentary recognition of Indian progress! This is a species of cajolery of which we should like as little as possible in the discussions of our Councils. And when he was taken at his word, and amendments were proposed with the object of making the analogy somewhat real he opposes it from his place in the Council! The opposition which was maintained by the Hon. Messrs. Surendranath Banerjee and Vijayaraghava Charya would seem mainly to have aimed at restricting the sphere of the Bill to political conspiracies. But the two members found no supporters

even among the other non-official members who, would seem to have been content to act on the general principle of supporting the Executive.

The Hon'ble Sir G. M. Chitnavis introduced in the Legislative Council the other day a resolution recommending the desirability, in view of the expected loss of the opium revenue, of considering the question of strengthening the resources of Government with special reference to the system of preferential duties with the United Kingdom and the Colonies. The resolution was eventually withdrawn after a lengthy statement by the Finance member. We think, however, that the assumption on which the recommendation was based is incorrect. If there was need for increasing the revenue, there could be no objection even under the free trade doctrine to increase the import duties at present levied in this country. Duties levied strictly for revenue purposes are entirely compatible with the strictest free trade principle. If, therefore, at any time the necessity arises to increase our revenues, it is not necessary for us to adopt first all a system of preferential duties before increasing the present customs duties. Moreover, the loss of the opium revenue has already been provided for by increased taxation and otherwise. Sir Edward Baker's statement some years ago, made it clear that the loss of the opium revenue could be amply provided for in the financial arrangements of the country, and the extra taxation levied three years ago, was expressly intended to meet the prospective loss of that revenue.

A Press Note states that it has been brought to the notice of Government that Indians desirous of obtaining permission to land at Lourenco Marques in Portuguese East Africa produce certificates which have not been duly vised by a Portuguese Consular Officer in India. It is, therefore, again notified for the information of the public that the Portuguese Authorities in East Africa will refuse admission to any Indian who has not in his possession a passport duly vised by a Portuguese Consular Officer in India.

A scheme for a Mahomedan College at Poona, on the lines of the Aligarh College is being matured and a Mahomedan gentleman has expressed his readiness to make a donation of 10 lakhs for founding such a College. It is proposed to extend the Currimbhai Ebrahim Mahomedan School, the foundation-stone of which was laid by His Excellency the Governor in November last.

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, MARCH 23rd, 1913.

## LORD SYDENHAM.

The fact that Lord Sydenham's term of office as Governor, is drawing to a close was brought home to the public by the farewell speeches at the meeting of the Legislative Council on Monday, and the Town Hall meeting the same evening. Of the speeches in the Council nothing more need be said than that they were characterised by considerable warmth of expression. At the Town Hall meeting it was resolved to collect funds to endow the proposed Commercial College in Bombay with a building of its own to be called after the retiring administrator, and to give him and Lady Sydenham an evening entertainment on the eve of their departure. This is as it should be. Lord Sydenham is one of the two or three Governors of Bombay whose administration marks the initiation of important policies. Sir Richard Temple and Lord Reay are the predecessors of Lord Sydenham whose names spring to memory as analogues of his regime. Lord Sydenham has laboured unceasingly for the public good in many ways. He has given considerable thought to educational reform and his suggestions in regard to them have been on the whole sound and wise. He has devoted time and attention to subjects bearing on the health, prosperity and moral well-being of the masses, and has associated himself with movements to lift them in the social scale. As between the several communities of this Presidency, he has held the balance even. In private life he has set a superb example of the strenuous life. He has scorned delights and lived laborious days. In the face of the severest domestic sorrows that can overtake a man, he has borne himself in the spirit of the noblest type of the Roman stoic, and plunged himself in work for the public good as the only effective anodyne to mental anguish. He has, in a word, stood before the communities of Bombay, for the last five years, as an austere figure whom nothing can induce to swerve from the line marked out by his duty, as he conceived it, to the people and the Empire.

Perfection is not given to any man, and Lord Sydenham has, of course, the defects of his qualities. His early pedagogic career has left a permanent impress on his disposition, and to this is to be mainly attributed the altogether unnecessary amount of opposition which some of his proposals have excited among a section of the public. Another characteristic often found in association with the pedagogic type of mind is to prefer the society of persons who echo its own views rather than of those who bring an open mind to bear on the problems submitted to them, a proneness, in fact, to confound friendship with flattery. This tendency

in the case of Lord Sydenham was accentuated by his fundamental misconception of the history and achievements of English Education in this country. His condemnation in season and out of season of Lord Macaulay's policy, showed that he was utterly out of sympathy with the idealistic aspects of British rule as distinguished from the material and mechanical. Along with English education he has also occasionally sought to belittle the influence and position of the educated classes. No one who knows his India from the inside, will labour for a moment under the delusion that the influence of the educated classes, the only classes who have at present a view and a vision of the future, can be excluded from having its due share of influence on public affairs. The only question is, shall these classes influence public life in a recognised, responsible way, or shall they do it from behind the scenes in an unrecognised, irresponsible way? When he came to the country, the educated classes hoped that Sir George Clarke, as he then was, would take a broad and far-seeing view of their aspirations. During the first two years, his lordship did little to discourage this hope. Then suddenly he changed, and adopted the orthodox bureaucratic shibboleths as gospel truth, and, besides, preached them with an unctiousness unknown or unregarded by its orthodox expounders, while at the same time professing, no doubt quite sincerely, to be an ardent supporter of Indian nationalism. On this account, he has come to be regarded by a considerable body of educated men as one of their most insidious opponents instead of being, what he once was thought to be, their outspoken friend. He cannot be justly denied the claim of being one of our greatest Governors: nor, to be honest, can he be absolved from being in some respects one of the least endowed with the faculty of sympathy, not with physical suffering, but with the far more acute suffering of wounded pride and injured self-respect.

## THE TURK AS RULER.

The fifth dozen volumes of Messrs. Jacks' People's Books include an excellent and handy "Atlas of the world" by Professor J. Bartholomew, which is really a marvel at the price of 6d. The other books in this issue which are of striking interest are "A Life of Cecil Rhodes" by Colvin, and "Turkey and the Eastern Question" by Mr. John Macdonald. Mr. Macdonald, is a violent Turkophobe and does not expect that the Turk as a ruler will prove a success even in Asia. Before the Turk does that, he writes, he must cease to be the Turk the world has hitherto known him. "Now, in this so-called 'Asiatic Turkey,' the ambiguous label attached to the vast group of countries that lie between the Bosphorus, the Persian Gulf, and the portion of the Arabian Coast which faces India," he observes, "the Turk is as much 'a stranger,' a mere armed tax-gatherer, as he has been in Macedonia, Albania, Bulgaria, Servia, and Greece. He is as distinct in race from the overwhelming majority in 'Asiatic Turkey' as he is from the Slav of the near East. Anatolia, which is only a small portion of 'Asiatic Turkey,' is the only country in which the Turks are the majority. Anatolia they describe as their 'homeland'. Except in Anatolia, the Turks are

merely an "army of occupation." In the Bagdad region their authority has never been generally acknowledged. In the Arabian peninsula they are utter "strangers," save in the Hedjaz parts of Yemen, and a few isolated fortresses elsewhere. In "Asiatic Turkey," the Turkish rule is as detested as it is anywhere in the near East. In "Asiatic Turkey," as in Europe, the Turk has lorded it over races of a higher type than his own. It is popularly supposed that in "Asiatic Turkey," Turk and Musalman are synonymous terms. There can be no greater mistake. Even among the Musalman populations, the Turks are a small minority. And with the Musalman non-Turkish majority, the Turk has been at strife for centuries. The distinction between Turkish Moslem and Semite, otherwise Arabian, Moslem, is vital. The Turks, to quote Professor Freeman, "have no claim to be placed side by side with the higher specimens of his own creed." The Turk Moslem lacks the literary, scientific, poetic, artistic tastes and capacities of the Semite Moslem. And though it be true that the earlier Saracens borrowed their philosophy and science from the Greeks, they gave proof of their love of culture, their capacity for culture of a high order. But of their interest in the things of the mind, the Turks have scarcely manifested any sign. To this day, the Semite Moslem calls the Turk "a barbarian." And the distinction is indicated geographically. The Taurus range partitions the Anatolian "homeland" from the huge expanse of the Semite Moslem land, which stretches to the Persian Gulf, the Red Sea, and the Ocean. Bagdad, and Damascus the enchanting are the capitals of this Arabian territory. The Turk is as great a "stranger" in Damascus as he was in Salonika, before his expulsion, the other day, from that gem of the Aegean." We have reproduced this lengthy passage from the book as showing how similar are the arguments employed to isolate the Turk from the rest of Islam with those one sees sometimes used to isolate the Brahmin from the rest of the Indian population.

Mr. Macdonald has spent a few years in India and does not believe in Indian Mahomedan discontent at the collapse of Turkey. His scepticism will not be shared by anyone living in India, but what he says as regards the loyalty of the Indian Moslem to British rule is absolutely true, and was well worth saying at this juncture. "Many years ago," he writes, "Sir William Hunter, the famous Indian civilian, provoked a protest from the Indian Mahometans by the publication of his opinion that the Mahometans were bound by their religion to be the foes of the British Government. A question of merely abstract logic based on Koranic texts is not worth consideration in this place. But what was (and is) of the highest import, was the reply to Sir William Hunter's theory. Leading Indian Mahometans, their foremost compatriot, the Hon. Syud Ahmed Khan, at their head, promptly submitted the question to the doctors of the law in India and in other countries. The Mecca doctors replied in their technical phraseology, that the "country of Hindustan", was "a country of the faith" (Dar-ul-Islam), in

asmuch as the Mahometan religion was as free in India as in any Mahometan State; that as "the Faithful" were on a footing of equality with the English, they were bound by their religion to be loyal to the British Government. "This," added one of the Mecca doctors, "is written by one who hopes for salvation from the God of mercy." The Indian doctors declared that the English respected the faith as scrupulously as if they themselves were Mahometans; that, therefore rebellion against the British Government would be "a crime," an "infamy," "deserving death." They published the documents in pamphlet form, and distributed them far and wide. As the testimony of a subject people to the character of its alien rulers the Indian declaration is unique in history. Syud Ahmed Khan, whom the Indian Moslems revered, was the principal founder of the Anglo-Mahometan College at Aligarh, a noble institution which it has recently been proposed to expand into a great university. During some years' residence in India, the writer of this volume had the privilege of intercourse with the Syud and his associates. It was a favourite saying of Syud Ahmed Khan's that India's "strongest bulwark" was the contentment and the prosperity of the people. The Indian Mahometans are content, are at peace with all the other races and followers of other creeds, because they are free, and economically progressive."

The public has received with relief the decision in the case in which two persons in Agra were charged with conspiracy to murder and murdering their respective partners in life. The circumstances which led to the discovery of the deep-laid plot of the double murder, are an excellent illustration of the saying that murder will be out. One morning several weeks ago, the daily newspapers published the news that a Mrs. Clarke was beaten to death by two men, the object apparently being robbery. As the investigations proceeded, it became evident that the husband of the murdered woman was the instigator of the murder. Certain correspondence which he had carried on with another woman, by name Mrs. Fulham, disclosed the fact that he, in conjunction with Mrs. Fulham, had planned to get rid of Mr. Fulham as also of his own wife. Mr. Fulham died about a year before the murder of Mrs. Clarke. The corpse was examined and found to contain a minute quantity of poison but the evidence showed that Mrs. Fulham had, at the instance of Clarke, administered repeated doses of poison to her husband in his food with the object of killing him. The dead man seems to have been an honourable man and, though he suspected that he was being poisoned by his wife, he was either too proud or too fond of her to protect himself from her hands. The whole sickening narrative of this cold-blooded and heartless crime was confirmed by the confession of Clarke at the last stage of his trial. He it was that hired the assassins who murdered his wife. Seldom has a medical man more foully abused his knowledge of poisons, and seldom has a wife, presumably a woman of some education, more treacherously done to death the man whom she had sworn to love and obey. Both the accused were found guilty and sentenced to death. The sentence on the woman has been committed to one of penal servitude for life,

## THE EDUCATION OF INDIAN WOMEN.

(BY MAJOR K. V. KUKDAY, I. M. S.)

*(Continued from the last issue.)*

But these courses in no way represent the goal of a woman's ambition. If anything, they just represent the minimum amount of instruction with which, as a member of a civilized community, a girl may reluctantly be permitted to undertake, the responsible duties of the mistress of a household or those of a mother. The satisfactory discharge of these two functions alone, calls for abilities which can scarcely be acquired by any girl at the tender age of 14 or 15; and these are not the only functions that women may perform. What then do you want our women to do, is the question that naturally follows. It is a perfectly legitimate question, as on the answer to it, depends our course of action. We are thus once more brought face to face with that important but difficult question which we tried to pass by, a little while ago, *i. e.*, the functions of women in general. Well, you are sadly mistaken, ladies and gentlemen, if you think, I am going to answer this question for I am not going to do anything so rash or rude. We will just work round the point and see how close we can get, to the probable answer.

Let us for a moment turn our attention to our boys and the education we give them. The present system of education for our boys, though capable of improvement is generally based on the system prevailing in England, and is considered quite a useful one. According to this system, primary education is followed in the High Schools by what is known as Secondary education. This in its turn is followed in the colleges by studies, leading to graduation, a course of instruction known as Liberal Education. This main current of Secondary and College education branches off at various places to the different professions. Now the subjects that lead to this graduation, have no special connection with any special trade or profession. A knowledge of several languages, history of different countries, some branches of mathematics, a few natural Sciences, Logic and such other subjects, is supposed to give the student a general culture which is useful to him in any walk of life. This knowledge generally develops his powers of observation and understanding and teaches him the methods of correct reasoning. It is this very principle which is followed even in the selection of candidates for the Indian Civil Service, the members of which have to perform the most important duties in the administration of the country. The principle of selection of subjects for this examination is described as follows: "The examination should be of such a nature that no candidate who may fail shall—to whatever calling he may devote himself—have any reason to regret the time and labour, which he has spent in preparing himself to be examined.

Now if this course of instruction is so valuable and useful, why not give the benefit of it to those of our ladies who have the means and the desire to receive it. Will it not have the same educative and elevating effect on them? One might have thought that there would be only one answer to the question, and that in the affirmative; but it is not so, there being a remarkable difference of opinion on the subject. What may be called the old school, but still a predominating one holds "that the chief function of women is to be mothers and managers of a household. These functions do not require such a high standard of education. On the other hand such high education produces ambitions and desires which alienate women from matrimony and motherhood and induce them to prefer a life of individual independence. They say that by giving women higher or professional education you unsex them. Women being naturally weak, are not adapted for rough laborious outdoor work and by giving them such educa-

tion, you will only ruin house and do no good to women themselves.

This appears a very sensible view, but let us look at the arguments a little more closely. Let us take a woman that has received this higher education, say become a graduate. It cannot be denied, that she would be a wiser, more sensible, and a more reasonable person than another woman of the same age who has received no education or simply the elements of it, for denying this would be tantamount to asserting that a woman's mind is so constituted that what strengthens a man's mind, weakens her or what is mental tonic to a man is poison to a woman. Suppose such a woman becomes a mother. In what way will her efficiency as a mother have been impaired by the culture she has received? I can almost hear some of you whispering that she would be physically a wreck. We will admit that there is room for such a remark, but we will take this question of wealth presently. In the meantime let us take for granted that she is physically sound. Will not her culture make her distinctly a better mother. Will she not understand the laws of health, the rules of sanitation, the working of the infant mind better than an uneducated woman? But we are told, she would not take the trouble to look after the baby: she will want to run after her educational pursuits you mean to say then that her culture will have killed her natural affections and destroyed her reason. Is that the effect produced on you men, by your culture. Fathers are said to be less affectionate towards their children than mothers. Libel and slander we call it unquestionably. But even then, is there a father here who loves his child the less because he is a graduate, or who would refuse to sit up the whole night if necessary, by the bed of his sick child because he is a cultured man? We have read of women neglecting their babies. Sometime ago when Queen Wilhelmina of Holland became a happy mother, we remember to have read in the papers a special remark, that she nursed her own baby. A remark like this does show that there are instances of mothers neglecting their babies. But which class of living beings is free from truants or miscreants. It will also be found that whenever this does happen it is not education to blame, but an insufficiency of it and in addition some other conditions of society.

There is another aspect of motherhood that generally escapes notice. The child as we all know, inherits from both the parents. If the mind of one is developed and that of the other not, the child loses in the one what it gains from the other and progress becomes slow or sometimes impossible. Education of women is thus a distinct gain to motherhood than otherwise.

Let us return to the question of health. It is feared that the health of women will be ruined by the strain of higher education. There is no doubt that as a class women are weaker than men, though it must at the same time be remarked that this weakness is more marked among those classes that have artificially restricted the scope of women's activities. The constitutional weakness that we so often notice among educated people is however not the result of the development of the brain, but simply a consequence of the accompanying disregard of the principles of physical culture. A cultured mind is in no way incompatible with a healthy body.—This argument therefore does not contra-indicate higher education, but simply points to the necessity of guarding against over-strain and providing ample facilities for physical culture side by side with mental. I will just read to you an authoritative opinion on the subject.

"Before proceeding to glance at the modern systems of girls' education, we must say something as to the vexed questions of the higher education of girls and the possible effects of this upon the future of the race, and of the co-education of the sexes.

There can be no doubt that the vast preponderance of scientific opinion is in favour of the education of girls, and this opinion is confirmed by the results obtained some years ago (1890), both in England and America as to the effects of a college training upon the present and subsequent health of women. These investigations have conclusively shown that college-trained women are as healthy and as fertile as their sisters. The whole cry of sterility and physical degeneration is based upon imagination only. These results, in fact, emphasise what has already been said as to the absolute necessity of avoiding excessive intellectual tasks in the school, and the generally favourable character of these figures must undoubtedly be ascribed largely to the care taken in the best English and American institutions for women, to develop the physique by means of games, etc., and the avoidance of intellectual overpressure during school-life."

While on the subject of motherhood, we must also not forget that motherhood is a function to which most are called but not all are chosen. These numerous others also claim as much attention as the mothers. But with respect to those that are chosen, motherhood is not an exclusive function which prevents a mother from being any thing else in the world. She is still as much a member of the community, and a citizen of the nation as a man, and has a considerable portion of her life which can be devoted otherwise than in motherhood. To keep her crippled and to let her intellect lie dormant during all this time, is injustice to woman and injury to society. This question is of particular importance and interest to us the so-called higher castes of Hindus, among whom there is such a large number of widows permanently debarred from motherhood and at present leading a life, to say the least unenviable. Could these not if properly educated be made a valuable asset of society and most usefully employed as teachers, doctors and sisters of charity in general? The fact is, we use the word motherhood in a very loose sense and mix up a great deal of domestic menial labour with it. If motherhood really took up the whole time of women, the women of the labouring classes who are generally more prolific than those of the other classes would scarcely have been seen outside their homes. As it is, these women do very nearly as much hard outdoor work as their husbands and except in the most indigent neither the mothers, nor the children are any the worst for it.

Higher education is said to alienate women from matrimony. The highest education does not seem to have alienated man from matrimony. At least we have not heard of this complaint so far. Why should it then have this effect on women? It is, however, a fact that a large number of women who have received higher or professional education are unmarried. This statement needs a qualification though, for more of them look unmarried than actually are simply because they marry rather late. However taking it as a fact, may there not be some other explanation for it. We believe the explanation lies in the fact that in most societies matrimony is not as fair a bargain for women as it is for men. A woman practically loses her identity or individuality in marriage, man does not. Ordinarily she gets very fair consideration for this loss. But after all individuality is a valuable possession and one can understand the reluctance of some women to part with it. And what if some of them did not remain unmarried. If they have the strength so live a life of abstinence and social service, they are the more to be esteemed and admired. Nor are we Indians unfamiliar with the most honorable lives among celibates male and female. If those who put forth this argument only realised the insinuation in it, they will withdraw it at once, for this argument is practically a confession

on the part of man that he drives woman into matrimony by deliberately keeping her economically dependent on man.

(To be continued.)

### SOCIAL REFORM IN TRAVANCORE.

We take the following from the speech delivered on the 21st February by Mr K. G. Sessa Iyer, B. A., B. L., High Court Vakil, before the Sri Maim Popular Assembly, Travancore, on the desirability of introducing into the Education Code some provision that will have the effect of prohibiting the admission, to the Secondary Schools in the State, of boys who are married.

SIR,

Some years ago, in 1904 or 1905, I had the privilege of moving, as a member of this assembly, a subject for the consideration of Government which related to Primary Education. It was that Primary Education should be made free and compulsory. The department of Education fought shy of the subject and thought it a dangerous step to take and the answer that was received was extremely unsympathetic. In spite of that, the importance of the subject came to be felt, and very soon afterwards the Government took action, and we are all glad to see that now Primary Education in the State has been made absolutely free and almost compulsory, though it has not been declared compulsory. For we find that Primary Schools are fast spreading throughout the State and it seems to me that it is already begun to be felt as a necessity by the people themselves that their children should have Primary Education, because there are facilities for bringing it within easy reach. To-day I have the privilege of moving a subject of supreme importance in connection with Secondary Education.

Perhaps—and I quite understand the feeling—the Government may feel nervous about the desirability of social legislation—for I know my request is likely to be regarded as a prayer for something of the nature of *quasi* social legislation; for it is to incorporate a rule in the Education Code, which has a direct bearing upon the question of marriage, especially among Hindus. Even if it be regarded as an invitation towards *quasi* social legislation, I would bring to your notice that the difficulty in a Native State like Travancore which is ruled over by a typical Hindu Maha Rajah is certainly not so great as in British India. Even there the "Age of Consent Act" was passed even though it was objected to by such great persons as Sir Romesh Chunder Mitter, but after the Act was passed all agitation subsided. The people submitted to it and realised that it was a beneficent measure, and the wonder now is how it was possible for anybody to have raised his voice against such a whole some piece of legislation. As regards Native States, I would also call your attention to the attempts made in other Native States to regulate marriage questions. In Mysore there is a law which fixes the minimum age for marriage. It is 12 years for girls and 16 years for boys, and if a marriage takes place before those ages, it is rendered penal. Of course, I know there are attempts made to avoid the penal consequences by going out of Mysore territory and getting married. But that is a different matter.

DRAWAL :—The Mysore Regulation said that a girl below 11 or 12 years or a boy below 16 years shall not be married; and if such a marriage did take place, the parties were fined. It did not however take the legal consequences from the marriage and declare that such marriage was invalid.

MEMBER:—It is not my province now, Sir, to say how far they could have gone. But I say that legislation was attempted and there is the law in Mysore.

In Jeypore the age limit prescribed for a boy for marriage is 18 years and the marriage of any boy below that age is invalid and those who assist in such marriages might also be punished. All this will show that the question has been tackled by other States and Governments more or less successfully, and people have not been known to object to these measures of reform having come from the Government. On the other hand it has been felt that that was the surest way of ensuring those reforms among the people. Nevertheless, I do not ask that the Travancore Government should undertake to legislate on purely social matters. On principle I am opposed to such legislation. Yet I would say that it is within the province of Government to devise such indirect means without actually legislating as would improve the tone of the population and ensure their thorough efficiency for the work of life. One such means is that I have ventured to place before you. I am convinced that a boy of 15 or 16 years— which is ordinarily the highest age of a boy in the High Schools—who is burdened with matrimony is not likely to devote as much time to his studies as he would otherwise do.

DEWAN:—Under matrimony would you include betrothal also or would you restrict it to consummation of marriage?

MEMBER:—I would include betrothal also. It makes no difference whether it is betrothal or real marriage. Betrothal causes distraction and demoralization as much as marriage in the pupil, and there is also the prospective mischief of early consummation.

Such a boy is not likely to devote as much time to his studies as he might be expected to devote if he were not married, especially, as we know, that every day the Curriculum of Studies is becoming more and more trying. The Education Department has been pleased to make the course of studies as stiff as possible. It need not necessarily mean that the course prescribed is really useful or adapted to the growing young mind or that the knowledge acquired is as sound as it should be. But my point is that, if there is along with this stiff curriculum this other disadvantage, the boy may not progress at all. In the interests of the boys therefore this rule is necessary. According to the laws of the Hindus—the Smritis and Sritis—a student was required to be a Brahmachari or celibate. According to the Sritis which are still binding authorities among Hindus, the *Vidyarthi* throughout the whole period of his tuition must remain unmarried. In order to ensure the thorough enforcement of the rule it was required that the student should remove himself to his preceptor's Ashrama where he should work as a servant doing the bidding of his Guru, attend to his lessons and develop his character, learn the value of self-reliance and cultivate all those qualities of head and heart and all those physical qualities which are necessary to make him an efficient citizen of the State. If you examine the old law of the Hindus, you will find that before 18 or 20 years of age it would be impossible for any man to marry in ancient India. I am only asking you to go back to the ancient rule. Indeed even the conservative section of our society does not stand against measures of social reform, if the reforms are in consonance with the injunctions of the Smriti or Sriti. In such cases social reform might be easily achieved. Even the most orthodox among our Community will not, I believe, raise any objection to the measure that I propose.

As to the practicability of the rule I have only to remind you of several Colleges where the measure has been carried out. The first institution to try it was the Central Hindu

College at Benares. Till 2 years ago, the restriction was confined only to the High School class. But within the last two years they have extended the rule to the admissions to the College classes, and among the Colleges affiliated to the Allahabad University, the Central Hindu College still remains one of the strongest in point of numbers so that it does not seem to have affected the strength of the school. No boy, if he wants to be admitted to the Central Hindu College, will succeed if he is married, however brilliant he may happen to be. There is another institution in Upper India where the rule has been tried very successfully, *viz.*, the Gurukul at Haridwar. The instruction there commences in the boy's 6th or 7th year, and the boy remains there for about 11 years to undergo a disciplined course of study. One of the rules of that academy is that during this long course of study the pupil shall not be married. The school works very well. In certain other institutions the rule does not exist in this form but yet you find the spirit of the rule adopted. For example, in the St. Joseph's College, Trichinopoly, I understand, the admission to the College Hostels is restricted to unmarried students. That indicates to my mind that the authorities of that great Mission institution have realized the significance of the rule that I am appealing for. Perhaps they want to be cautious and have begun their experiment by regulating admissions to the Hostels. I should not at all be surprised if the missionaries of the College extended the rule in regard to the admissions to their classes also. In any case, as I submitted, whatever difficulties there may be in British India, the difficulties are far less in Travancore where the motives of Government are not certainly likely to be misunderstood, because it is a Hindu Government directed and controlled by a Hindu Maha Rajah and any reform calculated to effect the improvement of the Hindu subjects will not be misunderstood. I would submit therefore for your very serious consideration whether means should not be devised as suggested and if after due consultation with your departmental advisers and also such others as you think will be capable of taking an intelligent interest in a matter like this, you find there is no objection to the proposed measure. I request you to take the needful action to introduce this wholesome provision in the Education Code.

DEWAN:—You speak of prohibiting admission in Secondary schools to married pupils. That means, I suppose, that if a boy is married he will have to be expelled and refused admission?

MEMBER:—Yes, Sir. He will have to be expelled, if he marries after admission.

DEWAN:—The ground upon which you put it is that it is not consistent with the boy's education that he should have this diversion. The same argument would you apply to College Education?

MEMBER:—Yes, Sir. With reference to the College, there are other agencies to be consulted such as the Senate. The extension of the rule to the College classes will be a question of time only. It is unnecessary to raise those questions at present.

DEWAN:—You do not propose to take in the College in your scheme now?

MEMBER:—No Sir, not at this stage. I shall be satisfied for the present with the Secondary Schools.

DEWAN:—Probably because it is likely to involve the least opposition?

MEMBER:—Yes Sir, it is so. But I do contemplate a time when the rule should be extended to College education also. If the people have had time to understand its beneficial effect, they will even demand it themselves in respect of the College classes also.



**Dewan:**—What about the boys who are now in the Secondary Schools, who are already married?

**Member:**—They will have to be exempted. No human institution is perfect. A thing like that cannot be avoided.

**Dewan:**—This problem really does not exist in any class other than the Brahmans. Is that so?

**Member:**—It exists essentially in the Brahman Community. I am told that the Syrian Christian Community will also be slightly affected by it. Some Christian friends told me that it will affect them also. I do not know how far it will. I know it will affect the Brahman Community very much indeed.

**Dewan:**—Will not the introduction of the rule immediately promote the practice of demanding Sulk?

**Member:**—Apparently it might. But I believe it won't seriously. The high school pupils are within 15 years now ordinarily and in those cases where *Vara-Sulka* is demanded, the boy is usually over 15.

**Dewan:**—The rule then, you think, will really have the effect of putting off early marriage at least by some years?

**Member:**—Yes; but there will be a great moral gain. It will tend to educate the public mind.

**Dewan:**—Dr. Bishop says that he is afraid to interfere with social custom.

**Member:**—There is no social custom at all that is interfered with.

**Dewan:**—You then put it absolutely on the ground that the school is not here to give instruction to boys who are thinking of girls. Even though the consummation does not take place, there is, I suppose, the father-in-law who tries to please him in a variety of ways immediately after the betrothal. All that is demoralising from an educational point of view and so you would not take in that kind of boy?

**Member:**—Exactly so. The Government takes a paternal care of the boy in so many directions. I ask for one more solid proof of such care. Whatever inconveniences may be felt now, they will be short-lived; the people will finally feel that it was good that was done to them. You cannot have a stronger example than the controversy about "The Age of Consent Bill" and its acceptance by the people when passed into law.

#### OUR CALCUTTA LETTER. FROM OUR OWN CORRESPONDENT.

*Calcutta Working Man's Institution.*—As one walks along the streets of the great cities like Calcutta or Bombay, one cannot help noticing the two kinds of picture presented to them. On one side we see half naked, half starved and care-worn figures with their pleading eyes begging for handfuls of rice and on the other side we see the pictures of wealth and pomp with all their bounties bestowed upon them.

It is happy to note that numerous institutions are floating up to help these hapless little children, the victims of a cruel fate so that they may be respectable and hard working men in the future. In this letter I wish to describe a noble institution of this city which is doing a really good work among the poorer classes.

"This "Working man's Institution" was started a few years ago with the object of "educating the masses of the country and to elevate their physical, intellectual and moral condition."

To carry out the object, the Institution has adopted some excellent means of which I allude only a few:—

- (1) Organising lantern shows and excursions for the working classes.
- (2) Opening libraries or lending libraries for the use of working classes.
- (3) Starting schools.
- (4) Providing work for the unemployed and helping the working classes in their difficulties as far as possible.
- (5) Providing medical relief to the masses and spreading sanitary knowledge among them.
- (6) Preaching the principles of Universal Brotherhood by means of example. The committee of the Working man's Institution has succeeded in starting nine schools in outside Calcutta. There are altogether 255 students attending these schools.

#### UNIVERSITY EDUCATION AS AN AGENT OF REFORM.

Very often blame is laid at the door of University Education if vices are observed in those who receive it. There is a widespread notion that the effects of University education are not quite wholesome. This is like blaming the husbandman if the soil would not yield good fruit. Education cultivates the intellect which is so to say a quality of the head. Its influence upon the qualities of the heart is only indirect. It gives one the opportunity of developing these qualities and it all depends upon the individual how he avails himself of this opportunity; and no wonder if some fail to make use of it or even abuse it. It must always be kept in mind that these qualities cannot be easily acquired. They are in a large number of cases more or less hereditary, as due to environments of childhood and boyhood, and it is as difficult to acquire them as to get rid of them; some qualities are national or communal *i. e.* the valour of Rajput or the Pathan, the hoarding capacity of the Jew or the Marwar. The only place where they can be learnt is real life and the school is experience. Acquaintance with the sad realities of life induces patience, sympathy, courage, faith in God and humility. Acquaintance with the sublime achievements of humanity in all the departments of life induces self-respect, confidence a high idea of duties and takes a man away from frivolous occupations. But in the school of experience also the result depends upon the individual himself.

People are prone in their thirst after novelty to lose sight of the fundamental distinction between form and substance between reality and appearance, and between earnestness and want of sincerity. It was Carlyle in England who in his *Heroes and Hero-Worship* struck the key-note of what constitutes real merit and dealt a deathblow to all sham pretensions when he observed that this distinction marked out the hero from other men, and the principle he laid down is true in all ages and for all classes of people. The distinction is of such vital importance in life that it is impossible to give too much weight to it, at the same time it is not difficult to be drawn. In man for example the heart, the emotions, the mind, and will, are as whole the character which includes everything as the substance, the intellect, the appearance, dress, wealth and everything else is form and so in woman beauty and all outward accomplishments are form, virtue, sympathy, dignity, modesty and all other qualities would constitute the real charm of the sex are substance. In religion faith is the substance and all else is mere form; the scriptures would be but form were they not expressions of the highest faith. In poetry the style and the metre are form, the thought is the substance. The will to do a thing is substance, mere talk about it is form likewise obsolete forms of orthodoxy are not the substance, but the causes which made ancient life great. Forms have in fact no existence or use apart from the substance. However intellectual a man may be but without a ground-work of character he is an useless even dangerous member of society. Clothe a coward with a soldier's costume and the field of battle will show that the form is useless without the substance. Lamb very aptly illustrates this destruction when he says in his essays that he would not believe that Englishmen were gallant towards the fair sex until he saw the Prince of Wales stopping on his way to help a milkmaid to pass a hedge with her milk pot on her head. To turn next to happiness commonly so-called which is in fact only a synonym for comfort or pleasure. This is only evanescent, reality is peace of mind and satisfaction of having done their best in the world which enable men to meet death in the face with a smile, and in fact in a life perfectly well lived where is the room for

personal comfort or luxury? When one sees everywhere around him injustice, folly, want, misery in short, all the sad realities of life, only a savage would think there was real happiness in personal comforts or pleasure. The responsibility of life corresponds to the means of the individual whether pecuniary, intellectual or accidental. The world expects more of the rich than of the poor, of the talented than of the ignorant, of the man whom accident has favoured with a high station in life than of him whom it hath not. No age can boast of real progress as long as jealousy, selfishness, want of fellow-feeling, and all other weaknesses, have the same strong hold over men even though there were amongst them the best preachers on all the current topics of the day and endless variety of opinions on society, religion, morals or politics. We must ask ourselves whether we have fought successfully against all petty jealousies and rivalries and the all devouring flame of vain glory, whether we have gained in independence of character, earnestness, love of truth and simplicity in real piety, real charity or benevolence. As one great man remarked every one in whatever station of life he may have been placed, high or low, has innumerable opportunities of doing good or evil to others and the use makes of these opportunities shows whether he really profitted by his education.

C. M. DALAL.

### GRUMBLERS.

Turning to the dictionary I find that Grumbling is defined as "making a low rumbling sound; grumbling, growling." This is the primary significance, and from that it passes to "complaint in a low surly voice, murmuring with discontent." Quarles writes in his "Emblems."

"Then, Thou whom winds and stormy seas obey,  
That from the deep gav'st *grumbling* lar'el way,  
Say to my soul, be safe."

And William Morris, in the "Earthly Paradise," has:

"By the loom an ancient woman stood,  
And *grumbled* o'er the web."

Grumbling is to be distinguished from the sighing of melancholy, from the moaning of grief, from the crying of despair. It is the habitual utterance of habitual discontent with circumstances, and is as old as the children of Israel in the wilderness, and older still.

I begin by quoting the emphatic words of Mr. Arnold Bennett in "The Human Machine." "Listen, you confirmed grumbler, you who make the evening meal hideous with complaints against destiny—for it is you I will single out. Are you aware what people are saying about you behind your back? They are saying that you render yourself and your family miserable by the habit which has grown on you of always grumbling. 'Surely it isn't as bad as that?' you protest. Yes, it is just as bad as that. You say: 'The fact is, I know it's absurd to grumble. But I'm like that. I've tried to stop it, and I can't!' How have you tried to stop it? 'Well, I've made up my mind several times to fight against it, but I never succeed. This is strictly between ourselves. I don't usually admit that I'm a grumbler.' Considering that you grumble for about an hour and a half every day of your life, it was sanguine, my dear sir, to expect to cure such a habit by means of a solitary intention, formed at intervals in the brain, and then forgotten. No! You must do more than that. If you will daily fix your brain firmly for half an hour on the truth (you know it to be a truth) that grumbling is absurd and futile, your brain will henceforward begin to form a habit in that direction; it will begin to be moulded to the idea that grumbling is absurd and futile. In odd moments when it isn't thinking of anything in particular, it will suddenly remember that grumbling is absurd and futile. When

you sit down to a meal and open your mouth to say: 'I can't think what my ass of a partner means by——' it will remember that grumbling is absurd and futile, and will alter the arrangement of your throat, teeth and tongue, so that you will say: 'What fine weather we're having!' In brief, it will remember involuntarily, by a new habit. All who look into their experience will admit that the failure to replace old habits by new ones is due to the fact that at the critical moment the brain does not remember; it simply forgets. The practice of concentration will cure that. All depends on regular concentration. This grumbling is an instance, though chosen not quite at hazard."

I was told by a lady who has spent many years in Florence that in Italian boarding houses the talk almost always turns on the boarding-house arrangements and the food. Very decent people get to grumbling about the dinner. They are asked why they do not leave, but they continue because they do not want to leave, as a rule. They enjoy grumbling, and they forget its wearying, wearying effect on the people who listen to them. I have seen it remarked that if there are three or four men in really confidential talk relieving their minds of what comes uppermost, or if we observe a man in a state of snug, comfortable, communicativeness, encircled by sympathising women whom he believes to take an interest in his affairs—grumbling is the occupation. The speakers are telling their grievances, showing in various ways how the world has ill-used them, and plotted against them, and deprived them of their deserts. The grumblers receive little but a courteous attention, but that is all they require. They are getting relief in giving vent to their selfpity, and they are satisfied.

The highest natures accept their destiny, and attempt, and often successfully, a reconciliation with their surroundings. To do this is to achieve a triumph. To study afresh the possibilities of happiness in a humble place is often to make rewarding discoveries. But there are others who become soured. They keep on grumbling, and the blame of their failure is cast upon others, and often upon those who are nearest and should be dearest. There may be no blame attaching to anyone. The misery may have arisen simply from an over-estimate of their own powers. Anyhow, grumbling is a poor way of explaining disappointment.

The truth is that few of us have any right to grumble. Life is full of disappointment, mortification and heartache, but these are not the whole of life. Let me ask the reader to think over the list of his friends. I have done so, and I think that with few exceptions people are moderately happy. On the whole, the balance of their life inclines to the good side. When men have work to get through, and fair health and a moderate provision for their needs, they do not miss their share of happiness. On the whole, they find not a little to be thankful for. As the years pass on, the sense of abounding life declines, and yet life is worth living. Is there any cure for grumbling? Yes, there is the cure of "Mrs. Wiggs of the Cabbage Patch."

"Count your blessings, name them every one,  
And it will surprise you what the Lord hath done,

*Claudius Clear in the British Weekly.*"

### THE BUILDING OF THE NEW DELHI.

(BY E. B. HAVELL.)

(Concluded from page 345.)

Looking at the question from a purely business point of view, is it business-like—in the real interest either of British art or British trade—to precipitate the ruin of Indian art and handicraft, or are we not thereby foolishly killing the goose which lays the golden eggs, or making her so discontented that she will not lay? Do we, in the long run, make British administration easier by blocking up all the

best avenues of artistic employment, official and private, for Indians and by educating them only as clerks, lawyers, and journalists? Or do we not thereby directly increase the economic pressure which drives so many into the byways of sedition, and lay up for our posterity difficulties far greater than those we have dealt with already?

What alternative is there to the proposals of the official experts? I think the case should be clear enough to anyone who knows India artistically. The Government of India having, for the last fifty years, neglected to take stock of its artistic and economic resources, finds itself totally unprepared for the present unique opportunity of using them. The India Office provides it with expert advisers who have no expert knowledge of Indian architecture, Indian art, or Indian craft, living or dead. They naturally elect to follow Macaulay's lead and vote for British art and British trade, a result which will no doubt be considered eminently satisfactory from the British point of view. But now let the Indian case be presented in an equally expert way, and from both an economic and artistic point of view. I have already suggested a practical method of obtaining reliable data as to the cost of building in an Indian style. We want, also, reliable data as to the artistic capacity of modern Indian master-builders. To seek to obtain this by a competition arranged only for European architects is an absurdity. Last year, at the instance of the India Society, the Archaeological Survey of India began to take stock of the work of living Indian master-builders. I have not been able to ascertain how far this inquiry has gone, but obviously for practical architectural purposes it should be conducted by expert architects rather than by archaeological experts. Let the Government of India, in the coming cold season, instruct one or two architects, preferably with Indian experiments to continue this inquiry, using the materials already collected. Let the rulers of Native States, to which the best Indian builders have been driven by the unympathetic policy of the British Public Works Department, be invited to join in fulfilling the King-Emperor's desire that the new Delhi shall be worthy of the old one. I am sure that they would joyfully respond, and in six months' time there would be available ample artistic material, representative of the living building-craft of India, for the European architects to consider. Then, if the living Indian art should be found unworthy of the new Delhi, there is still Indian archaeology to fall back upon, and if one British architect is unwilling to Orientalize his style and adapt his methods to the principles of the greatest European builders, another might be found to do so.

A new Delhi built in this way, with the whole-hearted co-operation of the Indian Princes and the Indian people, would be a more worthy capital of the Empire than any British one-man show, however admirable that might be in its own way. It would prove that Indian and British Imperial interests are not antagonistic, but really and truly identical. The new city would arouse no bitter feelings, but recall the happiest associations of the older ones, and appeal to the imagination of India as a symbol of British justice and honour, and a monument of the wisdom of British Imperial policy. In this way Europe would give India of her best, and use, both for her own and India's advancement, all the resources of Indian culture and practical experience.

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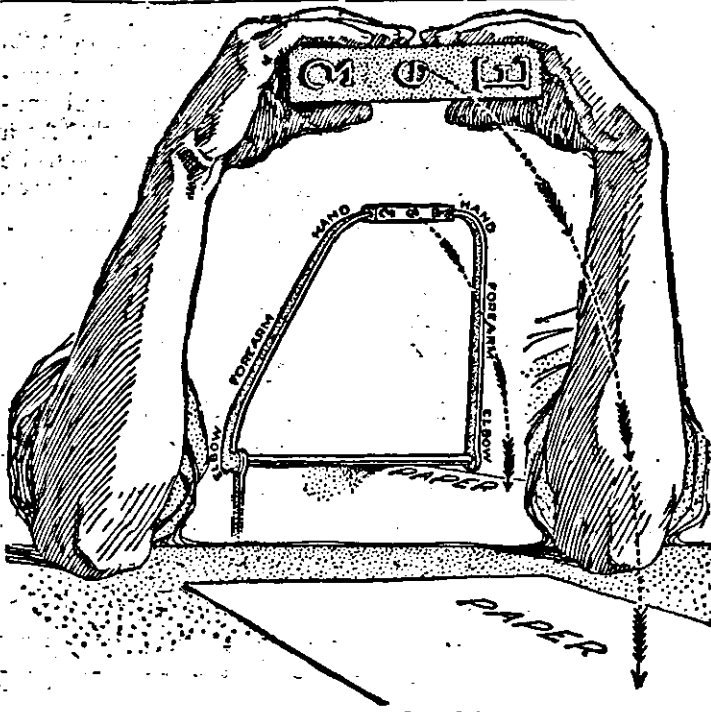
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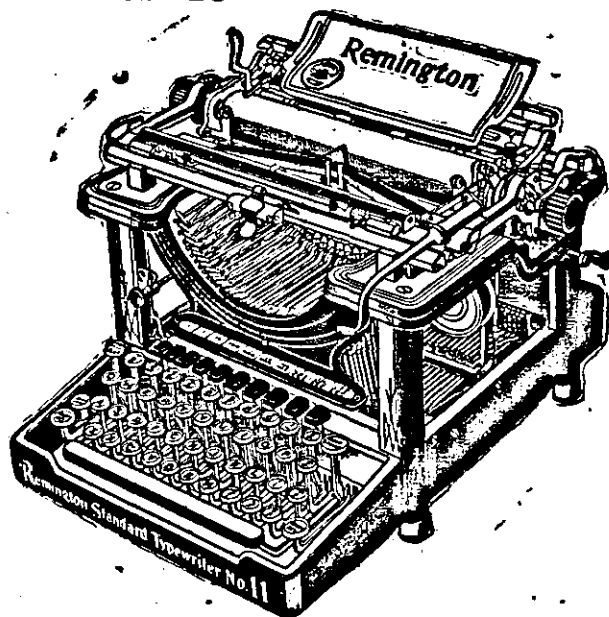
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# THE INDIAN \* SOCIAL \* REFORMER.

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BOMBAY—SUNDAY, MARCH 30, 1913.

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.

We are sorry to note that the situation which so happily prevailed for the last two years is showing signs of giving place to another of a less happy kind. The attempt on the Viceroy's life at Delhi last December, may be regarded as the turning point. It was followed by such a warm repudiation on all sides and by such obvious demonstrations of affection and regard for Lord and Lady Hardinge, that for the moment it looked as if good had for once really come in the guise of evil. The introduction and passing of the Conspiracy Bill, however, shows that the temporary withdrawal of the Viceroy's moderating influence from the councils of the Government of India, has been attended by a reaction in favour of a cruder type of statesmanship. The Royal Commission on the Public Services in India have also been the unconscious means of creating irritation in the public mind. One unfortunate effect of their enquiries at the present juncture, has been to bring into most inopportune publicity the fact that the educated classes of India are regarded with dislike by the European, which is the largest, element in the Indian Civil Service, as potential competitors and rivals for the powers and emoluments of office. Then, again, the news received the week before last, of the posting of explosive letters in Calcutta, points to fundamental changes in the character of crime and criminals in this country. A further cause of anxiety is the agitated feeling of our Mahomedan countrymen in consequence of the troubles in Persia and Turkey. It is evident that the situation at present demands the exercise of the utmost self-restraint and sobriety on the part of officials and non-officials alike, if it is not to develop into a conflagration.

The debate on the Talukdari Bill in the Local Legislative Council might have been characterized by better temper on both sides. The attack on the Talukdari Settlement Officer by the critics of the Bill was as much out of place as the insinuation by the supporters of the Bill that the opposition was actuated by a desire to get the lands of the Talukdars into its own hands by taking advantage of their ignorance and extravagance. It was admitted by the supporters of the Bill that the attempts made hitherto to protect the Talukdars, have been a total failure. Notwithstanding Sir Richard Lamb's somewhat vacuous observation, Mr. Paranjpye's criticism had much point as a criticism of the policy of the Bill. It is not evident why, of the millions of the population of Bombay, the Talukdars alone should be selected for special legislation of this kind. To protect one class of men by special laws is to inflict injury upon others which are not protected by similar laws. For our own part, we think that there are hundreds of thousands of persons who stand more in need of the parental solicitude of Government than the Talukdars of Gujarat. It is worthy of note that

these Talukdars themselves do not seem to be enamoured of the Government Bill.

Speaking of Sir Richard Lamb's pointless criticism of Mr. Paranjpye's apt exposure of the underlying principle of the Talukdari Bill, we are reminded of his excursion into the field of ethnology at the prize distribution of a Parsi school, over which he had been asked to preside. He praised, as was but just, the progressive and enterprising tendencies of this important, though small community; and nobody who knows Bombay would, for a moment, question the possession by it of virtues of a very high order. Sir Richard, however, took it into his head to attribute the possession of these qualities by the Parsis to the purity of their Aryan blood. This was a very bold attempt at linking up ethics and ethnology. There are thoughtful Parsis who will ask themselves why, if their Aryan race is such an unfailing talisman in the struggle of life, it should have proved of so little effect against the non-Aryan incursions which led to their exodus to this country a thousand years ago when they were certainly not less pure Aryans than now. But we have no wish to pursue the enquiry further. Had Sir Richard stopped here, he would have done nothing inconsistent with his official position, though his speculations about the relation of race to worldly success might have been open to discussion. But he did not stop here. He proceeded, quite needlessly for his purpose, we think, to say that the Hindus and Mahomedans were not pure races like the Parsis. For our own part, we believe that purity of race is often but the sociological equivalent of stewing in one's own juice, and history can be adduced to prove that the greatest contributions to civilization, were sparks thrown out in the process of breaking down the barriers of race and creed. We do not think that the Mahomedans would resent Sir Richard's observation, because it is their just pride that Islam has established a brotherhood transcending race and colour. But the Hindus have for centuries made a fetish of race purity; they have, as a matter of melancholy fact, sacrificed national progress at the altar of this senseless idol. It behoves men in the position of Sir Richard, especially at moments like the present, when race questions seem to excite an unreasonable amount of feeling, to refrain from speculations in public as to racial origins. The Senior Member of the Council of the Government of Bombay, should be able to praise his hosts without falling foul of third parties.

It is with genuine pleasure that we note the accumulating signs of a growing understanding between the Mahomedan and Hindu communities on subjects of national import. Differences of religion should not in these days be a ground of misunderstanding between two groups any more than between two individuals. Religion is a matter between man and his Maker, and that men worship God in different ways, is obsolete as a reason why they should not

work together for the general good. If this is once firmly recognised, all differences between Hindus and Mahomedans will vanish utterly. The last Conference of the Moslem League passed resolutions advocating the cultivation of cordial relations with Hindus. The Conference also passed resolutions supporting simultaneous examinations, the separation of judicial and executive functions in the administration, and the conferment on the country of a system of autonomy suitable to it under the British Crown. In other words, the Moslem League has practically adopted the platform of the National Congress, with a slight improvement, for its internal policy. It no doubt still clings to the principle of denominational representation, and we rather think that the Congress should meet its Moslem counterpart half-way in regard to this point. The Moslem League Conference, unlike the National Congress, holds strong views about what is going on in countries outside India. It gave expression in three resolutions to these views. We can not but regret that the Moslem League has repeated the mistake of the Congress in respect of social reform. Social reform is the very root and core of national progress, and the most thoughtful men in all countries recognise that political changes, which do not spring out of the soil of social ideals, are sickly plants doomed to wither away at the first touch of unfavourable circumstance. The Congress made its crowning mistake when it excluded social questions from its platform, and the Moslem League, we are sorry to see, has not profited by its experience. We hope, at any rate, that a Mahomedan Social Conference will be instituted to follow the annual Conference of the Moslem League, and to be devoted to the consideration of social reforms which are not less needed by our Mahomedan than by our Hindu countrymen.

The report on the administration of the Bombay Excise Department for the last revenue year, contains a very serious aspersion on the Bombay Temperance Association, which its leaders ought to lose no time in protesting against. The report says that the Association continued to post placards and notices warning the public against the evils of drink and made protests on several occasions against the proposed removals of shops from one site to another. "On enquiry this was generally found to be instigated by some licensee who objected to any shop being established in his neighbourhood." The report incidentally calls attention to a very interesting movement in the Panchmahals district. This was started among the Bhils and Dhankas of the Sankeda Mevas by a Hindu mendicant named Viswanath Bhava. He gave out that he was a disciple of Dadu Ram a reformer of whom mention was made in previous years but who is now dead. For the time being the movement seems to have been very successful as the Bhava has secured a large number of followers who have given up both strong drink and meat and have been invested with the sacred thread as a symbol of this regeneration.

The "Animals Friend" published by Messrs. George Bell and Sons, is a monthly which we can cordially recommend to young people in India. The magazine is edited with much ability by Mr. Ernest Bell, and boys and girls will find it very pleasant and profitable reading. The annual subscription is 2 shillings and 6 pence. Our contemporary quotes the following story contributed by the well-known French Astronomer, M. Camille Flammarion, to the *New-York Herald*: "M. Georges Graesen, of the Astronomical Institute of France, had a St. Bernard dog, Bobby, who was passionately attached to him. When he worked in his study its favourite position was to lie at his feet. Wherever M. Graesen went—out walking, delivering lectures, or carrying

out research work—Bobby was his devoted companion, never quitting his side for an instant. But Bobby was not fond of strangers, and the members of M. Graesen's family, holding the dog to be dangerous, sent him, unknown to his master to be destroyed. That evening M. Graesen heard a noise outside his door, and opening it, saw, as he thought Bobby enter the room and rub his nose against his hand. M. Graesen bent down to pat the dog, but as he did so the animal suddenly vanished. Bewildered and unaccountably apprehensive, the master ran to the telephone and demanded to know what had become of his dog. He was informed that the animal had just been killed. The instant of his death coincided exactly with the appearance of the 'ghost dog' in his master's room." M. Flammarion expresses his belief that so passionately did the dog love his master that, as death was approaching, the intensity of his despair at the knowledge that he would see him no more caused a thought wave to pass from the animal to his master.

Many of our readers must have experienced the shock of being introduced to an elderly lady of 40 or 50 years of age as Miss so and so. In that land of freedom, the United States, an American lady has arisen to protest against this absurd practice. She is a prominent worker of the "No Vote No Tax League," by name Belle Square. She, it seems, has prefixed "Mrs." to her name in substitution for "Miss" without getting married. "Why" she is quoted as asking "should a woman be a Miss until death or marriage?" The *Public* of Chicago supports the innovation followed, on these grounds:—"Master" gives away to "Mr." when the "male of the species" passes from boyhood to manhood. Why not "Miss" to "Mrs." when "the female of the species" passes from girlhood to womanhood? For purposes of address, a handle is probably necessary. The "Mr." serves that purpose very well for men. So does "Mrs." for women. And as the former causes no confusion from being applied indiscriminately to men regardless of marriage why should the latter from being applied likewise to women? As a warning to possible suitors, no prefix is really necessary. Nor as an advertisement. Worthy men inclined to marry assure themselves of the marital eligibility of women otherwise than by conventional name handles before addressing them with marriage intentions. Or, if they do not, what about widows, whose title of "Mrs." gives no sign of marital freedom? And isn't there something minimizing about "Miss" when applied to a mature woman? If *Mrs.* Squire shatters the custom she will have performed a service."

We are requested to announce that the 5th and 6th April 1913 have been fixed for the sittings of the Provincial Social Conference at Ahmedabad. On the 5th April there will be only a Delegates' Meeting at the Premabhai Hall at 4 p. m. The formal Conference will be held on the 6th April at 11-30. a. m., at the Premabhai Hall. Besides Delegates, visitors also will be allowed to be present at the Conference on 6th. Delegates' tickets can be had at the office of the Gujarat Vernacular Society and the Conference Hall.

On Wednesday the 2nd April, will be celebrated a remarkable marriage in Poona. Professor Bhate of the Fergusson College will be united in wedlock to Miss Nikam. The noteworthy circumstance about the marriage is that it will be an intermarriage between a Brahmin gentleman and a Non-Brahmin Maratha lady. Mr. Bhate in setting an example in this respect has acted with rare nobility of spirit. The marriage, we believe, will be in the form prescribed by the Act of 1872. Government may well take note of the tendency of which Mr. Bhate's marriage is but an illustration.



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## THE INDIAN SOCIAL REFORMER.

BOMBAY, MARCH 30th, 1913.

## A REMARKABLE APPOINTMENT.

The appointment of Sir Narayan Chandavarkar to be Minister of Indore, is in many respects a unique event. For the first time in the annals of Native States, a gentleman whose most prominent claim to public respect is his staunch adherence to principles of social and religious reform, is called to the highest post in the administration. This, in our opinion, is a sign of the times. One often hears complaints about the lack of openings for our young men but as a matter of fact there are no lack of openings at present. There are important places and institutions for which men are wanted, but the one condition stipulated is that the candidates should be not only men of capacity—capacity of course is indispensable—but should also be men of principle who can be relied upon to rise superior to the importunities of caste and creed. There can be no doubt whatever that resolute and firm adherence to principles, is becoming more and more important in the public life of the country. Sir Narayan's appointment is the most conspicuous illustration of a tendency which is discernible in a hundred directions around us. Sir Narayan in his career has filled many important parts—not the least important and formative of them being that of Journalist—but, at all times, there has been one single thread of principle running throughout his activities, and that is the necessity of a frank and full recognition of the truth about ourselves as the first step in the regeneration of the country.

It may be said, and it has been said, that Native States are hothouses of intrigue and are no places for men of definite principles. This is to take a poor view of principles which, if they are not for use, are not worth anything. If Native States are more given to intrigue than other parts of India, there is all the greater reason, we should think, for the presence of upright and courageous men at the head of affairs. As a matter of fact, however, we think that the prevalence of intrigue in any sphere is really the reverse aspect of a deplorable lack of principle in those who control its affairs. It is not quite correct to say that there are no intrigues even in British India, although no doubt intrigues in British India bear a different complexion from those in Native States. We believe that Native States at this moment stand most in need of men wedded to a great cause who will do their duty in the fear of God and in fear of no man. Sir Narayan can be relied upon to do that. The young Maharaja of Indore has, in fixing upon Sir Narayan as his future Minister, given the best proof of his desire that

his State should become a home and centre of liberalism and enlightenment. We have not the least doubt that his choice will be amply justified by its results. We must not omit to add that Lady Chandavarkar's presence in Indore will be not less of a stimulus to all movements for the elevation of Indore womanhood than Sir Narayan's will be to those tending to promote the elevation of its manhood.

## WORK AND WORSHIP.

In the long, low Eastern workroom  
The weavers wove apace.  
Each on his separate pattern,  
Each in his own set place;  
Threads of the sunset splendour  
In their sinewy fingers whirled,  
Under their hands, triumphant,  
Grew the work of the world.

Only one worked in silence,  
Only one head bent low  
The best and the blithest workman  
Who had welcomed the morning's glow;  
But the threads in his hands had faded,  
Tarnished the gold and green.  
And the work that should have crowned him,  
Foredoomed, grew poor and mean.

Wondering, the others watched him,  
"Put by, put by," quoth they;  
"You shame your skill by such labour;  
Rest from the loom to-day."  
But he bent to his work in silence,  
Save when the whisper rose,  
"Surely the Master set the task,  
And surely the Master knows."

In bitter pain and heartbreak,  
He wove till his work was done,  
And the Master of all the Weavers  
Came at the set of sun;  
Then, as the others thronged him,  
Showing their patterns rare.  
The Master turned to him who had failed  
And laid a hand on his hair.

"Well done, well done, my Weavers,  
And rich shall your guerdons be!  
But of all your beauteous patterns  
'Tis this one pleaseth me;  
For the Red of Courage, the Gold of Faith,  
Are woven whene'er a man  
Looks in the face of Failure  
And does the best that he can."

(Anonymous.)

The London *Times* has done a distinct service to the cause of Indian social reform by printing the article, which is reprinted in this issue, on the necessity of an alteration in our marriage law, from an Indian correspondent. Our readers will agree that the correspondent has correctly represented the present position in which advanced reformers, who do not believe that the caste system as it exists is an essential part of Hinduism, find themselves in consequence of the negative declaration of religious faith required by Act III of 1872. We earnestly trust that English opinion will come to the help of the social reformers of India, and help them to obtain a change in the law which is so essential to their social and moral life. We are glad to see that the article has been approvingly referred to by the London correspondents of some of our contemporaries.

## MR. V. P. MADHAV RAO ON SOCIAL REFORM.

The good that gentlemen who have retired after holding high office in the public service, can do by devoting their well-earned leisure to public life, is immense. Such examples, though not rare, are by no means as common as they might be. The late Sir T. Madhav Rao and Dewan Bahadur Raghunathrao in Madras, and the late Rao Bahadur Lalshankar Umishankar in Bombay, set a noteworthy example in this respect. Sir Ramkrishna Bhandarkar and Mr. Dayaram Gidumal in Bombay, Rao Bahadur Wamanrao Kolhatkar in the Central Provinces, Lala Baijnath in Allahabad, and Dewan Bahadur Rajaratna Moodaliar and Rao Bahadur Ramannjacharya in Madras, are living examples of the same kind. We are delighted to see that Mr. V. P. Madhava Rao, late Dewan of Travancore and Mysore, has, after hesitating between several courses, decided finally to settle down in his native town of Tanjore, and to devote his time and exuberant energies to the advancement of social, religious and other reforms. Mr. Madhav Rao has always been a personality, however much one may differ from him as regards his opinions on public questions. His present choice continues a wholesome and worthy tradition which we trust the younger generation will lay to heart. It is better from every point of view, and nobler, to wear out than to rust out, and Mr. Madhav Rao has chosen the wiser part unlike the majority of our retired officers.

We are led to make these observations by way of introduction to our comments on two pamphlets which we have received, and which contain an address delivered by Mr. Madhav Rao at the Tiruvadi Sessions of the South Indian Parishad of Pandits, and another, at a public meeting in Tanjore to congratulate four Tanjore men who had been elected or nominated to the Madras Legislative Council. Though the two occasions were of a widely different character, Mr. Madhav Rao's speeches on both occasions have a certain similarity due to the fact that he has thought out for himself a connected philosophy and art of Indian progress. This philosophy and art may be briefly stated: India has from the very first developed certain ideals of society which are true for all time; Indian institutions are elastic and are capable of ready adaptation to changing circumstance; British rule has provided us with the means and with the opportunity of assimilating whatever is good in western civilization. Holding these views, one would suppose that Mr. Madhav Rao would welcome the men who seek to build upon them. But no. He has no word too strong for social reformers as a class. He calls them mad, materialistic and what not, and seems to think that, but for their misguided efforts, Indian Society would be in a much better position than it is at the present day. Mr. Madhav Rao's idea of the country's most urgent needs, may be gathered from the following passage from his address to the Pandits' Parishad: "Is it possible to restore the old order of things divesting it of its evil features or to arrest the inrush of the new ideas? I think, if our Rulers are wise, and our leaders fully realize

whether we are drifting, it is even now possible to have our Society dominated and guided by the spiritual ideas of the past. These are the same as the ideas underlying a democratic scheme of Government in the West. The first and foremost thing to do is to restore to the country its old law of landholding, and the system of village communities. The British Government have made great mistakes in their land legislation, and these are, to some extent, responsible for the unsettlement that we notice on all sides. This is not the place to go into this question; but it will be admitted that a sound system of landholding is a steadying element in society, and tends to promote a habit of mind which is the antithesis of the restlessness, discontent and thriftlessness of the proletariat, who have no root in the soil and no anchor in the eternal. It would require the awful and arresting example of Count Nogi to make our reformers pause in their mad career of up-setting our ancient institutions and ideals. Our Society will not also be a loser by the promotion of a sound system of moral and religious education."

We have here Mr. Madhav Rao's scheme of religious, social and administrative reform in a nutshell. Re-establish the village communities, restore to the country its old law of landholding whatever it might have been, put down our reformers, and promote a system of moral and religious education whatever that again may be, and the millennium will ensue. Mr. Madhav Rao says somewhere that it is not quite clear to him what it is that makes the social reformers attack the caste system. It is our misfortune not to be able to make out what it is that Mr. Madhav Rao wants us to do and what not to do. His views on practical conduct are as vague as his generalisations about the past are sweeping. Speaking of marriage institutions, for instance, he quotes with approval what Dr. Anand Kumaraswamy says about the institution of Sati in ancient India. He tells us that it will be a sad day for India when such ideals are lost but he leaves us in considerable doubt as to whether he would revive the practice associated with that ideal. Ideals are no good except as they express themselves in real life. Mr. Madhav Rao knows as well as we do, how this ideal expressed itself in the real life of India and we respectfully think that he has no right to be silent on the crucial point whether it is the ideal of the Sati that he adores or whether he wants the reality of it also to be restored. Mr. Madhav Rao's musings on caste are equally nebulous. He does not seem to realise that the problems of life are not to be solved by fine words about spirituality and materialism. The end of life is action and people who advise us that the part of wisdom is to sit still or go back, are not likely to help us much in meeting the situation as it confronts us today. If Mr. Madhav Rao would but ask himself how much of his theorising he has been able to reduce to practice, with his unique opportunities, we think he will feel constrained to be less pragmatic in his condemnation of reformers and reform. Dialectical solutions of our problems, we have in abundance. But what would be really helpful is for individual men to show us by example how to wed theory to practice. This is what the reformers aim at doing.

## THE EDUCATION OF INDIAN WOMEN.

(BY MAJOR K. V. KUKDAY, I. M. S.)

*(Concluded from the last issue.)*

The argument of unsexing women by education is a very good example of distortion of judgment by custom or usage. Simply because a particular thing is done in a particular way for a long time, one begins to think that it must be right and one manufactures arguments to prove that it is right. Just the other day we came across an article on women written by a man, in which it was said that the *zanana* women love their isolation and hate to expose themselves to the rude gaze of man and that therefore the system of *zanana* was perfectly justifiable. One might recommend the author to put himself in that enviable position and not expose himself to the rude gaze of women. In what way do we unsex women by education. What are the functions allocated to women by their sex. Only one; woman alone can be a mother: man cannot. All the other duties assigned to women at present have nothing to do with their sex. Cooking, house-keeping, sewing and knitting and even looking after the children once they have passed the stage of baby-hood, all these are in no way specially feminine functions. They have nothing to do with the sex of women. All these can be done by man just as nicely, and are being so done times without number. So also could woman do every thing that man does with the limitation of periodicity and a little less violent exertion. We can understand the argument of social convenience. It may very reasonably be put forth that it would be convenient for society, to have certain duties assigned to women and certain others to men. This is the argument of caste. But the social machinery may be just as well run or perhaps better by assigning duties according to individual merit than simply according to sex or caste.

It will therefore be seen that what we teach our boys by way of general culture, is of equal importance and will be of equal use to our girls as members of a civilized community. It will make motherhood more intelligent and efficient and double the intellectual heritage of the child. By bringing about an intellectual equality between man and woman, it will make matrimony itself more attractive and alluring for it is absurd to expect any real comradeship or fellowship, between an intellectual and cultured manhood and an ignorant womanhood. And it will be an immense gain to society in general as it will place at its disposal, the mature brain power of both the sexes instead of only one as at present. Moreover women have as much right to a full development of their individuality as man has. The objection of man to the development of woman appears in the majority of cases to be really the result—to give out the secret of a fear of woman, not sympathy for her. He fears that if women become highly educated his present undisputed ascendancy in the outer world will be questioned, and his absolute power in the inner world—his home—will be restricted or circumscribed. There is no doubt, it will be so. Let us however not be cowards but men as we like to call ourselves and give women their dues. Nature has already put in some restrictions: let us not add more. If they really are our better halves, we ought to be glad to be beaten by them for though we men will lose, humanity will gain. We may lose in them devoted and faithful domestic servants, but we will probably find comrades and real partners in life.

We cannot enter here into the minute details of a scheme to give effect to the opinions we have just expressed. These will have to be carefully arranged

in consultation with educational experts. We have said that the principles of liberal education for men and women are the same. We could therefore adopt bodily the present system for women as well. A successful student according to this system can graduate at the age of 20, quite an appropriate age for women to think of matrimony. Such a course may be found too exacting for women and we may therefore have to omit a few of the less important subjects, but the principle will remain the same. Those that are less gifted or less fortunately placed, could take advantage of the alternative courses we have suggested before. As regards professional subjects however no such compromise is possible for any lowering of the standard beyond a certain extent will not only put the practitioner at a serious disadvantage but also society at a corresponding loss.

We have said that the principle of education for males and females is the same and that the majority of subjects also are common to both. Naturally the question arises whether we could not educate them together. This question is important both economically and morally. We have read of a proposal for a ladies' Arts College in Bombay and a female Medical College at Delhi. We are not aware of these proposals being accompanied by any idea of having different curricula in these colleges from those in similar institutions for males. The necessity of these separate colleges is pleaded on the ground that want of such separate colleges deters women from taking up these higher studies. Of course, if we could educate them together, expenses of education would be greatly reduced and it would be possible to arrange comparatively sooner for the education of a much large number of girls than we otherwise could. However the moral aspect of it is far more important than the economical. When we plead for an educated womanhood we naturally presume that the activities of women, will extend far beyond the limits of the home and men and women will rub shoulders in various departments of life. What is the best method of preparing them for such a life, is the problem. Complete segregation of the sexes produces a kind of hot house morality which can hardly be depended upon in absence of the controlling forces. Moreover such segregation excites a morbid curiosity far from wholesome in its effects. In our houses it is quite a common experience that the unnecessary different treatment accorded to the boys and girls most surely directs their attention to their sexes. As we have said before, upto the age of 12 or 13 boys and girls are quite a sexual. Then follows a period of about six years during which strong feelings are not backed up by a sufficiently developed discretion. The period beyond this is again a comparatively easier one to deal with. In our present state of society therefore special precautions would be necessary during this central period which would be mainly occupied in Secondary education. Co-education in Primary and Secondary education is quite the rule in American Schools and not uncommon in English Schools. I will read to you a few remarks on this subject which I think would be interesting.

"One may summarise the result of these various investigation by saying that, while approving of the system of co-education for America, they express grave mis-givings as to the wisdom or practicability of its introduction into European Schools. The possibility of this system seems to me to vary with climate and locality. Children mature more rapidly in southern climates and certain localities than in others. The bold fact must be recognised that between the asexual or hermaphroditic period of childhood and that of the fully sexed manhood and womanhood, there is a period long or short, when blood runs warm and hearts beat fast. It is then that a sane youth looks to age for guidance and

restraint. It is just this period of adjustment that needs frank teaching and skillful handling. This period needs no seclusion. To separate the one sex from the other, increases the sexual tension. Let boy and girl look into each other's eyes frankly and truthfully, not slyly and surreptitiously. Once this frank look of sex on sex has occurred, there is no fear for the future."

"To ensure modesty I would advise the education of the sexes together; for two boys will preserve twelve girls, and two girls, twelve boys, innocent, amidst winks, jokes and improprieties, merely by that instinctive sense, which is the forerunner of natural modesty. But I will guarantee nothing in a school where girls are alone together and still less when boys are. I have noticed that the atmosphere of mixed schools was desexualised, where that of separate schools, seemed to have a tendency to develop sexual tension. Again whatever tendency toward indecency might manifest itself, was far more easily checked in mixed schools, by reason of the cross-fire of watchfulness, which made intrigue far more difficult to keep secret. The brothers and sisters and other relatives, and intimate acquaintances of the pupil, attended the same school, and every act was scanned from two points of view—the boys being participant in boy's gossip, and the girls being participant in girl's gossip, and the barriers being removed within precincts of the family, parents could not fail to have a more faithful account of the behaviour of their children, than when isolated in different schools. Brothers and sisters mutually protect each other from shame. Besides this, the fact that the chief association between the sexes in mixed schools, takes place under the eye of the teacher, and in recitation, where in the contest is purely intellectual and where the manifestation of mere femininity—softness and sentimentalism—would cause the pupil to lose rank as a scholar, and where mere masculinity—roughness and wilfulness—would make an unattractive spectacle, leads one to expect that the tendency of co-education, is to elevate the standard of admiration from mere external charms of person, to the spiritual graces and gifts which lie deep in the character."

In deciding upon our future requirements a knowledge of what is actually being done in the country is essential. Here is a book\* which gives fairly detailed information on the subject. It appears that the percentage of literacy among men is about 10 while that among women is just over one. The percentage of girls of schoolgoing age, attending schools is about 4.6, showing how great a scope for improvement there is. Another remark which rather struck me was that in Bengal one in every five women is a widow. We wonder if this proportion holds good for the whole country, as if it does, it would throw considerable light on the argument of impairment of maternity by education.

The chief educating agencies in the country are the various Christian Missions, the Government and the people. To these may be added the National Indian Association with its Head Quarter in London and numerous branches in India. "This association however concerns itself chiefly with grown up women, bringing the Indian and Anglo-Indian ladies together and encouraging education among Parda women, at their houses. The various Christian Missions have unquestionably been the pioneers of female education in India—as also of male, their first girl school having been opened in Calcutta as early as 1819 and in Bombay ten years later in 1829. They have maintained their lead to this day. There is however a difference in the institutions maintained by them for males and females. For the males they have established schools and colleges with the object of attracting students from all classes of Indians, while

\* Cowan's Female Education in India.

for females, except in the Primary Schools, they have chiefly concentrated their energies in establishing and developing residential schools mainly for Christian pupils though outsiders are not excluded. The Christian religion is naturally taught in these schools, but otherwise the curriculum is the same as in boy's schools. The energy, zeal and self-sacrifice shown by them in the matter of education—whatever their ultimate motives may be—are undoubtedly admirable, when compared with our apathy and indifference towards our own kith and kin. Government have mainly confined themselves to the maintenance of a few model schools of every type and of encouraging private efforts by suitable grants. The indigenous efforts though getting more and more prominent are still far below the requirements. The Parsees in Bombay, the Brahmos in Calcutta and the Aryas in Punjab are well ahead of any other classes of Indians.

The curriculum in almost all these schools is the same as that in the schools for boys, being supplemented in some by such accomplishments as Music, drawing, sewing and knitting, &c., and in others by religious education according to the beliefs of the organisers of the school. One of the schools under the Parsee School Association of Bombay follows a more or less independent course.

Lastly I would invite your attention to the accompanying table.

Girls under instruction classified according to race or creed.	Total.	
	Native	Others.
Europeans.	11,502	29,394
Christians.	10,725	562
Hindus.	4,316	757
Mohomedans.	140	757
Parsees.	1,402	20
Budhists.	5	6,246
Total.	22,776	31,379
Secondary Schools (High & Middle English).	11,502	2,481
Middle Schools (Vernacular).	11	2,19,143
Primary Schools for Boys & Girls.	564	2,19,143
" " for Girls.	1,547	2,19,143
Training Schools	173	1,519
		9

The moral is obvious and the warning clear. Education is bound to give influence and superiority to its possessors. At present not only the most educated women but most of those who are employed in imparting this education are Indian Christians, backed up by a large number of devoted and self-sacrificing workers of the various Missions and unless the so-called Higher classes of Hindus and the Mohomedans wake up to a sense of their responsibilities, there is not the slightest doubt that their women will be turned into the so called depressed classes and they will have only us to thank for it. And with the women in that condition it would be a Miracle if the men escape a similar fate.

### INDIAN MARRIAGE LAW. PROPOSED CHANGE.

The *Times* (London) prints the following article as "from an Indian Correspondent."

There is every probability that a fresh endeavour will be made in the newly-elected Legislative Council to secure a reform of the present marriage law providing a valid form of marriage available for all persons irrespective of caste. The present position is briefly this. There is an Act of the Indian Legislature, Act III, of 1872 which provides that civil marriages may be contracted before a registrar, but it imposes the condition that both the parties have to declare that they do not profess either Hinduism, Mahomedanism, Zoroastrianism, Jainism, or Buddhism. This condition was inserted in the Act, which was introduced in response to the demands of the Brahmo Samaj leader, Keshab Chunder Sen, as a concession to the opposition of the orthodox communities of India, especially the Hindus, who feared that the passing of a general law would undermine their time-honoured institutions. Keshab Chunder Sen and his followers in those days were satisfied, but a new generation of Brahmos has sprung up, which firmly holds that the Brahmo Samaj is but the purest form of Hinduism and that it is not right for a member of the Brahmo Samaj to declare that he does not profess Hinduism. This has all along been the view of the adherents of the Indian Theistic movement in Western India, as expounded by the late Mr. Justice Mahadev Govind Ranade, Sir Ramakrishna Bhandarkar, and Sir Narayan Chandavarkar.

The Brahmo Samaj, as is well known, believes in the Fatherhood of God and the brotherhood of man. It repudiates caste. Under its influence, the education of women and their emancipation from such cramping customs as the *pardah*, infant marriage, and enforced widowhood have been greatly accelerated. Members of the Brahmo Samaj feel that they cannot conscientiously perform the rites prescribed by the orthodox creed, as it includes some idolatrous practices. The law does not recognize any other form of marriage for Hindus, and the marriage under Act III of 1872 involves the declaration above-mentioned, which they feel they cannot conscientiously make. Further, it is no longer the case that members of the Brahmo Samaj are the only persons who do not believe in caste restrictions in regard to intermarriage. An increasing class of men and women educated in India or outside in Western sciences and literature is impatient of these restrictions. These also feel it a great hardship to be called upon to renounce what they honestly believe to be their religion—they hold that pure Hinduism is not a matter of castes—and are anxious to have a civil marriage law available to any one who chooses to be married outside his customary group. In short, the basis of caste is being undermined in the minds of an increasing number of intelligent men and women, but the state of the marriage law is such as to enforce the restrictions of caste on them, the penalty for disobedience being the risk of having their marriages declared invalid and their children declared bastards.

Sir Henry Maine declared long ago that the influence of our Anglo-Indian Courts had been to harden and stereotype custom to an extent unknown in pre-British days. There were no High Courts and no Privy Council in those days whose rulings were recorded and regarded as the last word on any given point of law. Each caste and sub-caste made and unmade its own customs as it went along, and there was no judicial tribunal above it to control its operations. The Census Report of Bombay, recently issued, bears testimony to the fluid state of Hindu society, even now, where it is unaffected by legal decisions. The report gives examples which go to show

that the various endogamous groups of any main caste were formed by the splitting up of the original community owing to the occupations taken up by the sub-sections. In some cases the adoption of a degrading occupation by certain families spelt social disaster for that section, and though still retaining the caste name they have been compelled to marry among themselves and thus form a sub-caste. In other instances, the converse has been the case, and a group that abandoned a disreputable occupation or commanded social respects by the adoption of the customs and restrictions of higher castes, itself attained in time to a higher social grade. Under Anglo-Indian law, however, the elasticity of custom has been greatly affected. The hardship is all the more felt as the influence of education and foreign travel is rapidly modifying the traditional ideas on which the social life of India has hitherto reposed.

It was with the object of meeting the requirements of the changing social outlook that Mr. Bhupendra Nath Basu introduced two years ago a Bill in the Viceroy's Legislative Council to amend the Act of 1872 by leaving out the obnoxious declaration. The Bill evoked a measure of support among the enlightened sections of the Hindu community which surprised even its author but the orthodox majority was hostile, and the Government felt that they could not support it as it stood. It was consequently rejected. The present state of things is undoubtedly hard, and some way will have to be found soon to afford relief to the advanced section of the Indian people. It may be added that not only the law of marriage, but the law of successions also, is felt as pressing hard on these sections. Under the Hindu law, a daughter or wife has no share in her parent's property, and the social reformers feel that it should be made possible for those who prefer to follow the more equitable provisions of the Indian Succession Act to do so by making a declaration of their desire before a magistrate. This question, however, is still in an unripe stage, and is not so urgent as that of marriage.

### EDUCATION OF WOMEN IN BOMBAY.

THE EDITOR, *The Indian Social Reformer*.

DEAR SIR,

While attention is being called to the need for Arts College and Medical College for women, no body seems to be aware of the fact that outside the towns of Bombay and Poona, there is nowhere a single elementary English School for Indian girls in the whole of the Marathi and Canarese districts of the Bombay Presidency, Berar and Central Provinces. While there are schools for boys maintained by Government, municipalities and even by very small Native States, it is a pity that education of girls is neglected. Bengal and the so-called benighted Madras are ahead of us. It is time that the people of the Bombay Presidency move in the matter.

My suggestion is very moderate. It is that every large district town which maintains a number of primary girl school should attach to its central school a class to teach English upto 3rd or 4th standard so that a girl can remain there till she is 14 after which if her guardian has means he can send her to Poona or Bombay.

People do not at present attach same importance to the education of girls as to that of boys. Even though attaching great importance to the education of boys, they could not have been educated in large numbers if each boy's education costs Rs. 10 P. M. or more. There was universal dissatisfaction when Government raised the fees of day scholars because the income of persons who give English education to their children is small varying from Rs. 25 to Rs. 50. How can they pay for the education of 3 or 4 children?

In many towns Saraswati Mandirs and private classes have been started from time to time but they have been short-lived.

I acknowledge that there are now Vernacular schools everywhere but those who desire to give English education to their girls should have reasonable facilities offered to them such English education even elementary will much tend to spread enlightenment and happiness in our homes.

X.

### MR. DADABHAI'S BILL.

Under the auspices of the Hindu Social Reform League, a largely attended Public Meeting was held in the Anderson Hall on the 13th instant, to signify approval of the principles of Mr. Dadabhai's Bill for the protection of minor girls. Dewan Bahadur M. Audinarayaniah presided, and amongst others present were the Hon'ble Mr. M. Ramachandra Rao, the Hon'ble Rao Bahadur B. N. Sarma, the Hon'ble Mr. V. S. Srinivasa Sastri, the Hon'ble Mr. A. S. Krishna Rao, Messrs. K. B. Ramanathan, O. Kandasawmy Chetty and T. S. Rajagopala Iyer.

#### THE CHAIRMAN.

The CHAIRMAN, in opening the proceedings, said that it was a pity that Mr. Dadabhai was no longer on the Imperial Legislative Council. It was a very important Bill that he had introduced, and its serious import to the welfare of the country could by no means be over-estimated. Although Mr. Dadabhai was no longer on the Council, it was earnestly hoped that the principles of the Bill would be revived and legislation on the lines suggested in it would be soon passed into Law. Of course, as they all knew, the object of Mr. Dadabhai's Bill was to put down prostitution in the country. Unsullied chastity being the highest asset of all womanhood, no civilised Government could ignore to adopt any reasonable measure which aimed at maintaining a woman's chastity inviolate and inviolable. In India the evil that was sought to be combated was not a simple matter of detail. They were so circumstanced that their religion managed to throw its mantle over every phase of life, good as well as bad. And somehow or other if their religion was unable to eradicate evil, it gave to it that kind of countenance which at once changed its real hideousness and gave it a meretricious hue. The piece of legislation contemplated by Mr. Dadabhai was a comprehensive measure, seeking as it did, to strike at the very root of the evil of prostitution. The Bill also wanted to raise the age of consent. The speaker lastly scouted the idea that by passing Mr. Dadabhai's Bill, the Government would be wounding the religious susceptibilities of the people. Far from it, and on the other hand, the proposed legislation, if it became Law, would be found most acceptable to everybody.

#### THE HON'BLE MR. B. N. SARMA.

The Hon'ble Mr. B. N. SARMA then moved the following Resolution:—

"This Meeting approves in the main of the principles of Mr. Dadabhai's Bill, and recommends that a measure for achieving the aim of the Bill be passed into Law at an early date."

In doing so, he said that it was absolutely necessary for society to protect its minor children with scrupulous care, and prevent their falling into evil ways. The proposed Bill, if made into Law, would meet the end in view. The religious susceptibilities of the people would in no way be wounded by the introduction of the measure, and, on the other hand, the consensus of opinion in the country would warmly welcome it. At the same time the proposed measure need not be extended all over India. It might be confined to particular parts of the country, where the evil of prostitution obtained most largely. In the Northern Circars much progress had been made in the way of arousing public opinion against the evil they had in mind, thanks to the labours of Mr. Venkataratnam Naidu and his friends. Indian Society should no longer tolerate immorality in their midst. The argument that immorality prevailed the world over was no good. What happened in India was that the evil was being openly countenanced, and dancing girls were part and parcel of Indian society. This lowered the moral tone of their society, and this was a

matter of very serious import to all having the welfare of the country at heart.

#### THE HON'BLE MR. SRINIVASA SASTRI.

The Hon'ble Mr. V. S. SRINIVASA SASTRI seconded the Resolution. He complained that trustees of temples were deliberately evading the law in many parts of Southern India by allowing the dedication of minor girls in their temples. The age at which the girls were allowed to join temples was sixteen, but the speaker knew of numerous instances of girls of thirteen even becoming *devadasis* though, of course their names were not borne on the temple registers.

#### A HINDU LADY.

ALAMALUMANGAMMAL, a Hindu lady, supported the Resolution in an eloquent speech in Tamil, and the Resolution being put to the Meeting, was unanimously carried.

#### THE HON'BLE MR. RAMACHANDRA RAO.

The Hon'ble Mr. M. RAMACHANDRA RAO next proposed that the Chairman be authorised to forward a copy of the Resolution to the Government of India. In the opinion of the speaker it was necessary that matters of social legislation where Government were very naturally slow to move that the people themselves should show that they were willing to abide by the terms of any legislation they wished to be placed on the Statue-book.

The Hon'ble Mr. A. S. Krishna Rao having also next addressed the Meeting, the proceeding terminated with a vote of thanks to the Chairman.

### HONOUR TO A LADY TEACHER IN NELLORE.

( FROM A CORRESPONDENT. )

Under the auspices of the Nellore Social Reform Association, a public meeting was held in the V. R. H. School Hall, on Sunday, the 16th instant, the occasion being the presentation to Sreemati K. Kanakamma, a Brahmin lady of a most orthodox family in Nellore and a Mistress in the local Government Girls' School, of six gold medals and Rs. 216, being the prizes won by her in the Telugu Annual Vidwat Examinations of the Vignyana Chandrika Mandali of Madras, held in 1912. Mr. K. V. Lakshmana Rao, M. A., of the Mandali, came here from Madras to attend the meeting. Long before the appointed hour, the hall was crowded to the utmost with Ladies and Gentlemen and many gentlemen had to stand in the verandah for want of accommodation inside the hall. Both the occasion that called forth the meeting and the attendance of so many as 200 ladies and girls at the meeting were *quite unique* in the history of Nellore. This is certainly a single proof of the irresistible changes that are gradually taking place in the minds of our women, who have come to realise the benefits of female education and the responsibilities of womanhood in matters affecting their society. Mrs. Rai, wife of Captain D. G. Rai, our District Medical Officer, with her characteristic readiness to the call of duty, kindly consented to preside over the meeting, which began with prayer songs by girls. The President then called upon Mr. K. V. Lakshmana Rao, M. A., to speak on the Mandali's examinations and prizes. He was exceedingly glad to announce that the Nellore Lady, Sreemati K. Kanakamma, headed the list of both male and female candidates, numbering about 250 that appeared from the Telugu country and got record marks in all subjects, literature, science and history, and that she was therefore fortunate in carrying away all the prizes instituted for males as well as for females. This announcement aroused a huge roar of applause from the audience who were never accustomed to hear of such things in Nellore and who were very much astonished at the capabilities of the young lady. It will not be out of place to mention here that the lady was widowed in her 10th year and that since then she had been receiving instruction in Telugu and Sanskrit at the feet of a Pandit who is her relative. She is now only 18 years of age and is very pious and orthodox. Mrs. Rai then presented the gold medals and the money prize to the lady who read a short paper acknowledging the presents with sincere thanks. After the president's closing remarks, and with the usual vote of thanks, the meeting terminated.

**PROTECTION OF CHILDREN.**

The Society for the Protection of Children in Western India held its annual meeting in John Small Memorial Hall, at Poona, on Tuesday evening. It was sparsely attended, among those present being Lady Barrett, Dr. Sir G. Bhandarkar, the Rev. Maonicol, Dr. Rutter Williamson, Dr. Wadia, Mr. T. Dobson and a few other ladies and gentlemen in addition to the Secretaries, Dr. Harold Mann and Mr. L. R. Gokhale. Dr. Sir B. G. Bhandarkar was voted to the chair, after which Dr. Mann gave a resume of the work of the Poona branch of the society during the year 1912, in the course of which he referred to the agitation on the part of the society to induce the Government to raise the age at which co-habitation with girls was permissible from 12 to 16, except in cases of legal wedlock and stated that the Government in Bombay at the time were restrained from taking any action only by the idea that considerable public opinion was against the proposal of the society. In order to test this point a plebiscite was taken by the society of a very large number of people in the Bombay Presidency from almost all classes and judging by the replies enabled him to say that opinion is overwhelmingly in favour of the change the society proposes. Of the replies received only one was definitely against change. He then went on to refer to three bills drafted by various members of the Imperial Council on the subject and thought that the Government were not unsympathetic but suggested other methods of reaching the same end. In one matter only weakening of the bill was suggested, namely, raising of the age of consent from 12 to 15 and only giving modified protection from the age of 18 to 15.

In dealing with the work of the society, the Secretary referred to the case of one Murti who had been rescued and to the difficulty in getting orphanages to take girls of such an age. In the case referred to the difficulty was solved by an offer of marriage from man of the same caste as the girl to which the consent of the society was given after strict enquiries had been instituted. Dr. Mann further related instances of cases of Anglo-Indian and Eurasian children who had been found destitute or living in surroundings of open immorality who had been sent to the orphan homes at Kalimpong and were doing well. The report was then unanimously adopted.

Dr. Rutter Williamson next proposed that the Hon. Mr. Claude Hill be President, Dr. R.G. Bhandarkar, Vice-President and Dr. H. Mann, treasurer for the ensuing year for which Committee was also elected. Before the business of the meeting concluded the Rev. N. Maonicol mentioned that it was a matter for regret that the society in Bombay which was the parent society was now defunct and wished to know whether he would be in order if he proposed a resolution on the subject. The resolution as amended and passed read as follows:—"That this meeting suggests that the Secretaries and Mr. N. Maonicol should be asked to take steps to secure resuscitation of the parent society in Bombay"—*The Times of India*.

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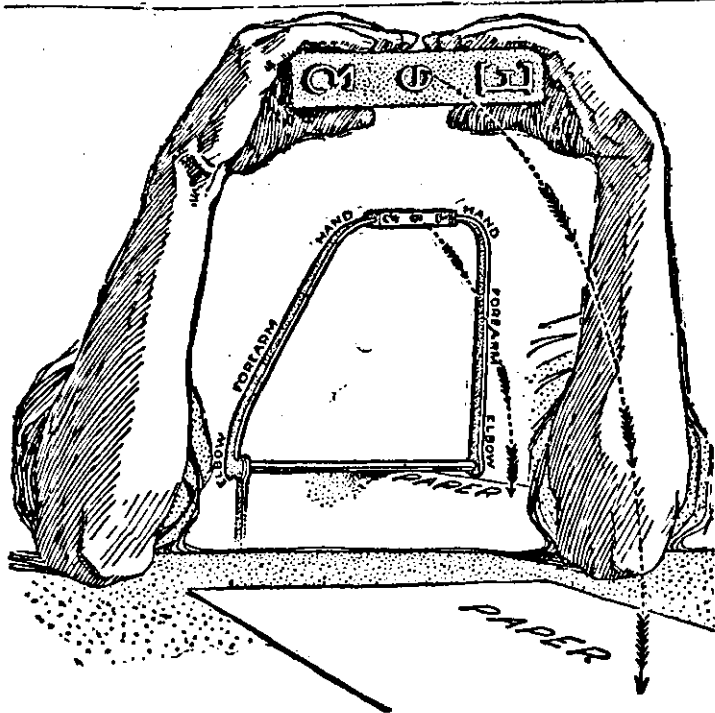
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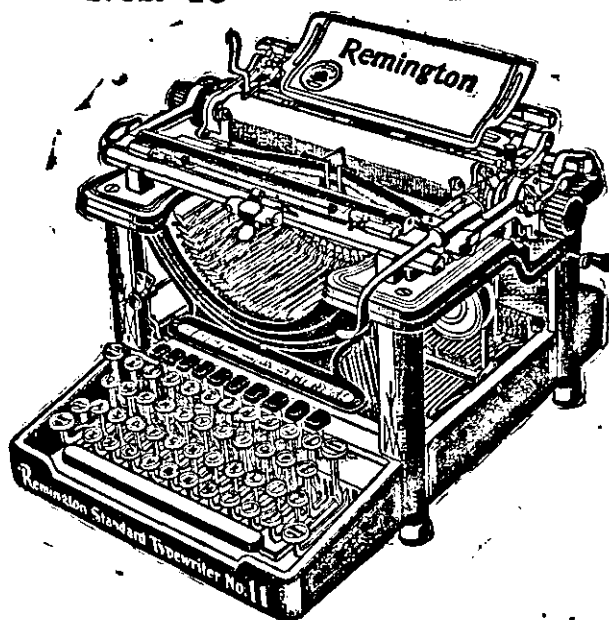
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"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not excuse, I will not retreat a single inch—And I will be heard."  
WILLIAM LLOYD GARRISON in the *Liberator*.

## NOTES.

Lord and Lady Willingdon of Ratton arrived in Bombay on Friday. Lord Sydenham handed over the Governorship to Lord Willingdon on Saturday and left the same day for England. We wish the new Governor and Lady Willingdon a successful career in this country. His Excellency succeeds an administrator of great ability, of great strength of character and considerable power of organisation. Lord Willingdon's experience of public life and in Parliament, gives him a position of advantage in the present stage of Indian administrative evolution. His Excellency had exceptional opportunities for demonstrating in practice that administrative perfection is not an end in itself, and that it is of value only as a means to the prosperity and contentment of all classes of the population, not excluding those who are able to judge for themselves. Even if the millennium can be brought on tomorrow by devising a perfect administrative system, it would be not worth having, because the people who are to enjoy its advantages would have no part or lot in it. Mommsen's memorable words ought to be inscribed on the portals of every Secretariat in the Indian Empire. "The history of Cæsar and of Roman Imperialism, with all the unsurpassed greatness of the master-worker, with all the historical necessity of the work, is in truth a more bitter censure of modern autocracy than could be written by the hand of man. According to the same law of nature in virtue of which the smallest organism, infinitely surpasses the most artistic machine, every constitution, however defective, which gives play to the free self-determination of a majority of citizens infinitely surpasses the most brilliant and humane absolutism; for the former is capable of development and therefore living, the latter is what it is and therefore dead." This, we know, is a commonplace of English Liberalism, but the commonplaces of English Liberalism are often novelties in Indian administration, and that is our excuse for referring to it in this context.

We are pleased to see that our friends in East Bengal are earnestly devoting themselves to social reform. The *Herald* of Dacca devotes a good deal of attention to the subject, and is a constant and courageous champion of the cause. In a recent issue, our contemporary in urging the claims of the Depressed Classes on Government and the public, remarks: "We are convinced that the uplifting of the masses is one of those tasks in which responsibility should be shared both by the State and the Society. It is not a task in which the efforts of the Government alone can bring about the desired result. Our masses are, indeed, the submerged millions who, among the Hindus, are the 'Depressed' and the 'Untouchables' and among the Moslems and others the 'Backward' and the 'Neglected'. No scheme of India's political advancement can therefore be considered complete which does not comprise within itself or-

ganised efforts for raising the depressed and the untouchables and for helping the backward and the neglected. Now that the Government is going to launch upon an educational policy that would, at any rate, it is so hoped—tackle the problem of education of India's untold millions, it becomes imperative on our part not only to help forward the efforts of the Government by mature advice and independent undertakings but also by removing those social disabilities which have all but killed those noble instincts and faculties of the mind of the 'depressed' which it will be the business of education to unfold."

Mr. Labshankar Laxmidas writes to us suggesting that every year the birth-day of His Imperial Majesty should be observed as a "Gratitude to England Day," in remembrance of England's humanitarian work in India and elsewhere. He observes: "It was English humanity that set free the slaves of the world. It was English humanity that started the very first society for the prevention of cruelty to animals in the West. It was English humanity that started the very first vegetarian society in the West. It was English humanity that prohibited the dreadful fashion of *Sati* (I do not mean true *Satis* who are beyond human law *even to-day*). It was English humanity that stamped out the terrible crime of *Thag*ism. It was English humanity that put a stop to female infanticide in our country. It was English humanity that ameliorated the condition of prisoners. Like all my thoughtful countrymen, I also wish that the British rule in India may become *ideal*, but at the same time, like all my thoughtful countrymen, I feel grateful for the many blessings we already enjoy by the *favour* of the English nation."

The March issue of *Night and Day*, the quarterly organ of Dr. Barnardo's Homes, is of exceptional interest. It is a fact to be realised that there should be an Institution which has always under its charge nearly nine thousand boys and girls of the destitute and neglected class. Every week that single Institution is welcoming into its hospitable doors close on forty new admissions. It is a voluntary agency, without State aid, whose endowments would not by themselves maintain it for three days in the year. Yet, but for its aid, how many additional paupers and criminals would be thrown upon the rates and taxes! The Homes have rescued in their forty-six years' story 75,000 boys and girls. Who can estimate the money value alone of that army? The Homes emigrated to Canada last month their first party of 300 children, and they hope to make up the number to 10,000 before the autumn. Of their 24,000 emigrants, ninety-eight in a hundred have succeeded. Never is a destitute child refused at their doors, and they seem to be able to win splendid results from materials that some would regard as almost hopeless. Dr. Barnardo's Homes are a standing proof of what may be done to utilise the waste-products of modern civilisation, and we in India will do well to profit by the example betimes.

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, APRIL 6th, 1913.

## THE MOSLEM LEAGUE.

We reprint from the columns of the *Observer*, the organ of Mahomedan opinion published in Lahore, a summary of the proceedings of the Moslem League Conference which met in Lucknow last month. The resolutions passed at the Conference, embody to a large extent the views expressed some weeks back at a meeting of the London Committee of the League, as well as at a meeting of the Council of the League which was presided over by His Highness the Aga Khan. There is, therefore, no reason for the assumption in some quarters that the leaders of the Mahomedan community are not in sympathy with the revised platform of the League. "Asiaticus", in the *National Review*, expresses surprise that, within seven years of its establishment, the Moslem League should have seen fit to recast its aims and objects so thoroughly. But he forgets that the original programme of the League was a growth of less than seven months. He tells us that he himself had a share in drawing up the preliminaries, and otherwise tells enough to indicate that the League in its inception was not an entirely spontaneous manifestation of Mahomedan aspirations. "Asiaticus" recalls some things which he said and did at the time in connection with the League, and he will not, therefore, think it an unwarranted infringement of his anonymity if we remind him of our warning as to the danger of endeavouring to constitute the Mahomedans of India into a sort of Praetorian Guards of British rule in this country. The policy was bound to recoil on its originators, whatever specious success might have attended it for the time being. It was an essentially short-sighted policy. The awakening was bound to come, and it has come sooner, perhaps, than those who were most convinced of the fundamental error of the point of view of "Asiaticus" and others of his way of thinking, expected.

The modification of the Partition of Bengal announced by His Imperial Majesty at the Delhi Darbar, was the first link in the chain of events synchronising with the present reaction. It may, however, be recalled here that some of the most thoughtful leaders of the Mahomedan community had from the first definitely refused to identify themselves with the attempt to make the Partition a Hindu-Mahomedan affair, foremost among them being His Highness the Aga Khan. The decision of the Secretary of State as to the conditions on which the projected Moslem University would be recognised, was the second event in this

concatenation of circumstance. We ourselves believe that the decision of the Government in this question is absolutely sound. But there had been so much delay in making the announcement that the promoters had good reason to feel that they had not been treated fairly. The fault, however, does not rest with the present Government of India. When the Mahomedan community was yet under the influence of these events, the news came of the invasion of Tripoli by the Italians—an act of pure brigandage which Moslem and a large section of non-Moslem opinion expected Europe to repudiate. Even before the Italian trouble was settled, the Balkans broke out on another side. At the outbreak of the war, the Powers declared solemnly that, whatever might be its issue, they would not allow any territorial aggrandisement by any of the belligerents. But this position has been given up, and Mahomedans feel that it would not have been given up if Turkey and not the Balkans had come out victorious. In all the many attempts made to justify the attitude of the Powers, we have not seen any reference to this change of front which is the real cause of Moslem irritation. The Powers might have kept quiet. They were not obliged to make any pronouncement at the opening of the war. But having made one in a solemn manner, they should certainly, for the sake of their own self-respect, have done something to redeem it. However that may be, Moslem feeling in India, ruffled by the modification of the Partition and by the decision as regards the University, became still further dejected by the occurrences in Tripoli and in Turkey.

It is in this state of affairs that the platform of the Moslem League has been recast. We believe that the adherence of the Moslem League to the Congress and the desire of Mahomedans to cultivate better relations with the Hindus, are excellent things for all parties, and not the least for the Government of India and the British connection with this country. But, as we said once before, we say once more, it is not good that so great a consummation should even seem to be reached in a moment of irritation. It is not good for the Mahomedans and it is not good for the country. Of course, it would be highly churlish on the part of the Hindus or the Congress to meet the advances of our Mahomedan brethren, except in a spirit of the utmost cordiality. The return of the prodigal to his natural home, is and must be a cause for rejoicing. But it behoves the Congress and the Hindus to make it perfectly clear that they are not taking advantage of the temporary feelings of their Mahomedan brethren. The Moslem League was inaugurated by a deputation to the late Viceroy. May we suggest that the coalescence of the Congress and the Moslem League would best be signalled by another deputation to the present Viceroy? It should be composed of leaders of both the organisations, and should place before His Excellency a joint assurance of the unalterable loyalty of the Indian peoples to the British Crown and of their desire to realise under its benign sway their cherished national unity.

## INDIAN STUDENTS IN ENGLAND.

We have referred more than once to the dissatisfaction felt by Indian students in England at the India Office arrangements to look after them. The following is from a valued English friend, and presents the other side of the question:—"There were, at least, three organisations which were entirely private and which were striving to render what help they could to the Indian students on arrival. They say now, what more did they want? But do they not forget that at that time began complaints from India that Government were doing nothing to help or look after the Indians who were obliged to come here? I should say also that there are several students who make no complaints and state that they have been greatly helped by the office. It was solely on this account that Lord Morley started this office, with Mr. Arnold at its head. Mr. Arnold undertook it with the full knowledge that it would be a most difficult and, probably, thankless task, and no one who knows him or Mr. Cheshire the first of his Secretaries (who was a St. John's man at Cambridge and afterwards when living in London, was doing all he could to befriend the Indians there on his own account and before he ever heard of Mr. Arnold's office) can doubt that their single aim has been to help students at the cost at times even of their health; for the work soon became overwhelming and sometimes they were obliged to give it up for a time. They have clearly known that they might have unforeseen difficulties to face and that the whole thing was an experiment. The new arrangements are an attempt to meet the growing and unforeseen requirements. But some of the students are objecting why should Indians alone have a department to look after them and not Colonials? Surely the situation is very different. A young Colonial comes into a country where the ways, customs, mode of life, etc., are quite familiar to him, instead of being entirely different as is the case of most of the Indian students. And even among them (the Colonials) the parents will ask an English friend over here to keep an eye on them. Nor would any good English parent send his young son to a distant and foreign country without making provision for some one there to befriend him. The great majority of Indian students is of men of the best character, ability and strength of mind but this will not save them from many troubles and difficulties they may fall into from pure ignorance of the ways of the country. It is hard for those who love them, to stand by and see them often cruelly misunderstood, too! Again, the men say, it hurts their self-respect to be brought under officialism. But this touches on the question of the intolerableness of an alien Government, however good, to the self-respecting national spirit. Doesn't it? Perhaps that is at the bottom of the whole thing. Again the Indian papers complain of "espionage." Nothing could be farther from the intention of the members of the office. They try above all things to avoid doing anything to give rise to such a surmise. If anything has happened to give a colour to such an idea it must have been some case or other where they have tried to protect some one from those who could only bring harm upon him. For, however sensible and strong of character the majority of students may be still they are young. Without being concerned just here as to the advisability or otherwise of such a department, I cannot help remarking that the criticisms on it betray a lack of understanding or appreciation of the whole-hearted sincerity of the originators of it or of the earnest endeavours of those now working to enable it to fulfil the original intentions."

## AN EXTRAORDINARY SCHEME.

Lord Sydenham's Government published last week a special memorandum on the constitution of the Indian Civil Services which they had prepared for the Royal Commission on the Public Services in India. Lord Sydenham's Government are entirely opposed to simultaneous examinations in India. They have, however, suggested a scheme of their own under which young boys of 14 years of age are to be sent under a system of State scholarships for education and preparation for the Indian Civil Service Examinations. These lads are to be first nominated by the several Provincial Governments, are to be subjected to an examination to be held at Delhi, and the scholarship-holders are to be chosen from among the successful candidates. The boys are then to be despatched to England to be educated in English public schools, up to the age at which they can appear and pass the Civil Service Examination. By this means Lord Sydenham's Government propose to produce what are called English characteristics in the Indian boy. Most people would be of opinion that there is more certainty of a boy losing all his Indian characteristics under the scheme than of his acquiring English ones.

We are, however, relieved from the necessity of examining this scheme in detail as it has been so emphatically denounced by the leaders of Hindu, Mahomedan and Parsi public opinion, like Sir Narayan Chandavarkar, His Highness the Aga Khan and Sir Pherozeshah Mehta. Still, however, as Lord Sydenham's Government have seen fit to issue this memorandum, it is but proper that we should not pass it by unnoticed. Lord Sydenham's Government imply that the Indian, who has not been to an English public school, lacks self-discipline and self-control. Self-discipline and self-control have been taught for centuries in this land as the essence of a cultured and spiritual life, and we venture to say that, man for man, the average Indian is not less self-disciplined and self-controlled than the average Englishman. Indeed, the complaint generally made is that the Indian is wanting in self-assertion, that he pockets slights too submissively, and that his character is moulded too much on passive lines. Is it not preposterous to ask Indian parents to consent to alienation from their sons from the age of 14, as a condition precedent to the latter being admitted to the Civil Service? We may not give up our birthright even for a mess of the savoury Civil Service pottage. The idea seems to be that the Indian young man should as far as possible be weaned away from his country and his people if he is to become an efficient Civil Servant, and that, since the misfortune of the man's birth in this country could not be helped, the next best thing would be to take him as young as possible away from his parents, from his kith and kin, and bring him up in alien surroundings. An even more effective scheme from this point of view, would be to endow some maternity benefits for the mothers of future Indian civilians to be selected, of course, by the Local Governments with reference to their caste and family histories—who would agree to be sent to England for accouchement, so that the future I. C. S. men may be born on English soil and draw in no breath of the deleterious Indian air from the moment of his birth! The sum and substance of the scheme is: we will admit a few more Indians to the Civil Service but first we will make them as little Indian as possible. This may be a solution of the Civil Service Problem, but it raises a much bigger problem which it is not the part of prudence to raise.

### THE NATIONAL SOCIAL CONFERENCE.

The following reorganization scheme is submitted for the consideration of those interested in the movement, by the General Secretary, Sir Narayan Chandavarkar and the Assistant Secretaries, Messrs. Deydhar and Dalvi.

It is an undebatable fact that of late there is a wider and deeper awakening on the part of the English educated classes regarding social problems whose importance is being daily recognized by them; that the question of social reform is receiving day by day more sympathetic and intelligent attention at their hands, having come to realise the needs of the national advancement; and that there is now observed deeper and higher earnestness amongst the younger generation for social work, which is characterised by greater readiness for bold action coupled with some kind of genuine sacrifice marked by faith and determination. These are the unmistakable signs of the times and it is very necessary that full advantage must be taken of them by those who feel very keenly that the true progress of the nation depends upon the full development of the capacity and character of the individual and through him of the society, and that real reform must proceed from within. But this result is difficult of achievement without an organized and persistent effort made in the direction (a) of instructing the popular mind, (b) of widely difusing ideas of social reform, (c) of formulating well-informed and influential public opinion, (d) of focussing it by means of Conferences—National and Provincial—meeting regularly every year, and (e) of making the popular enthusiasm about advanced social questions run into channels of well-defined and well-regulated activities all over the country in the form of institutions. This is a task which for its fulfilment mainly depends upon several factors such as (1) a well-planned and vigorous organization at the top with branches all over the land; (2) devoted earnest minded voluntary workers having full faith in the steadily advancing tide of social evolution in the country; and (3) funds (a) to carry on the work of propagandism by means of lectures, literature, and occasional demonstrations; (b) to finance weaker branches so as to enable them to employ paid workers; (c) to subsidize institutions started with the specific purpose of promoting questions of social reform; and (d) to train a band of social missionaries who would undertake the work of social regeneration. The well-planned super-structure of Social Reform in the country on the lines laid down above is not an easy matter, and it will be long before anything approaching it can be accomplished, but the present is the most opportune moment to make an humble beginning in that direction attempting just as much as is within the power of the very best friends and advocates of social regeneration of the country. To make such a beginning the institution of National Social Conference should be reorganized and its work should be put on a sound and systematic basis by opening a regular office in Bombay where the two Assistant Secretaries of the National Social Conference reside. The work should be divided and be carried regularly with the assistance and guidance of the Board of Councillors to be chosen first from Bombay. The General Secretary will exercise general supervision and will direct the Assistant Secretaries in the discharge of their functions. The Board of Councillors who will lay down the lines of work should meet once a month and regular minutes of their discussions should be kept. The Assistant Secretaries should divide between themselves the work of organization of branches and their programme, correspondence and preparation and distribution of literature. The "Indian Social Reformer" should be considered

as the accredited organ of the National Social Conference, and efforts should be made to enlist the sympathies of other Journals and specially the vernacular papers all over India in the cause of social reform. There should be lecture tours arranged and undertaken by the members of the Board and the Assistant Secretaries, and special endeavour should be made to bring together men and women friendly to social reform to form a "District Committee." There should be several Sub-Committees with members from outside provinces who will do their work by correspondence. One of such Committees should be called a Legislative Sub-Committee and should give a lead to discussion on questions involving legal issues. The Assistant Secretaries should also collect as much information as is possible from all over the country relating to the advance made by social problems that seriously engage the minds of people with the help of one of the Sub-Committees formed for the purpose of collecting such information from various provinces. They should also be responsible for the better organization of the National Social Conference meeting every year and should also see that the resolutions passed at its sitting are properly given effect to.

In order to commence this programme of work on the lines sketched above and to supply the first requisite mentioned, it is necessary that about Rs. 1,300 should be collected every year.

The following items of work should be undertaken first:—

- (a) Organization or re-inforcement of Provincial Social Reform Association.
- (b) Organization of District Social Reform Committees in the Presidency of Bombay.
- (c) Affiliation of Social Reform Bodies other than those mentioned in (a) and (b).
- (d) Preparation of a list of institutions in the country carrying on their work of furthering social reform in the fields of.
  - (1) The education and elevation of women.
  - (2) Marriage-reform.
  - (3) Widow-remarriage.
  - (4) Social work by women.
  - (5) Elevation of the Depressed classes.
  - (6) Fusion of castes and Sub-castes by inter-dining and intermarriage.
  - (7) Relations between various communities in India.
  - (8) Foreign travel.
  - (9) Temperance.
  - (10) Social purity.
  - (11) Communal charities or religious endowment.
- (e) Collecting reports from various institutions and bodies working in these fields.

A Sub-Committee should be formed to frame a constitution for the National Social Conference to be adopted at the next meeting at Karachi the same being duly circulated a couple of months earlier among various associations and recognized social reformers.

Those who are eager to push forward and popularize the cause of national regeneration by promoting social reform will kindly help the Secretaries by undertaking work in any of the following ways:—

- (1) Organization of Committees and branches.
- (2) Lectures and classes in connection with social topics.
- (3) Preparation of leaflets, pamphlets and books on social questions in popular style.
- (4) Collection of statistical and other information regarding provincial social problems and useful social institutions of a progressive character.
- (5) Collection of subscriptions or donations from local friends in furtherance of the work of the Conference.
- (6) Personal regular subscriptions or donations.

## THE REFORMER.

Yet louder rang the Strong One's stroke,  
 Yet nearer flash'd his axe's gleam;  
 Shuddering and sick of heart I woke,  
 As from a dream.

I look'd : aside the dust had roll'd—  
 The waster seem'd the builder too;  
 Up-springing from the ruin'd Old  
 I saw the new.

'Twas but the ruin of the bad—  
 The wasting of the wrong and ill;  
 Whate'er of good the old time had  
 Was living still.

Calm grew the brows of him I fear'd;  
 The frown which awed me pass'd away,  
 And left behind a smile which cheer'd  
 Like breaking day.

The grain grew green on battle-plains,  
 O'er swarded war-mounds grazed the cow;  
 The slave stood forging from his chains  
 The spade and plough.

Where frown'd the fort, pavilions gay  
 And cottage windows, flower entwined,  
 Look'd out upon the peaceful bay  
 And hills behind.

Through vine-wreathed cups, with wine once red,  
 The lights on brimming crystal fell,  
 Drawn, sparkling, from the rivulet-head  
 And mossy well.

Through prison walls, like heaven-sent hope,  
 Fresh breezes blew and sunbeams stray'd,  
 And with the idle gallows-rope  
 The young child play'd.

Where the doomed victim in his cell  
 Had counted o'er the weary hours,  
 Glad school-girls, answering to the bell,  
 Came crown'd with flowers.

Grown wiser for the lesson given,  
 I fear no longer, for I know  
 That where the share is deepest driven,  
 The best fruits grow.

The outworn rite, the old abuse,  
 The pious fraud transparent grown,  
 The good held captive in the use  
 Of wrong alone—

These wait their doom, from that great law,  
 Which makes the past time serve to-day;  
 And fresher life the world shall draw  
 From their decay.

Oh! backward-looking son of time!—  
 The new is old, the old is new,  
 The cycle of a change sublime  
 Still sweeping through.

So wisely taught the Indian seer;  
 Destroying Siva, forming Brahm,  
 Who wake by turns earth's love and fear  
 Are one, the same.

Idly as thou, in that old day  
 Thou mournest, did thy sire repine;  
 So, in his time, thy child grown gray  
 Shall sigh for thine.

But life shall on and upward go;  
 Th' eternal step of Progress beats  
 To that great anthem, calm and slow,  
 Which God repeats.

Take heart!—the Waster builds again,—  
 A charmed life old Goodness hath;  
 The tares may perish—but the grain  
 Is not for death.

God works in all things; all obey  
 Wake thou and watch! the world is gray,  
 His first propulsion from the night,  
 With morning light!

—Whittier.

## EDUCATION OF WOMEN IN BOMBAY.

THE EDITOR, *The Indian Social Reformer.*

DEAR SIR,

The late Vishnu Krishna Chiplunkar was a great Sanskrit scholar and advocated, from patriotic motives, the culture of Sanskrit, Persian and Marathi languages but for practical purpose and for giving force to man, he laid great stress on the knowledge of the English language which he compared to the milk of a tigress. The worst critics of the British Government agree with the best appreciators of it in holding that we owe nothing but gratitude to it for conferring on us English education.

In practical life we find that people in all walks of life, whether in services, professions, trades, handicrafts or in any other occupation whatsoever advocates, doctors, shopkeepers, traders, hawkers, coachmen whoever he may be, if he knows, English, he has an advantage over one who does not.

That man and woman are two wheels of the cart and unless both are equal, the cart will not run smooth, &c., &c., are now very old arguments. All seem to know it. Nobody wants to hear of it to-day. Very well. I am glad of it.

But while there is a nett work of English schools for boys exists in all large and small towns and no Native State however small considers that it has discharged its duties to its subjects unless it has got a high school for boys while Government, people and the Press are alike dissatisfied with existing facilities for education of boys and wish its extension, what is being done for the English education for girls?

I now do not wish to complain that schools in Poona and Bombay were established very long after the establishment of schools for boys. I am content that there are now schools in Poona and Bombay although the latter city considering its extent requires many more.

But what about the condition of the vast presidency? There is no English school anywhere in British and Native States territory. This is a terrible gap and accounts for our terrible inefficiency and backwardness. Mrs. Girjabai Kelkar has recently contributed an article to the "Masik Manoranjan" on the subject of the marriageable age of girls. She does not betray any nervousness about shastric injunctions against postpuberty marriages. Her objection to delaying a girl's marriage is, that we have no means of educating girls. I am in entire sympathy with her. If you wish to avoid the numerous evils arising from early marriages, the girls should be educated. There are no schools hundreds of miles from the homes of the girls. In the best of circumstances, people do not plan the education of their sons and daughters on the same level. They send girls to school if there is one in the neighbourhood. If they are bright and intelligent and precocious, then the parents are pleased and are willing to give them further chance. It is time that there should be more widespread net work of girls school.

How is it that this subject has been neglected so long? And still how long is it going to be neglected?

It must be said to the credit of the female sex that they have fully made good use of the scanty means and scanty efforts of their male relatives, and the number of English knowing ladies is disproportionately larger than the effort spent on them. I appeal to them to join in a persistent appeal to Government to spread English education among women as they have done among men. Mrs. Mudholkar has taken every opportunity to impress upon them to take the matter of their improvement in their own hands.

When the new Governor arrives in Bombay, many associations will approach him with addresses of welcome. I beg to suggest that the educated ladies of the Presidency should also present him with an address and urge on him the extension of English schools for women. I also appeal to the advocates of female education to stir in the matter of taking the next step—Our present condition is unsatisfactory. Bengal and even benighted Madras have left us behind!!

Yours faithfully,

X.

### THE MAHILA SAMAJ FANCY FAIR, YEOTMAL.

THE EDITOR, *The Indian Social Reformer.*

SIR,

The Mahila Samaj or Ladies' Association of Yeotmal (Berar) has been working for the last twelve years. The work, if not on a large scale by the very necessity of the situation, has yet been steady and earnest. Ladies meet every Wednesday and Saturday either to read an essay or to discuss some useful subject or to read important contributions bearing on women's advancement appearing in the vernacular papers. A series of lectures by educated ladies and gentlemen, is in progress. Besides, the daily classes for the education of grown-up women, opened last year by Mrs. Ramabai Ranade are growing and the work of sewing and embroidery has increased a great deal. The result is that the Samaj feels the need of an independent building very badly. Up to this time Mrs. Bhat, the President of the Association has, at considerable inconvenience to herself placed a part of her house at the disposal of the Samaj. This is however altogether inadequate for the growing needs of the Samaj. With a view to remove this want, the Samaj has decided to hold a Fancy Fair in next October. A committee of ladies and one of gentlemen have been formed for the purpose. Mrs. Rakhmabai Bhat is the President and Mrs. Sitabai Ladge the Secretary of the Ladies' committee, while the President of the gentlemen's committee is the Deputy Commissioner and the Secretaries are Mr. L. V. Kaikini, Mr. V. G. Bhat and Mr. G. V. Khandekar. Gentlemen volunteers will be at the stalls to sell.

Ladies desiring to send articles to the Fancy Fair will please address to the undersigned for the necessary particulars. It is earnestly hoped that ladies will extend hearty assistance to this endeavour devised in the interests of women's progress and without being required to forego much, will earn the credit of having helped a good cause.

SITABAI LADGE,  
Secretary, Fancy Fair Committee,  
Yeotmal, 26th March 1913. Mahila Samaj.

### THE CAMPAIGN AGAINST TUBERCULOSIS.

THE EDITOR, *The Indian Social Reformer.*

DEAR SIR,

We shall thank you to publish the following list of Life Members and Donations to "King George V Anti Tuberculosis League" upto the 24th March 1913. *Life Members* (Subscription Rs. 100 each). H. H. The Thakore Sahib of Morvi, H. H. Jaferali Khan Shaib Bahadur Nawab of Cambay, The Hon. Sir Richard A. Lamb, K.O.S.I., C.I.E., I.C.S., The Hon. Mr. P. D. Pattani, C.I.E., Sir David Sassoon, Bart, Sir Bhalchandra Krishna, Kt., Sir Vithaldas D. Thackersey, Kt., The Hon. Mr. Lallubhai Samaldas, The Hon. Dr. D. A. D'monte, M. D., Narotam Morarji Gokuldas, Esq., Pheroze C. Sethna, Esq., Major L. T. Rose Hutchinson, M. D., I. M. S., Messrs. Vithal Purshotam & Son., Khimjee Assur Virjee, Esq., and Peter A. Baptista, Esq.

\* *Donations.* E. A. Goll, Esq. of Messrs. Leopold Cassella & Co. 300, Messrs. Leopold Cassella & Co. 57, at Re. 1 per employ per year. A. T. Stewart, Esq., of the Nestle & Anglo-Swiss Condensed Milk Co. 100, The Asiatic Petroleum Co. Ltd. 100, Messrs. Ralli Brothers, 100. Messrs. Volkart Brothers 200, per year, The Indian Hotels Co. Ltd. 200 per year, The Executors and Trustees of the Estate of the late Mr. N. M. Wadia C. I. E., 250, per year, Smaller Donations 39.

Yours faithfully,

Princess Street, } J. A. TURNER, M.D., D.P.H.,  
Bombay, 28th March 1913. } N. H. CHOSEY, M.D.

Joint Honorary Secretaries,

King George V Anti Tuberculosis League.

### THE NEW DEWAN OF INDORÉ.

It has for some time been generally understood that Sir Narayan Chandawarkar, having completed his full term for pension as a Judge of the Bombay High Court, contemplated relinquishing that office in order to assume the Dewanship of Indore. We now learn that all the preliminaries have been completed, and Sir Narayan will shortly leave Bombay in order to enter upon his new office: His departure will leave Presidency poorer by the loss of one of the most distinguished men who have adorned our public life. Sir Narayan Chandawarkar has rendered eminent service in every role he has assumed, in every office he has filled. As a publicist, in his early days he was conspicuous for the breadth and sanity of his views. As a social reformer, he has stood forward as the most courageous of the band of devoted men, who against pressure which the Englishman can only dimly perceive, have borne aloft the torch of progress amidst the obscurantism of the Hindu social system. When his appointment to a judgeship of the High Court imposed certain limits upon his public activities, he nevertheless quietly and unostentatiously continued to devote his time to the cause of social reform and of enlightenment. In the Prarthana Samaj and amongst the Students' Brotherhood he has exercised an incalculable influence for good. It is not for us to speak now of his capacity as a High Court judge, except to say that if ever there was a man who deserved the epithet of an upright judge it is he: his departure will be deplored by his colleagues. As Vice-Chancellor of the University it fell to him to see through the greatest reforms since the passing of the University Act; when the dust of controversy has subsided, it will be recognised as those who take a progressive view of education have always recognised, that nothing could surpass the fairness with which he guided the Senate during the adoption of the reform curricula. But whilst we have touched thus briefly upon some of his material achievements, they are really amongst the lesser services which he has rendered to this Presidency, indeed to India. A man of great ability, of unbending integrity and courage, whilst destitute of a shadow of intolerance, he has stood forward, amidst the mingled flabbiness and excitability of the age, as the exemplar of the highest ideals of our public life. The value of this influence, in the formative period of the new India, cannot be over-estimated.

It is natural at this period of his life that Sir Narayan Chandawarkar should anticipate with pleasure a fresh field of activity. He may well feel that if his work in this Presidency is by no means done, nevertheless he has set in motion certain forces, and inspired the men who ought to control them, which may now be left to find their own development. And the Dewanship of a Native State like Indore offers opportunities for constructive work unsurpassed in India. His Highness the Maharajah of Indore, who comparatively recently attained full ruling powers, has given evidence of the possession of the most amiable qualities, and of the desire worthily to discharge the high responsibilities entrusted to him. Of this spirit the selection of Sir Narayan Chandawarkar for the Dewanship, which is due to the Maharajah Holkar's personal initiative, is conspicuous evidence. During the long minority of the Maharajah, when the council of Regency was at work, the material equipment of the State was markedly improved. The severe revenue system was modified, the finances were placed in sound order, and a substantial beginning was made with the programme of public works which were terribly in arrears. This progress has been maintained since His Highness succeeded to the gadi. The time is now ripe for a great forward move, and the new Dewan is the man to initiate it. But whilst congratulating the Maharajah Holkar



upon having such a one at his right hand at this period of his career, we cannot help regretting that Indore should have absorbed Sir Narayan Chandavarkar almost before he is freed from the absorption of the High Court. For Sir Narayan possesses literary gifts rare amongst Indians. It is understood that he had in contemplation certain literary labours, including a life of Ranade which would have been permanent additions to our scanty Indian literature. We cannot help feeling that he is giving up to Indore what was meant for India. But in this world we cannot have it both ways and Sir Narayan Chandavarkar is the best judge of the sphere in which he can hope to do the best in him.

There is another aspect to this appointment which challenges attention for a moment. What are the reasons which impelled the Maharajah Holkar to select Sir Narayan Chandavarkar as his Dewan, and make his acceptance of the office an urgent personal matter? Not entirely intellectual ability. There are others as able. Not administrative experience, for Sir Narayan has little. But character. The Maharajah Holkar knew that if he could persuade Sir Narayan to take this office he would have in charge of the administration of his State a man congenitally incapable of any other object but the good of the State. Indore might have perhaps secured an equally able man, easily a man more experienced in the ways of administration, but no other man so pre-eminently above all personal motives. We may cite a remarkable example of Sir Narayan's reputation in this respect. At the time when it was made known that an Indian would be appointed to the executive councils of the Governors, a Mahomedan publicist was declaiming against the proposal. His argument was that if a Hindu were appointed, then the administration would be suspected of Hindu bias; if a Mahomedan of a Mahomedan leaning; whilst with only English members of Council, the executive was above the suspicion of racial bias. Therefore, he argued, if any change were made at all, there should be two Indians, one a Hindu and one a Mahomedan. "But if," it was suggested, "Sir Narayan Chandavarkar were appointed?" "That would be different," he said, "Sir Narayan is the one 'man in whom Hindus and Mahomedans 'would have equal confidence.'" That was remarkable testimony to impartiality coming from such a source. It is a very encouraging sign of the times to find the ruler of a Native State like the Maharajah of Indore attaching this supreme importance to character in selecting the working head of his administration, and it is one which does not stand alone. The good wishes of the whole Presidency, and of thousands in other parts of India, will go with Sir Narayan Chandavarkar in his work in Indore. —*The Times of India.*

It is now officially announced that Sir Narayan Ganesh Chandavarkar a Judge of the Bombay High Court has been appointed Dewan of Indore on his retirement from the Bench. The appointment of Sir Narayan to the Dewanship of a large and important Native State like that of H. H. the Maharaja Holkar is unexceptionable for the former is in every way competent to discharge the duties of his high post in an efficient way. The Bombay ex-Judge although nearly 60 years of age has evidently still energy left in him for heavy and responsible work, and under these circumstances we do not in the least grudge him the opportunity that has been now offered to him for that. Not only that but we desire to heartily congratulate him upon this suitable recognition of his merits by the Ruler of a premier Native State like Indore. At the same time we also desire to congratulate His Highness upon his choice, which we trust will be amply justified in due course. To a really capable man nothing offers in our opinion a better field for a free display of his ability to do useful work than a big and important Native State governed

by an enlightened Ruler, and now that Sir N. G. Chandavarkar has got such a chance it is not too much to hope that he will rise equal to the occasion, and do what he can to further the moral and material welfare of the subjects of the Indore State during his term of office. We have no doubt that his career at Indore will be watched with interest by several friends of his in the Bombay Presidency:—*The Praja Bandhu.*

We think the call of duty has come to him at a most opportune time. The circumstances are very felicitous. We are quite willing that what we lose the State of Indore should gain. The late Mr. Justice Ranade once said that it was not in British India that the real heart of India was to be seen. It was to be seen rather in a Native State. If the new thoughts and high impulses begin to stir it there then we can safely prophesy a real advance of the country. It was really a very wise observation. The desire to do good to his subjects which animates the Maharaja and his appreciation of the high qualities of our great leader are a prognostic that the Native States of their own accord will imbibe the public spirit and the devotion to the general weal which is to be seen in the West. The qualities of the mind and heart which made Sir Narayan the life and soul of so many movements here will, we are confident, find a fuller scope there.

We see that in England many of the high offices in the Government are filled by men who have practised the profession of a lawyer. Sir Narayan goes to Indore with the additional experience as a Judge of the High Court at Bombay. Whatever may be said about law no one can deny that it is this profession which enables a man to know life in its reality. It is a profession which breeds sympathy with the ordinary joys and sorrows of man and with all the pursuits that he carries on. It gives an insight of the gleam of sunshine in the common desires and motives which guide the human life. This legal training has given Sir Narayan also a firm grasp on politics. Even before he became a lawyer Sir Narayan saw the editor of the *Indu Prakash* and had begun to take part in the public movements in Bombay. The qualities that he displayed in those duties marked him out from the beginning. This led the National Congress to send him to England to represent its views to the English people. There he came in contact with the great leaders of public opinion and was the English mind in its actual working. This immediate contact with English life has left an abiding influence upon his mind. Besides this Sir Narayan is deeply steeped in the democratic literature of the Victorian and the post-Victorian times. All this has given him the commanding influence that he has brought to bear on public life in this Presidency. And the Indian National Congress showed its appreciation of him by conferring highest honour upon him by selecting him as its President. We have no doubt that the Maharaja and the State of Indore will gain the advantage of the wide experience and culture of Sir Narayan Chandavarkar:—*The Subodha Patrika.*

#### A HISTORY OF INDIA.

The Cambridge University Press announces its intention of publishing History of India, from the earliest times to the present day, on the same general plan as the now completed Cambridge Modern History and the Mediaeval History at present in course of publication. Two volumes each will be devoted to the three main periods—Ancient, Muhammadan and British India—under the general editorship of Prof. E. J. Rapson, Lt.-Col. T. Wolseley Haig, and Sir Theodore Morison, respectively. It is to be hoped that the Press will see its way, when this project is completed, to crown its services to the cause of historical studies by the publication of a similarly comprehensive history of antiquity. An interesting feature of the Indian History is a generous gift by Sir Dorab Tata to enable the Press to furnish it with a richer equipment of maps and illustrations than would be possible on a strictly commercial basis:—*The Christian College Magazine.*

THE MUSLIM LEAGUE CONFERENCE.  
FIRST DAY'S PROCEEDINGS.

Lucknow, March 23.

The sitting of the League began at about 11-30 a. m. in the Kaiser-Bagh Baradari which was well-decorated. The audience was rather scanty and disappointing. Proceedings began with a prayer by Shams-ul-Ulema Syed Ahmad, Imam of Delhi Jama Masjid. Mir Ibleham Ali, the Chairman of the Reception Committee, delivered his address in Urdu. He spoke at some length on the troubles of Islam outside India and also referred to the feeling of dissatisfaction amongst the people about the constitution of the proposed Muslim University. He is in favour of the creed adopted by the League. While speaking on the Public Service Commission he expressed himself definitely in favour of simultaneous examinations and the separation of judicial and executive functions. He also urged the establishment of an Executive Council for the United Provinces with an Indian member on it who may be fairly acquainted with the views of the people. The Chairman having concluded his speech, the hon. Mr. Shafi delivered his Presidential address after which Mrs. Sarojini Naidu was requested by the President to speak a few words. She was given a hearty ovation and spoke for about ten minutes. In her speech she said that the Muslims' sojourn in India had given them an altered race consciousness and secular existence. She gave them a message to bring about the renaissance of the true Islamic spirit which, combined with the racial characteristics of the other race, would give birth to a true Indian religion and patriotism. The report of the secretary was taken as read and a resolution about the Delhi outrage was passed, and the first sitting came to an end.

The second sitting began at about 3-15 p. m. when the draft constitution and rules of the League were discussed. The Secretary proposed the adoption of the constitution. The whole of the afternoon sitting was taken up by the discussion of sec. 2 of the constitution, i. e., the creed of the League. Mr. Mazharul Haque proposed an amendment that clause (a) of sec. 2 be altogether deleted because it was unnecessary, they should not proclaim their loyalty from the house-tops; besides it was a reflection on other communities. The amendment after some discussion and opposition by Mr. Rafiuddin Ahmad was lost. Another amendment by Mr. Haque to the same clause was also discussed and lost. Clauses (b) and (c) were passed without discussion unanimously. Clause (d) was discussed for about 2 hours, more than a dozen members and non-members taking part in discussing the first amendment which was by Mr. Haque who proposed the omission of "without detriment to the foregoing object" and the substitution of "on colonial lines" in place of "suitable to India." Mr. Nabi Ullah opposed the amendment. Among other speakers on the amendment were Mr. Jinnah, Khawaja Abdul Majid of Aligarh and Mr. Sami Ullah Beg, Mr. Abdul Majid speaking in favour of the amendment. Mr. Muhammad Ali of the *Comrade* made a rambling speech full of sarcastic remarks and personal attacks on Mr. Haque, which was resented by the audience. The amendment of Mr. Haque was lost. Mr. Haque then proposed another amendment to delete the words "suitable to India" altogether, saying that it was very vague and might mean anything or nothing. Mr. Jinnah explained that he had caused the words "under the ages of the British Crown" inserted in the clause and he thought that after the insertion of these words "suitable to India" seemed to him also superfluous. Mr. Muhammad Ali opposed the amendment, which was lost. The hon. Mr. Ghulam Sadik of the Punjab opposed the passing of clause (d) of sec. 2 and wanted that it should be postponed to some other time. Many speak-

ers spoke for and against the passing of this section. Moulvi Rafiuddin Ahmed of Poona speaking against the passing of clause (d) of sec. 2, said that there was no necessity for the change and the time for it had not come. The ideal would do no good, it might do harm as they might be suspected by the Government. At this he was hissed and made to sit down, which he did under protest. Messrs. Sami Ullah Beg, Sultan Ahmad and Zahoor Ahmad were strongly in favour of the change, Mr. Muhammad Ali replying to Mr. Rafiuddin Ahmad's criticism said that para 3 of the despatch of 25th August 1912 was of great significance and they should have an ideal. Mr. Rafiuddin interrupted by saying that Lord Crewe explained it away, to which Mr. Muhammad Ali replied that it was the most halting and lame excuse that he had ever seen a statesman put forward after initiating certain policy. Sec. 2 was put to vote and passed by a very heavy majority. The sitting closed at 6-30 p. m.

The following were the resolutions passed :—

(1) The All-India Muslim League places on record its sense of gratification at the passing of the Musalman Wakf Validating Act 1913 which restores to the Indian Musalmans the full benefit of their personal law with regard to the religious institution of Wakf, and removes a serious disability from which they had suffered for a considerable time, and the League while fully recognising the great services rendered by the right hon. Syed Ameer Ali, F. C., and S. U. Shubii Nomani in the matter, especially congratulates the Hon. Mr. M. A. Jinnah for his skilful piloting of the measure through the Imperial Legislative Council, and tenders its grateful thanks to the Government for accepting and supporting the same in its present form.

(2) That the All-India Muslim League desires to draw the attention of the British Government in England to the cumulative evidence from disinterested sources appearing in the press of neutral countries bearing on the Macedonian butcheries, and demand in the name of all that is true and honest in the life of the English nations which owes a duty to its fellow-subjects of other creeds, that the British Foreign Office should take such action in regard to the wholesale massacres and outrages that have been perpetrated by the Balkan invaders amongst the Musalman population of Macedonia, as would do credit to its sense of justice and humanity.

That the League deplors the unjust war declared by the Allies against the Turkish people and deeply regrets the attitude of Christian Europe, which means the destruction of the Musalman power in Europe and of the integrity and honour of the Ottoman Empire. That the League views with great dissatisfaction the open expression of sympathy by responsible Ministers of the Crown with the Balkan States in their unrighteous war on Turkey.

(3) The All-India Muslim League, in view of the unsettled condition of Persia and the intensity of Muslim feeling in this country caused by the atrocities committed by Russian troops, respectfully urges upon the British Government the immediate necessity of using its good offices in persuading Russia evacuate Northern Persia thus leaving the Persian people to work out their own salvation without foreign intervention.

(4) The All-India Muslim League is of opinion that the present system of recruitment by open competitive examination held in England for the Indian Civil Service entails great injustice on the Indian subjects of his Majesty and expresses the hope that the Royal Commission on Public Services will be able to devise a system of recruitment equally suitable to the various sections of his Majesty's subjects in India and in Great Britain.

(5) That the All-India Muslim League in view of the persistent and unanimous demand on the part of all sections of the people of India for the separation of executive and judicial functions, is of opinion that the Government should be pleased to take early steps to bring into effect the desired reforms.

(6) The League is also of opinion that in the interests of efficiency it is imperatively necessary that the judicial branch of Civil Service be constituted into a distinct service recruited for the most part from the bar.

(7) That the All-India Muslim League places on record its firm belief that the future development and progress of the people of India depend exclusively on the harmonious working and co-operation of the various communities deprecates all mischievous attempts to widen the unfortunate breach between the Hindus and Mussalman, and hopes that leaders on both sides will periodically meet together to restore the amicable relations prevailing between them in the past and find a *modus operandi* for joint and concerted action on questions of public good.

(8) The All-India Muslim League once again records its deliberate opinion that in the interests of the Musalman community it is absolutely necessary that the principle of communal representation be extended to all self-governing public bodies and respectfully urges that a provision for adequate and effective representation of the Musalman on municipal boards is a necessary corollary of the application of the principle to the Imperial and the provincial Legislative Councils, and at the same time essential to the successful working of those public bodies.

Mr. Syed Wazir Husain was unanimously elected honorary Secretary of the League:—The *Observer*, Lahore.

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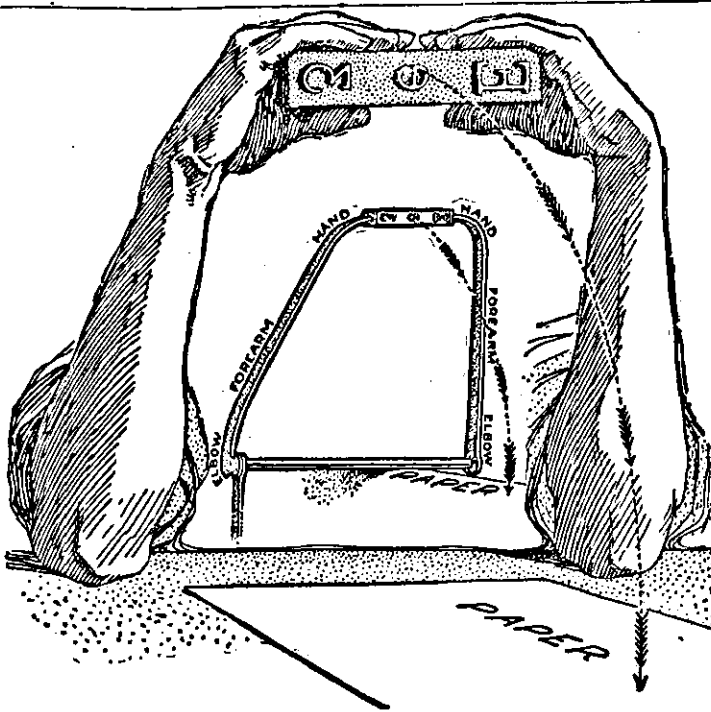
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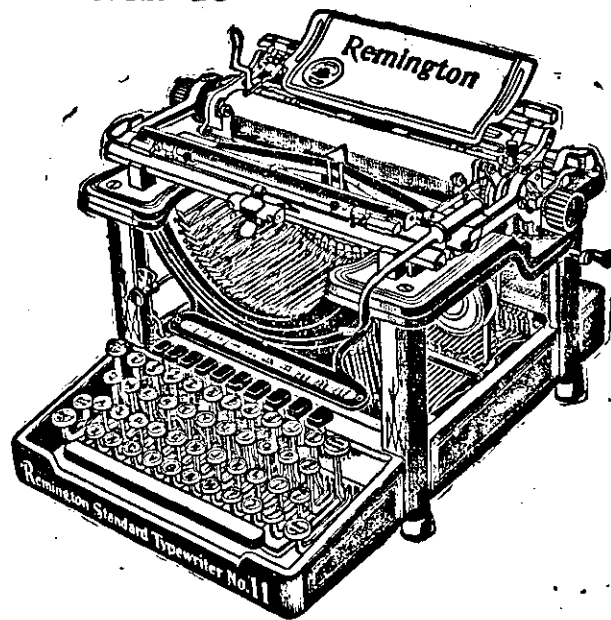
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No. 33.

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

## NOTES.

On Wednesday evening the Hon. Mr. Claude Hill performed the ceremony of unveiling a marble statue of the late Mr. Justice Kanade, the work of the talented Indian sculptor, Mr. Mhatre. The statue is generally considered to be a very good likeness. Mr. Claude Hill's eulogy of the late Mr. Kanade, was whole-heartedly cordial. Mr. Hill's evident anxiety to improve the occasion by way of warning his hearers against political agitation, led him into a strange misconception of Mr. Kanade's attitude towards political in relation to social reform. Mr. Kanade was emphatically not of the opinion that political reform should wait for social reform. In fact, one reason for Mr. Kanade's popularity, in spite of his social reform sympathies, was clearly the fact that, unlike some other social reformers, he never said or did anything calculated to place the claims of social above those of political propaganda on the time and resources of educated Indians. Mr. Kanade held, that political, social, religious and industrial reforms, should proceed simultaneously, and that their mutual action and re-action was essential to general progress. And this much must be admitted in fairness to the exponents of this view, that the impetus which social reform has received from the growth of the national spirit within the last few years, is truly remarkable. While yielding to none in our admiration for the late Mr. Kanade's great qualities and services to the cause of progress, it has often occurred to us that, the history of Poona and of the Bombay Presidency during the last 15 years, would, in all human probability, have been spared some of its most grievous episodes, had Mr. Kanade been more resolute and less yielding in giving effect to his views on social and political questions.

The following order has been issued not a day too soon by His Excellency the Commander in Chief: "His Excellency the Commander-in-Chief has noticed with grave displeasure the frequent occurrence of the accidental wounding of Indians, sometimes with fatal results, by British soldiers whilst out game shooting. The Commander-in-Chief wishes it made known to all concerned that whilst His Excellency is very loath to interfere with the soldiers' recreation or to make it more difficult for him to obtain shooting passes, His Excellency will be compelled to issue very stringent prohibitory orders in this connection unless the recurrence of such cases of accidental shooting of Indians is avoided by the exercise of greater care and caution on the part of the soldier. Meanwhile, His Excellency leaves it to the men themselves to use their utmost endeavours to prevent such untoward incidents. This order is to be republished in Divisional Brigade Station and Regimental Orders, and is to be read on parade to all British units on three separate occasions."

"Indian" voices a prevailing feeling in a communication to the *Times of India*. He writes: "For some time past, earnest Indian social reformers have begun to feel that they have not been receiving all the moral support that they have expected from high European officials. Though social reformers have rightly tried to keep delicate questions of this kind in the background, it is, however, sometimes advisable to lift up the veil a little and to consider the question of this attitude of the officials, whether it does exist, and, if it does, whether it is to the best interests of the country. The existence of such an attitude can hardly be questioned. We do not now-a-days meet with courageous Englishmen like Bentinck who grappled with a great social evil in the earlier days of British rule when political considerations might reasonably have been more predominant. Now, we do not even find the attitude of twenty-four years ago when Government dared to oppose the united might of orthodoxy by introducing the Age of Consent Bill and passing it. No such daring schemes are initiated now by Government; perhaps it is better so, as representatives of Indian opinion have opportunities from their seats in Councils to push on constructive schemes of reform. But we expect Government to be sympathetic and some of us feel in our heart of hearts that many high officials do not wish well to the progress of social reform."

"Only the other day," he continues, "a high official in Sind is reported to have poured needless scorn on younger men who are imbibing new ideas: "You will observe in after life that those men are the happiest who adhere most closely to their ancient doctrines. I notice with much regret that it is the fashion of young men now to despise the wisdom of the *Shastras*, and I also notice that the same young men are ever restless, without peace or happiness, and in my opinion, this restlessness is due to the fact that their minds have no support from the teachings of religion." Now I do not desire in our officials the attitude of a Macaulay who referred contemptuously to our ancient books in his minute on the famous controversy between English and the vernaculars; much less do I desire the aggressively anti-Macaulay attitude of our late Governor who thinks all the evils that India is at present subject to are a direct legacy from Macaulay. We do not desire to be bound down to our *Shastras*. We wish to judge even our *Shastras* by the cold light of modern thought and science. They were written to suit one set of circumstances and to adhere closely to them is mere stagnation. *A tu quoque*, is not the most desirable argument; but in this case Mr. Lawrence whom I have quoted above, has laid himself open to it. Do Englishmen, especially those in India, follow their *Shastras*, the Bible, and act as it tells them? Is it not the fashion among a large number of Englishmen just to tolerate the exponents of their *Shastras*, and that simply because these latter interfere so little with practical politics?"

We pointed out in the last issue some of the principal objections to the scheme devised by Lord Sydenham's Government for sending selected young boys of 14 years age to England to study for the Civil Service Examination. The method of selection, considering from the purely educational point of view, is unthinkable. Lord Sydenham's Government have said so much about the evils of public examinations in this country that it is astonishing to find them calmly proposing a public examination at Delhi for candidates under the age of fourteen. No one who has had experience of young men and the tremendous strain exerted on them by examinations, will fail to realise the harm which these 14 years old candidates will suffer. Cramming is sure to be resorted to and, for every single candidate who is able to sit at the examination, there will be several ruined for life in trying to prepare for it. Then, again, the educational system in the several provinces, so far as it affects boys under the age of 14, is not uniform, especially, in regard to the age at which English is first taught. An all-India examination at the stage is, therefore, not only harmful, but impracticable.

Sir Edward Grey, the Secretary of State for Foreign Affairs, made an important statement in the House of Commons, on the 7th instant, explaining Great Britain's reasons for taking part in the naval demonstration off Montenegro. The object of the demonstration was to ensure autonomy for Albania. Great Britain, said Sir Edward Grey, became a party to the agreement between the Powers to this end, because the Albanians were separate both as regards race and language and to a great extent in the matter of religion too. "The War" he continued, "had long ceased to be a war of liberation. The operations against Scutari were part of a war of conquest. Consequently, the sympathy extended to the Allies contending for liberty should be extended to the Albanians in Scutari. Hence the Government had not hesitated to join the agreement with regard to Albania. The agreement had been reached after a long and laborious diplomatic effort. It left large tracts to be divided between Serbia and Montenegro as the fruits of their victory. He emphasized that the up-holding of the agreement was essential to the continuance of peace. He concluded by saying, amid cheers, that the agreement was in accordance with humanity and liberty and that the peace of Europe depended on the maintenance of concord between the Powers most deeply interested." Unless humanity and liberty have no meaning outside Europe, it is not easy to understand why the Powers did not intervene to secure autonomy for Tripoli when it was invaded by Italy. Was that war, a war of liberation or a war of conquest?

The *Educational Review* of Madras, is unable to understand what is meant by the statement in the Government of India's recent Resolution that the "formation of character" is to be the "main objective" of education in the future. Our contemporary writes: "We protest most strongly against the assumption that education in the past has not led to the "formation of character." On the contrary, we are of opinion that the *only* benefit of education of the past sixty years has been a great elevation of moral tone which is manifesting itself in a very great diminution of the social vice, an increased purity of administration, a daily increasing appreciation of national as opposed to parochial patriotism, a real desire to attempt to break absurd, old-world, social conventions which throttle morality and altruism. It is not "formation of character," we do not know which else is. It is in the field of intellectual creative effort that our education has miserably failed—not in the moral sphere." Our

contemporary ought to know that "intellectual creative effort" demands surroundings which favour individuality, and the immediate task of education in this country is to evolve such surroundings.

It is interesting to notice the different ideas of "character" which prevailed in different countries in different times. In the Middle Ages in Europe, and at the present time in India, "character" means saintliness. An Indian is never satisfied unless he is able to make out that his hero is or was a saint. Here the leading feature of "character" is self-effacement. In European countries, "character" is understood to mean not self-effacement but self-assertion. The man of strong character is the man who overwhelms opposition by his energy and intolerance. These are two extreme types and it is not always clear which of the two is referred to when Indian education is stigmatised as not helping the formation of character. The only means by which, in the circumstances, the meaning of the term can be gathered, is by collecting together a number of names which have received the official imprimatur for "character," and deducing from the lives, inner and outer, of those to whom they belong, their greatest common factor.

We take the following from the *Indian Messenger*: "It seems manifest to the visitor to-day" says Dr. Horton in one of his letters to *The Daily Chronicle* giving his impressions of India and Hinduism, "that though Hindus do not accept Christianity, Hinduism is accepting it. When Hinduism, with its passionate devotion and its metaphysical genius, has become Christian, the Christianity which emerges may be better than the Christianity which rests on Judaism and on the polity and philosophy of the Graeco-Roman world." This, observes our contemporary, testifies to the superior insight of the Doctor who paid us lately only a flying visit. He makes light of the name and form and goes straight to the thing,—a rare virtue among the ambassadors of Christ out here in India. But of the thing he hopes for, he could have read the outlines in the Brahma Dharma, which is Hinduism assimilating Christianity, Islam and modern culture, had he time to study the religious movements of modern India more intimately.

The celebration of one more widow marriage is announced from Poona. It took place on Monday the 14th March at the house of Prof. G. C. Bhate. The bride, Shrimati Durgabai Karandikar, was educated at the Hindu Widows' Home, Hingne, and was subsequently working there as a teacher. Her age is about 25. The bridegroom, Mr. Govind Gangadhar Bhagwat, is a clerk in the Post Master General's Office at Nagpur. He was educated at Poona and Allahabad. His age is 38. Both the parties are Konkanastha Brahmins. The ceremony was attended by many friends and sympathisers and a small party dined with the married couple. We heartily wish a happy and prosperous life to Mr. Govindrao and Mrs. Shantabai Bhagwat.

The Government of the South African Union have apparently gone back on the terms of the Gandhi-Gokhale compromise. Otherwise the following Reuter's telegram of the 11th instant is unintelligible: "In the Union Assembly yesterday, Mr. Fischer, Minister of the Interior, notified that he would introduce the Immigration Bill on the 14th instant. Mr. Polak, interviewed at Durban, said he had consulted with Mr. Gandhi regarding the Bill and had come to the conclusion that it was entirely unacceptable to Indians. Unless it were materially altered there would be a revival of passive resistance, which would not be confined to the Transvaal."



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## THE INDIAN SOCIAL REFORMER.

BOMBAY, APRIL 13th, 1913.

THE BOMBAY PROVINCIAL SOCIAL  
CONFERENCE.

The 2nd Bombay Provincial Social Conference which was held last Sunday at Ahmadabad, was from all accounts a considerable success. Sir Chinnblai Madhavlal opened the Conference in a short speech emphasising the importance of social reform in national progress. The presidential chair was taken by Mr. N. B. Divatia, a retired member of the Bombay Statutory Service and an earnest and life-long worker in the cause of social and religious reform. Mr. Divatia is a practical reformer and his words are, therefore, of special weight and value. The address which he delivered at the Ahmedabad Conference, teems with fruitful suggestions, and is a notable contribution to the literature of social reform. To our mind Mr. Divatia's distinctive point was the demonstration that practically the whole of social reform hinged upon the question of caste. He pointed out that most of the subjects that were engaging the attention of social reformers, were directly or indirectly connected fundamentally with the great and tough problems of caste. As he said: "Caste, with its restrictions and unique and irrational penal code, is the root of all the other questions, which can be traced backwards, in very few steps, to the potency of caste and the exercise of its functions, active or passive. Consequently, if you wish to secure reforms in all or any of the other directions, you must begin with reform in the matter of caste. This is not exaggeration. It is caste, with its played out restrictions, that is in the way of adult marriages, marriage by well-guided choice, remarriage of widows, improvement of marriage laws, foreign travel, excessive expenditure at weddings and death ceremonies, and the elevation of the depressed classes; for it either penalizes acts directed towards reform under these heads, or interposes its unaccommodating rules between its members and their freedom in the matter of reform under other heads. Out of date and worn-out, this institution of caste has exhausted its power for good, while it has retained, or acquired, its power for mischief, like an inveterate old sinner." We cordially endorse every word of the above. Mr. Divatia pointed out that the reform of caste as it now exists can be only effected by the removal of all barriers that separate one caste from another and by destroying the penal element in the constitution of caste. In short he said "reform in this instance must mean virtual abolition." Mr. Divatia's address in its directness and force is a landmark in the history of social reform.

The resolutions passed at the Conference fully sustained the energetic lead given to it by its accomplished President. We are especially glad that the necessity of reform in our marriage laws was almost unanimously recognised by the Conference. In this connection, we call attention to a letter written by the venerable Sir Ramakrishna Bhandarkar to the *Subodha Patrika*, an English translation of which, for which we are indebted to the courtesy of a valued friend, is printed in another column. While we agree with what Sir Ramakrishna says, we cannot help thinking that he has in his letter dwelt too exclusively on the idolatrous aspect of the orthodox rite. When he recommends the members of the Prarthana Samaj to refuse to register marriages, does he not overlook the probability that the parties to be married, though of the Prarthana Samaj, might come from different castes? Unless membership of the Prarthana Samaj means the elimination of all caste distinction, which is not the case at present, Sir Ramakrishna's advice can only apply to marriages between members of the same caste who may also happen to be members of the Samaj. There have been several marriages in the Bombay Prarthana Samaj between persons belonging to different castes. In all such cases, we believe, it is found necessary to register the marriages under Act III of 1872. We understand that Professor G. O. Bhate on the occasion of his recent marriage was able to introduce a qualifying clause in the declaration under the Act. If this is admissible, our difficulties regarding the Act will to a large extent be obviated. While a very large number of people have conscientious objections to declaring that they do not profess Hinduism, they would have none to declare that they do not profess "Orthodox Hinduism". Can this be done?

The Secretary of the Bombay Provincial Advisory Committee for Indian Students going to England has sent us a printed paper containing some revised instructions. The Inns of Court in London have now decided that the Preliminary Examination for the degree of M. A. conducted by the Joint Board of Examiners of the Scottish Universities will be accepted as qualifying for admission to Indian Students only when the native language of the applicant is English and that the Oxford, Cambridge Senior local examinations will be accepted as such only when two of the Sections in which the candidate has passed are certified to be (1) English language and Literature and (2) Latin. The Inns of Court have also adopted a new regulation making it necessary for an Indian student who applies for admission to produce three certificates one from a responsible person who has known the applicant personally for one year or upwards, a second from a Tutor or the Head of a College, if he is receiving education in the United Kingdom, and a third certificate from the Secretary for Indian Students appointed by the Secretary of State for India. The first two certificates will be forwarded to the Secretary for Indian Students who will require to have an interview with the applicant for admission to the Bar. If the certificates submitted by the applicant and his interview with the Secretary for Indian students prove satisfactory to the latter he will give a certificate recommending the applicant for admission to the Bar. The Inns of Court, in the last resort, still reserve their right to give or refuse admission, even to students who bring these certificates with them.

### PRARTHANA SAMAJ AND ITS FORM OF MARRIAGE.

Sir Ramakrishna Bhandarkar writes to the *Subodh Patrika*:

The religion of the Prarthana Samaj is a religion of love to God, one without a second. The Samaj does not believe in many Gods. It holds, besides, that God must be worshipped in love and in spirit and not in symbols or by outward acts. Now that our worship of God should always be in spirit and with nothing coming between us and our God it is necessary that on all the occasions in life, we must worship him without giving any scope for the notion of many gods, nor worship any symbols with earthly things. It is only when we steadfastly do so, that we could say that this religion influences our hearts and lives. To worship God in spirit on certain occasions and on others to worship him by the use of material symbols is injurious to the spiritual development of man. It flings him from a high elevation down into the abyss.

About forty years ago when I was in Bombay some of the members of the Samaj had been thinking of entering into an agreement, each with the others to be true to this monolatrous worship of God in spirit. Their object was that each of them should bind himself to celebrate all the solemn occasions in life by means of spiritual worship in accordance with the creed of the Samaj and to be loyal to one another even though they might be excommunicated by the castes from which they came. But I think that reform is not likely to be effected by such agreements. In matters of reform, each one has, as Tukaram says, to gird up his loins, relying upon his own self and to pursue his course without looking behind to see whether any body is coming along to give him the support of his company. I think that all have now come to this way of thinking. Still there are many who do not act up to this principle: They stand in terror of their relatives or castes; and without any protest bow down in worship to many Gods and idols against their own beliefs. This surely can in no way advance the cause of our Church; it really hampers exceedingly its growth. Therefore this fact must be steadily borne in mind.

It is really unbecoming that we should under some pretext of marriage or thread ceremony, Ganesh Chaturthi or Holi, allow idol worship to find an entrance into our action. If we think, we see we are not really much troubled by our people or relatives in respect of the observance of festivals. It may be that in respect of thread ceremony or marriage the case is otherwise. Nevertheless if you do want to perform the thread ceremony, it ought to be performed in accordance with our new reformed rites. If you do not want to perform the thread ceremony at all, then the Samaj must adopt some other form of initiation into the life of religion. So far about the Upanayan ceremony. The subject of marriage is a much harder problem than the Upanayan ceremony. A marriage requires two parties. If both of them belong to the Samaj no difficulty arises. Both of them can and ought to perform the marriage in accordance with the new rites. Surely the time is long past for any body now to resort to the old rites out of fear of the caste or relatives. If some old folk be against the new rites, they must be persuaded to give up the prejudice.

If you resort to Act III of 1872, you have to make a declaration that you do not profess the Hindu, Mahomedan or Christian religion. Many are not prepared to make such a declaration. If this is so, there remains only one way: and it is this: with the view that his children's rights over his wealth

should remain unchallenged in law, the father must make a will bequeathing to them his property. This usage must be set up. In this way, if many marriages take place in accordance with our Samaj rites and without resorting to Act III, our form will acquire the status of a custom. But there is one condition. All the marriages in our Samaj must be celebrated according to our rites and without resorting to Act III of 1872. For, if some marriages are registered under Act III and some are not registered, our form of marriage would not acquire the status of a custom. Looking to what had happened up till now, we see that many marriages have been celebrated without resorting to the Act; and some have taken place by taking recourse to the Act. There should not be this diversity of practice.

Now in case where both the parties to a marriage do not belong to the Samaj, there, if the bridegroom belongs to the Samaj, his people ought to induce the people on the bride's side to celebrate the marriages according to the Samaj rites. And this has happened in several cases. Now if the bridegroom belongs to an orthodox family, things are likely to be different; still the difficulties are not insurmountable.

In short if we are really earnest in the matter of our faith, we must observe all the festivals and forms with rites consistent with our faith.

### ON READING THE TRANSLATION OF GITANJALI.

The Rev. C. F. Andrews has contributed the following verses in the current number of the "Modern Review":

(Written at Shantiketao, Bolpur.)

"When I go hence let this be my parting word that what I have seen is unsurpassable." *Gitanjali*, 96.

Soft as slow-dropping waters in a pool  
Kissed by the moon at midnight, deep and cool,  
Whose liquid sound upon the ear doth fall  
Fraught with enchantment brooding over all,  
Such was the spell which held my soul in fee  
Entranced on hearing first Gitanjali.

But deeper far than that deep spell of sound  
A still hushed Presence all my spirit bound,  
'Put off thy shoes' it whispered, 'from thy feet:  
'Here in this inner shrine prepare to meet

'Thy Lord and Master face to face, and know  
'How love through all His universe doth flow.

'Love in the joy of world-embracing light,  
'Love in the blade of grass with sunbeams dight,  
'Love in the baby's smile of new-born bliss,  
'Love in the star-crowned infinite abyss,  
'That Love which men do count an idle tale  
'Now lace to face behold within the veil.

'Weary at heart with this world's restless strife  
'Here find the peace of everlasting life,  
'Nor dream that Death can stem the tide of Love  
'Which flows around, within, beneath, above:  
'Death is itself Love's consummating bliss,  
'The bridal chamber and the Bridegroom's kiss.'

Silent within the temple of the soul  
I worshipped, and beheld Life's vision whole,  
No false mirage seen in ascetic mood,  
But, as when first God made it, very good:  
Each door of sense unbarred, and open all  
To greet His advent and accept His call.

Singer, who from thy spirit's height dost bend  
To call me by the dearest name of 'friend',  
Here as a poor love-token, at thy feet  
I lay this garland ( ah how all unmeet )  
Weaving its verse an offering to thee  
With heart-obeisance for Gitanjali,

THE BOMBAY PROVINCIAL SOCIAL  
CONFERENCE, 1913, AHMEDABAD.

RESOLUTIONS.

I. This Conference records with great sorrow its deep sense of loss sustained by the lamentable death of Rao Bahadur Lalshankar Umashankar who with unbounded enthusiasm and ardent zeal, inspiring industry, heavy self-sacrifice and extraordinary tact, carried on the work of Social Reform for nearly half a century, and was the respected leader of the Cause of Reform in Gujarat; and it resolves that their feelings of sympathy be conveyed to the family of the deceased.

[FROM THE CHAIR.]

II. This Conference expresses its indignation and horror at the anarchical outrage at Delhi on the persons of their Excellencies Lord and Lady Hardinge on the occasion of the State entry at Delhi, and thanks Providence for their miraculous escape; and expresses its profound admiration for the cool courage displayed by Her Excellency Lady Hardinge during those moments of severe trial.

[FROM THE CHAIR.]

III. This Conference re-iterates the first resolution passed at the last Provincial Social Conference held at Bombay on the subject of establishing a Central Reform Association for Western India and a Central Fund, and requests the Central Association to start active efforts in putting in operation the terms of that resolution; and this Conference also expresses its general approval of the scheme recently prepared and published for the work of the All-India Social Conference.

Proposed by:—Mr. Jivanlal V. Desai, B. A., Barrister at Law.

Seconded by:—The Hon. R. B. Ramanbhai Mahipatram Nilkanth.

IV. This Conference emphasizes the necessity of giving to our girls education at least up to the highest standard in secondary schools with course for boys modified, if necessary, to suit girls, and approves of such means as home classes for the education of grown up ladies.

Proposed by:—Prof. J. O. Swaminarayan, M. A.

Seconded by:—Mr. Sakarlal Amritlal Dava, B. A.

V. This Conference strongly disapproves of the custom of early marriage prevailing in the Hindu Society, and is emphatically of opinion that the minimum age of marriage should be raised to 16 in the case of girls and 21 in the case of boys, so as to secure promotion of sound health, higher education and better progeny; and this Conference recommends that His Highness the Gaikwad be requested to extend the operation of his Bal-lagna Pratibandhak Nibandh to the Kadva Kunbi Community.

Proposed by:—Mr. Harsiddhbbhai V. Divatia, M. A., LL. B.

Seconded by:—Dr. Shankarlal K. Vyas.

Supported by:—Mr. Mohanlal Tribhovandas.

VI. This Conference notes with satisfaction the progress hitherto made in the cause of Widow Remarriage and emphasises the urgency of pushing forward the work of removing restrictions on the marriage of widows and of establishing Widow Remarriage Associations and Homes for shelter of widows desirous to marry.

Proposed by:—The Hon. Mr. Gokaldas K. Parekh.

Seconded by:—Mrs. Rameshbhai M. Nilkanth, B. A.

VII. This Conference strongly supports the movement to ameliorate the condition of widows so as to enable them to become useful, respected and self-respecting members of Society by such means as Widows' Homes and similar institutions such as the Seva Sadan, Vanita Vishram and the Poona Widows' Home, for giving them shelter under difficulties, general education and special training for social service as Sisters of Mercy or for other avocations in life.

Proposed by:—Mr. G. K. Doodhar, M. A.

Seconded by:—Behen Sulochna Jadavrai.

Supported by:—Mr. Kalidas J. Jhaveri B.A., L.L.B.

VIII. This Conference expresses its gratefulness to the Government of India for its suggestions with regard to the amendment of the Criminal Law with a view to secure effectively the protection of minor girls, and respectfully presses upon Government to carry out their intentions as soon as possible, with the modification that the age of protection against strangers be raised to 16.

Proposed by:—Mr. Parshotamdas B. Goradia, R.A., L.L.B.

Seconded by:—Mr. Rammohanrai J. Desai.

[1] This Conference welcomes the steps which are being taken by various castes to unite with other castes, and it urges the friends of Social Reform to strenuously support and carry forward the unification of castes.

[2] This Conference is strongly of opinion that for the attainment of the ideal of unifying all Hindus into one homogenous community, Government be requested to place beyond doubt, by special legislation, the validity of marriages between Hindus belonging to different castes and sub-castes.

Proposed by:—Prof. Anandashankar. B. Dhruva, M.A., LL. B.

Seconded by:—Dr. Hariprasad V. Desai.

Supported by:—Mr. Hariprasad Pitambardas Mehta.

X. This Conference regrets that the legislature did not see its way to accept the Hon'ble Mr. Basu's Bill, and considers the grounds on which Government based their opposition to the Bill inadequate; and it is of opinion that legislation is absolutely necessary to provide marriage facilities in response to the advance in social ideas, and it therefore earnestly urges that a Civil Marriage Law should be passed for all Indians without reference to any religion.

Proposed by:—Mr. S. V. Mookerjee.

Seconded by:—Mr. Pranlal K. Desai, B. A.

Supported by:—Mr. Gatulal G. Dhuru, B. A.

XI. This Conference calls upon all friends of the Social Reform movement to take active steps for the elevation of the Depressed Classes by spread of education amongst them and by striving to remove the barriers which separate them from the rest of the Hindu Community by gradual promotion of intercourse.

Proposed by:—Mr. G. K. Devdhar, M. A.

Seconded by:—Mr. Dabhyabhai Lakshman.

XII. This Conference expresses its satisfaction at the increase of Foreign Travel, and it urges upon the various castes to remove all restriction with regard to the re-admission of persons returning from sea-voyages.

Proposed by:—Shivbhai Bapubhai.

Seconded by:—Mr. A. R. Mahadik.

XIII. This Conference lays stress on the importance of promoting all movements for elevating the standard of domestic and social purity, and in this connection approves of such efforts as the Anti-Nautch and similar movements, and the vigorous and energetic campaign periodically inaugurated against the obscenities and other objectionable practices of the Holi festival by the Holi Sammelan Committee at Bombay, the Vasanta Sammelan at Ahmedabad, and similar efforts made in the States of Boroda, Sangli, Kurundwad and other places.

Proposed by:—Mr. Satyendrarao B. Divatia, B. A.

Seconded by:—Mr. Tulsidas G. Parikh, B. A., LL. B.

Supported by:—Mr. Revashankar Ambaram Bhatta.

XIV. This Conference expresses its sympathy with the efforts made by various bodies to combat the evil of drink and use of narcotics and urges the furtherance of the movement.

Proposed by:—Dr. Joseph Benjamin.

Seconded by:—Mr. Shankerrai A. Saiyadh.

XV. This Conference is of opinion that strong efforts should be made to encourage the monogamous ideal of marriage and strongly condemns polygamy.

Proposed by:—Mr. Girjashanker B. Trivedi, B. A.

Seconded by:—Mr. Dulabhram J. Bhatt.

XVI. This Conference notes with satisfaction the gradual disappearance of such pernicious customs as the purdah system, the sale of brides, marriage of old men with young girls, extravagance in expenses on occasions of marriage, death, etc., indecency and impropriety in manifestations of grief, and the compulsory disfigurement of widows, and desires the total disappearance of these customs.

Proposed by:—Mr. Krishnarao B. Divatia, Barrister at Law.

Seconded by:—Mr. Hiralal V. Rawal.

XVII. A Mr. Devdhar invited the Conference to Poona next year.

XVIII. Thanks to the organisers and workers in the Conference. Thanks to the Promabhai Hall Committee for lending the Hall.

[FROM THE CHAIR.]

XIX. Thanks to the President.

Proposed by:—the Hon'ble Mr. Gokuldas K. Parekh, B. A., LL. B.

Seconded by:—Mr. Dabhyabhai Balakrishna, B. A.

### BOMBAY PROVINCIAL SOCIAL CONFERENCE, 1913.

At the above Conference held last Sunday at Ahmedabad, the President Mr. N. B. Divatia delivered the following address:—

In pursuance of established practice we are holding this meeting of the Provincial Social Conference today. It has fallen to the lot of Gujrat to hold it this year at its capital town which has behind it a glorious history extending over a period of 500 years, and which is destined to attain an increased importance in future by its steady rise in industry, trade and commerce. But these factors, more or less irrelevant to the cause of Social Reform, are useful only so far as they furnish the necessary help and indirect impetus to the great cause of the Social elevation of man and woman; and Ahmedabad can boast of a sobriety of spirit, an even-handed appreciation of progress in all departments—intellectual, industrial, religious and Social, without subordinating any one of these to the rest. It is this equipoised combination of activities that has rendered it possible for this city to produce educationists and men of learning who are reformers, and millionaires who are philanthropists whose wealth is at the service of the public, so that the city can now boast of having given to Gujrat its first baronet whose riches have given to the town unprecedented means of relieving the sick and enlightening the minds of the youth of the country.

Before entering upon the regular programme of our work today, let us look back into the twelve months that have passed since the Conference was held in Bombay; let us count our gains and losses; and let us examine with a truly critical spirit the situation we have to face and the problems that call for a practical solution at our hands. This brings me first to the greatest personal loss that has befallen us in the passing away of one of our sincerest and most selfless workers,—Lalshankar Umashankar. It has pleased the Almighty Father to remove him from our midst, and it is not for us to complain. None the less the heaviness of the loss we have suffered by his death cannot be minimized. For in him we have lost,—our cause has lost, a true champion of Social Reform, one who worked whole-heartedly throughout his long and useful career, with a true self-effacing devotion to duty, inspired always by real sympathy for the weak and helpless, regardless of praise or blame, never aspiring after the fleeting honors of this world. He was a personality which strode over the past and the present in a moral grandeur which cannot easily be effaced from our memory. And when, under the unrelenting law of oblivion even his personality will gradually suffer from the erosions of Time, the work he did, the solid work he achieved unassumingly, will still live for ever in the permanent good that is bound to flow from it. And this much we may hope and long for,—may we not?—that if it has pleased the great Father to deprive us of the human help which this true son of His could render in his body, his spirit and his work will continue to inspire us who have survived him and others will be found, however humbly, to step into the gap left by him and thus honor his memory best and truly.

Viewing events in this light, I cannot help feeling at this moment that we are working under the hope-inspiring wings of the spirits of the great pioneers and true heroes of Social Reform who have preceded us, whose unseen personalities are shedding a secret influence over us;—heroes and pioneers like Karsandas Mulji, Mahipatram Rupram, Bholanath Sarabhai, Navalram Lakshmiram, Kavi Narmadashankar Lalshankar, Kavi Dalpatram Dabyabhai, Set Madhavdas Raghunathdas, Vishnu Parashuram Shastri, K. T. Telang, and many others who with the zealous help of the hand of their co-workers,

began in the early history of our cause and continued later on the pioneer work and the hard fight against blind custom—with an enthusiasm born—not merely of the novelty of the idea, but—of the forcefulness of their character and the power of the ideals that inspired them. Nor can I justly omit to mention one pre-eminent personality whose giant and prophetic mind established the guiding principles of our movement in his numerous speeches, and who devoted his life-long energies to the service of our cause as a wise and far-seeing guide and philosopher;—I mean the great Mahadev Govind Ranade. All these pioneers are, in a sense higher than the material one, "our ancestors", and we shall best perform their ऋण ( tarpana ) from year to year by continuing and advancing the work nobly begun by them. And we must sincerely congratulate ourselves that in the performance of this work we have still spared to us, by the grace of God, the priceless guidance of men of sterling worth like our venerable leader, Sir Ramakrishna Gopal Bhandarkar; and let us pray that he may long be spared to us to inspire and guide us in the great work that lies before us. Even though, as some allege, these pioneers who are no more among us, were guilty of isolated mistakes or even mistakes of policy,—a proposition which I personally should hesitate to endorse,—nevertheless their work has a lasting value in the chain of evolution. Let us invoke inspiration from these great souls before we begin our work to-day, and also invoke the blessings of the Almighty hand of providence which guides the inner spirit of all mundane evolution, and therefore of our social evolution.

On the side of gains, if we have little to set down statistically, the matter need not dishearten us, for what is a year but the merest pin-point on the vast sheet of Time? And, after all, statistical figures are not in themselves the real or sole test of progress. It is really the spirit and feeling of the people towards reform that counts, and those who have eyes to see and sense to judge note that this feeling is steadily growing in our favour. I can count amongst our sympathizers; some of my friends who, only two decades ago, were in decided opposition to our cause. This feeling and spirit of the people in our favour must be a precedent stage, and the events which follow and provide the material for statistics can then only be useful as an index of that feeling. The soil, the manure and the congenial climate must precede the successful growth of a plant. I think I am not wrong in my belief that these conditions are coming into being rapidly. For it is patent to everybody that widow marriages are performed in perceptible numbers, and the bitter opposition to that reform is slowly dying out; the marriage limit for girls and boys has gradually gone up, and it is no longer a rare sight to see grown up girls unmarried; young men are going to foreign countries in larger numbers, though it must be admitted, to our shame and humiliation, that some of them yield to the terrors of the penalty inflicted by caste and seek re-admission, by undergoing penance; the daily breach of caste rules in the matter of interdining and the like is being looked upon with indifference or connivance even by the opponents of reform; and thus the wheels of progress are moving onwards surely if slowly. But the outstanding event of the year was a special Conference organized and successfully carried through by an earnest band of reformers devoted to work against the root-cause of all Social degeneration—the evil influences of the institution of caste. I allude to the Conference held by the much misunderstood Aryan Brotherhood of Bombay, during the last Divali holidays. This is not the occasion or the place for justifying or defending the active step taken quite incidentally in connection with that Conference; but while the echoes of the wide cry against it have not yet quite died away, I cannot pass this reference to the event without remarking that,

whatever the merits of the case, the incident, which created a frothy storm over a really trivial matter, has served to supply unexpectedly a test, a re-agent, which precipitated the false from the true, the weak from the strong, the waverer from the staunch. From this point of view, I regard the event with an unperturbed mind, and consider that it can correctly be put down on the side of moral and potential gain to our cause.

Turning now to the problems demanding solution from us, it will be convenient to look a little deep into the conditions which affect the whole question of Social Reform. The very existence of society depends on a number of relations created and established during a long process of construction. Man is, by instinct, gregarious; and this preliminary factor is the first foundation of society; then follow a number of laws and principles, unwritten in the beginning and gradually codified in some form or other, which the power of human intellect and the requirements of each epoch in the history of mankind build up as necessary forces which bind society together. But the society thus formed cannot remain like dead and inert matter, but must progress along the lines of evolution to attain a high ideal type. What is good for one state of society, therefore, is not good for a later stage of its evolution, much less for all time. In the course of its evolution society must cast off worn out and defunct adjuncts, adopt and develop new institutions, and adapt itself to its changing environments. This constant process cannot be a matter of chance, uninformed by an underlying intelligence and agency. It is thus that the factor of our human contribution to this process of evolution comes in. True, in the case of the evolution of the physical world man cannot contribute an iota towards its process. But the very essence of society depending as it does on human agency renders it possible for human contribution to step in at every stage of its progress. We have therefore to consider our active contribution to social evolution from time to time. The forces that control this evolution are, no doubt numerous and often subtle, but man can, to a certain extent and within certain limitations, guide their course and utilize their power, and in so far as we employ wisdom, foresight, and a scientific spirit in this utilization of that power, so far will depend the value of the ultimate result; so far will our intervention make for the welfare of society. Just as a skilled engineer utilizes and guides the power that lies inherent in great rivers, waterfalls and the like, so must we act in helping the progress of social evolution and securing the utmost good therefrom.

If this is not enough to goad us to action in securing the reform of worn out and injurious social institutions, may I place before you a still higher consideration? May I remind you that just as in the case of individual life, even so in that of social organizations,—nay much more so in the case of these than in that of individual man, the inexorable law of Karma (which is but another name for the law of causation) works with unflinching rigor and regularity. I say much more, because while the actions of an individual man are subject to this law of Karma only during this life and the great life that lies beyond society, which has a continuous stream of life extending back to the past as much as it projects on into the future, is affected by this great law in all its stages, past, present and future. Unlike individual man society has an undisputed and palpable past, behind it. Consequently any mistakes, omissions or mischievous interference, in our human contribution to social progress are sure to be visited by the direst consequences, just as thoughtful, intelligent and healthy action will be rewarded by improvement and beneficent results. Hence the need for wise activity in securing the improvement of social institutions by the removal of evil customs and engrafting of useful and profitable ones. For nothing can be left to chance in this process, or in any process in this world; chance is a word without a meaning; you never know chance till after the event.

(To be continued)

## THE NEW DEWAN OF INDORE.

### CHRISTIAN MISSIONARY APPRECIATION.

The departure this week of Sir Narayan Ganesh Chandavarkar to the post of Dewan of the State of Indore leaves Bombay the poorer in its forces for religious and social reform. The Prarthana Samaj, the Students' Brotherhood, the Social Service League, the Holika Sammelan Committee and other progressive ameliorative organizations in Bombay will lose thus the personal connection of one of their pioneering, inspiring and guiding leaders. Indeed, taking into consideration all varied elements which combine to make the higher life of modern Indian society, it is probably not too much to say that Sir Narayan has made himself the foremost Indian citizen of Bombay. Rising by sheer force of character and attainments, he has become Chancellor of the University, Justice of the High Court (twice being Acting Chief Justice), and a leader in most of the forward movements for social and religious progress in the city, with influence extending out into the Presidency and too into national affairs.

Aspiringness, industry, learning, determination, courage, broad-mindedness, sociability,—many excellent traits have been developed by him, and have helped to make him great. But a chief distinguishing characteristic is his spiritual appreciativeness. The things of the spirit seem to have appealed to him as the highest and the most important things. Reading and meditation on religious truths appear to be to him a delight and veritably a nourishment for his own spirit. Prayer in intercommunion with a Supreme Spirit of helpfulness seems to be a fond practice. Such an inner personal life has led to an interpretation of life in general from the higher standpoint of spiritual values. It has also appropriately prompted him to practical efforts to reform the religious and social life of the great Hindu community in which he himself was born and in which the majority of his countrymen are living. If he has not shared all the faith of his Christian friends, they on their part should not fail to appreciate the extent to which he has appreciated their Lord and their sacred scriptures. Indeed we are well aware that his frank and generous appreciation of the spirit of the age as being pre-eminently pervaded by the spirit of Jesus Christ (in a lecture delivered in the Y. M. C. A., Bombay) and also his open letter to the *Times of India* on the occasion of the Tercentenary of the English Bible did produce opposition from his co-religionists, but less opposition than such utterances would have produced against a Hindu who did not occupy the eminent position in public life which Sir Narayan occupies.

Generous expression of appreciation of such a person is robbed of its ordinary dangers because it is of a person who along with many other admirable qualities possesses also the valuable quality of discerning humility. Sincerely eminent Brahmin leaders of religions and social could this reformer say with regard to himself and to his fellowmen what he said on the occasion last week when 5,000 people gathered to bid him farewell: *The Dnyanodaya*.

The State of Indore is to be congratulated on acquiring the services of Sir Narayan Chandavarkar as Dewan. For many years, Sir Narayan has been a familiar figure in Bombay and the city is the better for his residence among us and his labours, both official and unofficial. He has been a consistent leader in social reform, and he goes to a conservative State where his and Lady Chandavarkar's influence are sure to be of inestimable value.—*The Bombay Guardian*.

His Majesty the King-Emperor has been graciously pleased to intimate his acceptance of the Patronship of the King George V Anti-Tuberculosis League of Bombay.

## LADY HARDINGE AND WOMEN OF INDIA.

## ADDRESS PRESENTED.

The following letter from H. E. Lady Hardinge was received by Lady Sydenham:—

"VICTORY'S CAMP.

"My dear Lady Sydenham,

"I have just had the great joy of receiving an address from innumerable ladies in this vast country of India, and without any delay I am anxious that I may be allowed to express to you and to one and all of these kind friends who have joined in this address my whole-hearted gratitude and thanks for the wonderful spirit of warm sympathy which has in this manner been shown towards me.

"I fear that no words of mine can convey to you the depth of my feelings or the extent of my heartfelt appreciation of this kindly act, assuring me, as it does, of the great number of my friends and well-wishers. This knowledge is unspeakably precious to me, as also the fact that the common bond of womanhood which binds us together is now stronger than ever, since it has been further cemented by the ties of sympathy which have of late united our hearts. I feel that in India we have much to do to help one another, more particularly in times of sickness, distress, and I hope that my stay in this country will bring me more and more into contact with the Indian women of all classes who have continuously expressed the kindest sentiments towards me, and whose many good qualities I have learnt to admire—among these none being greater than their patience and courage in adversity. I wish it were possible to thank each individual subscriber to my address, but I hope that my thanks and gratitude, which come from my heart, will be accepted by the many contributors through the medium of this letter, and that all will know that I appreciate their touching words and lovely gift beyond measure, and that this address with its countless signatures will for always have a place amongst my most treasured possessions.

"Believe me, dear Lady Sydenham,"

Yours very sincerely,

Winifred Hardinge of Penhurst."

## THE ADDRESS.

The Memorial from the women of India presented to Lady Hardinge consists of an illuminated address designed in Star of India blue, gold and white, with appropriate symbols. Four medallions painted on it represent scenes from Delhi as follows:—(1) Their Excellencies on their State elephant; (2) the procession of Indian Princes; (3) the Kutab Minar; (4) the Chandni Chauk. The address is set up on an ivory rod and backed with Star of India blue satin. The work is very beautiful and was executed by Indian craftsmen.

An elephant's tusk measuring 30 inches and weighing 22 lbs. was presented as a contribution from the women of Burma, and is utilized as a casket. The illuminated address is inserted in the butt end of the tusk, over which a gold cup has been fitted.

In the centre of the tusk a gold coronet and shield are fitted and on the latter an inscription is engraved which reads:—"To H. E. Lady Hardinge of Penhurst, from the Women of India, in memory of December 23rd, 1912.

On the top of the gold cap, the following extract from the Koran is inscribed:—"But Righteousness is of her who believeth in God, who gives money for God's sake unto orphans and the needy, and who behave themselves patiently in adversity and hardships and in time of violence. There are they that are true and these are they who fear God."

## RECORD OF MEETING.

The jewellers who carried out this work were a Bombay firm. A white vellum book with a design and lettering tooled in gold accompanies the address. It contains a record of the meetings held throughout India, giving details of the presidents and communities, the number attending, and the amounts subscribed at each. A red lacquer box—a Chinese antique—holds this book. A cloth of gold cover to encase the book has been embroidered with a coronet and monogram by the All Saints Sisters, Bombay. This is closed by a turquoise luck stone pendant which was presented by H. H. the Begum of Bhopal.

## SEVA SADAN SOCIETY.

The Seva Sadan Society of which the chief object is to elevate the position of women in India, and to help them to become not only dutiful daughters, devoted wives, and loving and enlightened mothers, but also benevolent and active members of the Society, offers the following prizes to be competed for by educated Indian women and girls.

## FOR GRADUATES.

A prize of the value of Rs. 100 in the form of a suitable ornament of gold for the best essay on "The influence of Indian Women on the progress of Social Reform." Application forms can be had from the Superintendent, Free Educational Classes, Seva Sadan Society, Gamdevi. All competitors are requested to send in their application forms duly filled up before 1st May 1913.

The prize will be open to all women graduates. The essays should be sent in at the end of June 1913 to the Superintendent, Free Educational Classes, Seva Sadan, Gamdevi, Bombay, marked with a non-de-plume and a sealed cover with the same non-de-plume outside containing the name of the writer and her certificate stating that the Essay is a genuine production of the writer alone and has not been written with the help of any other person.

## FOR UNDER-GRADUATES.

Four prizes of the value of Rs. 30, 20, 15, and 10, respectively for the best answers to a paper of two hours' duration of questions set upon the following book: "Woman: Her Charm & Power" by Robert P. Downes, L. L. D. Price Rs. 2-10-0.

The book can be had from the Seva Sadan Society.

These prizes will be open to all girls under-graduates.

## FOR SCHOOL GIRLS.

Five prizes of the value of Rs. 25, 20, 15, 10 and 10 respectively for the best answers to a paper of two hours' duration of questions set upon the following book: "The Girl Wanted" by Nixan Waterman & Grace Bartruce. Price Rs. 2-3-0.

These prizes will be open to all girls reading in Matriculation or Pre-Matriculation classes. The examination papers of 100 marks each for the prizes mentioned above will contain subject of any essay bearing 50 marks not exceeding three foolscap pages in length, and other questions on the subject matter of the prescribed Text-Book. The written examination will be held in the month of July 1913 on a date and at an hour to be previously announced, in the Hall of the Seva Sadan Society in Gamdevi.

## FOR UNDER-GRADUATES.

A prize of the value of Rs. 30 will be given for the best extempore speech of not more than 15 minutes' duration by a girl undergraduate on a subject connected with the matter of the text-book prescribed for undergraduates. The subject will be announced half an hour before the competition. The date and hour of the competition will be duly announced.

## FOR SCHOOL-GIRLS.

A prize of the value of Rs. 15 will be given for the best recitation by a girl of the Matriculation or Pre-Matriculation Classes. The recitation will be selected from the text-book prescribed for High School Students and announced three days before the competition. The date and hour of the competition will be duly notified.

To help intending competitors in studying the prescribed text-books, weekly and fortnightly classes will be held on a suitable day in the week in the Hall of Seva Sadan building, in Gamdevi. The classes will be open to the public. Classes will be commenced from 15th April 1913.

All prize-winners will be given certificates. Besides the prize-winners, any other competitors who are commended by the examiners will be given certificates of honourable mention. The prizes and certificates will be distributed at a public prize giving, at which the best prize-winners will be asked to read their essays or give their speech or recitation. All holders of the Society's certificates of prizes, or of honourable mention, will, if they so desire, be enrolled as working members of the Seva Sadan Society, and will be associated with the ladies at present working for the Society in their rounds of visits or in other duties in which they may be interested.

The following ladies and gentlemen have kindly consented to adjudicate the prizes.

H. J. Bhabha, Esq., M. A.  
 P. A. Wadia, Esq., M. A.  
 Miss Serenebai S. Parakh, M. A.  
 Miss Bhicaji A. Engineer, M. A., L. L. B.  
 Seva Sadan,  
 Gamdevi, Bombay, } B. A. ENGINEER,  
 6th April 1918. } Superintendent.

Seva Sadan Free Educational Classes.

HIGHER EDUCATION OF WOMEN.

THE EDITOR, The Indian Social Reformer.

SIR,

The late Mr. Justice K. T. Telang used to say that "early marriage cannot be abolished while the women are ignorant and women cannot be educated owing to the custom of early marriage. We are in this vicious circle."

This was very long ago. At the time it might have sounded to some as mere rhetoric. Events show that he was prophetic. Nearly thirty years ago a very small breach was made in the vicious circle by the opening of a Girls' High School at Poona. It still remains a very small breach but it has not failed to influence a very small circle and now we hear of unmarried Hindu girls of 18, 20 and even more. Their number is very small but it shows that facilities provided for women's education produce effects on the age of the marriage of girls.

Is then the abolition of the custom of early marriage itself an object worth striving for? The Doctors say it and the Census officers declare that early marriage is disastrous to female life in this country. If they survive the age of 15 they attain longevity. It is thus a question of life and death for girls. If the parents do not attach sufficient importance to their daughters' life and health, it becomes a question for the Society for the Protection of Children to bring the matter to the notice of the Government and urge it to take steps for the abolition of child marriage in this country, which does not involve interference in the religious customs of the people but only expenditure on opening higher schools for girls.

Protection of life is even a greater duty of Government than protection of property and they must take early steps in the matter. Higher education of girls is the direct cause of raising the marriageable age of girls. This effect was not produced by the primary schools which existed for 25 years before.

Yours faithfully,  
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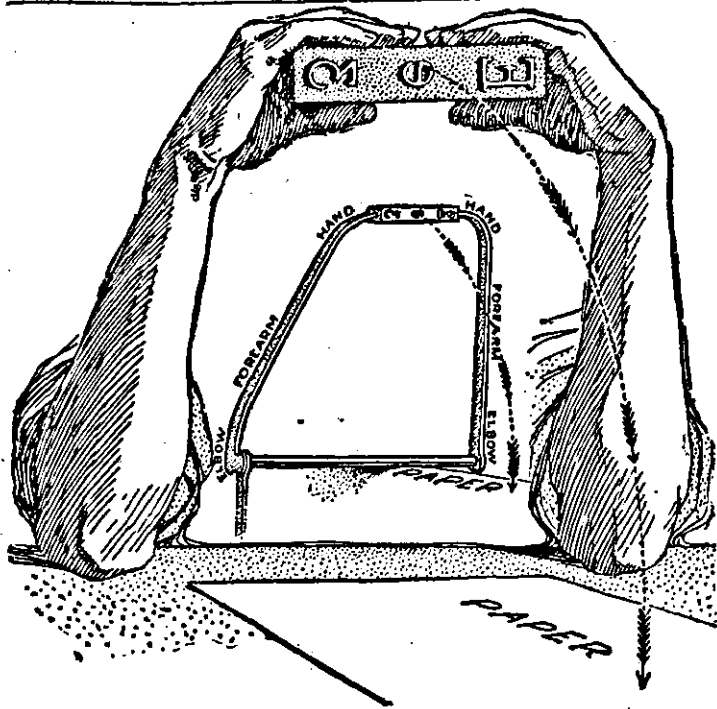
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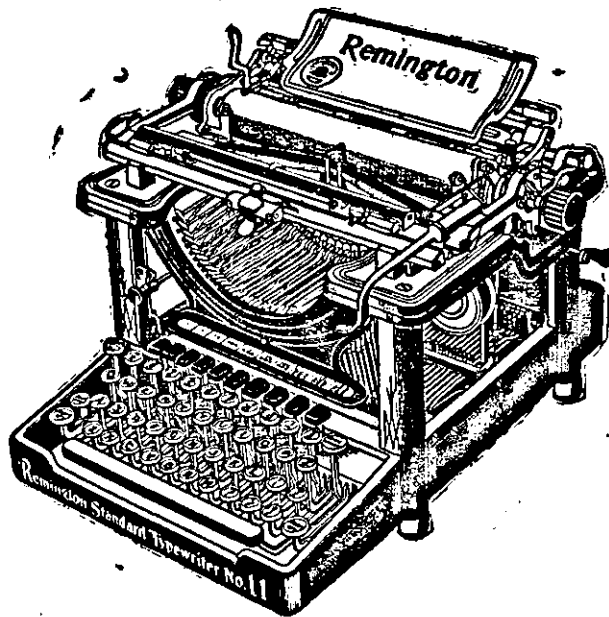
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# THE INDIAN \* SOCIAL \* REFORMER.

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No. 34.

"I will be as harsh to 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 LOYD GARRISON in the *Liberator*.

## NOTES.

Babu Harimohan Nath who himself belongs to what are called the Depressed Classes, made an impassioned speech at the Dacca Social Conference, from which we take the following: "Although I have been myself kindly treated here at Dacca, I had very bad experiences elsewhere. Recently I went to Calcutta to appear at the Muktearship examination; I went from place to place in search of a lodging, I went to many boarding houses but as soon as I told the people there my name, they all, knowing my caste, hated me openly and refused to give me board and lodging. After going through this humiliation at different places I was at last obliged to conceal my caste just to find accommodation for me in a hotel. Believe me, Gentlemen, I had not the least desire to tell a lie in order to be able to appear at the examination, and I am really ashamed of myself...but I was obliged to do so just to save me from an utterly helpless position in that strange and big city. Thus men of our caste suffer humiliation and are degraded owing to your social laws. Then there is great want of education amongst us. But our boys only rarely have boarding institutions attached to schools and colleges to accommodate them. And—I beg your pardon, but I will tell you the plainest fact—even those of our countrymen who consider themselves the crown of the society and come up here to make speeches for the political emancipation of the nation, even some of them would not agree to accommodate a student of my caste by allowing a thatched house to be raised which might come in touch with his own house. This is only one illustration, Gentlemen, of how the upper classes are earnest about educating and elevating those whom they call the depressed classes."

Here is another of his painful experiences on account of his caste: "On the occasion of the King-Emperor's visit to Calcutta I had been to that city. A "gentleman," an acquaintance of mine, had his tea at a teashop run by a Mahomedan. As soon as I sat on the same bench with him he threw away the tea he was drinking. What I felt in my heart at that moment I ask you, Sirs, to imagine. Am I not a human being and should I not be treated, at any rate, better than you treat your dogs and cats? If not, how can we come to your Conference and how can you make it national? My castemen, one and all, are treated as I have been treated. And they all feel just the same way. I could of course, multiply instances. But I have only five minutes time to finish my tale of woe, and of, what I conceive to be, your shame. There is, however, one more reason why we cannot often come to these Conferences. If I express my desire to attend any session of the Conference to any friend belonging to the upper classes, if I want to accompany him, he finds himself in a fix. He does not know where he can lodge me and how I may be treated by the hosts. I have seen that my friend of the upper classes often

seeks to avoid me. I don't blame any body, I only speak out to you my experiences. But my time is almost gone. Only one word more and I have done. As long as you Sirs, hate us, Namasudras, Rajbanshis, the men of your Depressed Classes, as long as you don't sincerely seek to raise the fallen, the depressed and the down-trodden, as long as you do not treat them as your equals in human rights, so long your objects and ideal will remain unrealised. If you keep the depressed classes at arm's length, as now, you cannot do more harm to them, but I can emphatically say, you will not be able to advance a single step forward."

Mr. Muhammad Shafi, the President of the Lucknow Session of the Muslim League, writes an important letter to the *Bombay Chronicle*, affirming that the desire among the great moderate section of the Mahomedan Community, to devise practical steps to bring about inter-communal harmony and to bridge over the gulf which divides the Hindu and Mahomedan communities particularly in Upper India, has nothing whatever to do with the events which have recently taken place in the Near East. As evidence that its policy of inter-communal co-operation is the result of a spontaneous and genuine desire on the part of the promoters of the Muslim League, Mr. Shafi writes as follows: "In view of the serious consequences involved in the grave trend of affairs, Mr. Justice Shah Din invited the attention of local Hindu and Muhammadan leaders to the urgent need for action. About that time the late Mr. Malabari visited Lahore and, at a social gathering in the house of a mutual friend, the problem was, at his instance, again discussed in all its bearings. But owing to the exigencies of office, Mr. Shah Din could not take any active steps in this connection. On the 14th November 1911 the Right Honourable Mr. Amir Ali wrote to me from London, a letter during the course of which he said:—"The growing differences between Hindus and Muhammadans are filling me with the deepest concern and I have come to the conclusion that I should make some efforts to bring about a *modus vivendi* by which the two communities may work together for the common good whilst retaining their communal existence and communal rights." He gave a brief sketch of his proposals in that letter and asked me to cable to him my general approval, if I agreed with him. Not only did I communicate to him by telegram my own approval but also discussed the matter informally with some of the foremost leaders of the Indian Musalmans assembled at Delhi in the month of December 1911. And when having been elected a Member of the Imperial Legislative Council about that time, I had to go to Calcutta in January-March 1912, I had conversations regarding this all-important question with the Honourable Mr. G. K. Gokhale, the Hon'ble Mr. Bhupendra Nath Basu, and other Hindu leaders. In fact I informed Mr. Gokhale that during his visit to England Mr. Amir Ali would probably have a talk with him in connection with this problem and I know that certain conversations did take place

between these two men. In March 1912, my friend Nawab Zulfiqar Ali Khan and I gave a lunch, at the Grand Hotel, to Musalman leaders then assembled in Calcutta in connection with the 5th Anniversary of the All-India Muslim League and at the gathering I initiated a discussion with regard, among other important problems, to the question of inter-communal co-operation on the basis suggested by Mr. Amir Ali, whose letter I read out to the assembly."

On the same subject, and with special reference to the question of separate representation of Hindus and Muhammadans in public bodies His Honour the Lieut.-Governor of the United Provinces spoke as follows at the last meeting of the Provincial Legislative Council:—"The bitterness of feeling between the Hindus and Mahomedans is a question on which my views are known to you all. You know that the Government has no desire to divide and rule so long as a better ideal is possible. You know that we regard the antagonism between the two communities as wholly lamentable both from the point of view of the happiness of the people and the progress of the country. If separate representation will allay the evil I shall gladly welcome it. I confess that I am not free from doubt as to its efficacy, but if the suggestion thrown out yesterday by the Hon'ble Mr. Tej Mahadur Sapru for a friendly discussion of the panacea bears fruit, Government will do all in its power to assist. It would give me most sincere pleasure to preside at that conference, or any conference for compounding the differences which we all regret. I cannot of course do so until I am invited by the responsible heads of both communities, for the moment towards reunion must depend not on official insistence or pressure, but on the good sense of the people and the patriotism and sound guidance of their leaders." His Honour's suggestion is on the same lines as that which we made in our leading article on the Moslim League two weeks ago, namely, that any *modus vivendi* between the movements representing the political aspirations of the two communities should be arranged in the full light of day and with the concurrence of the highest representatives of Government who, we are convinced, are as anxious as any of us, to see the Hindu-Mahomedan question settled on a permanent basis.

Very few impartial readers, we fancy, would regard the article which appeared on the late Mr. Ranade the other day in the *Times of India* in the light in which our contemporary of the *Subodh Patrika* has done. Our contemporary would seem to have started with the idea that an Anglo-Indian journal must needs write disparagingly of a great Indian, and that as the *Times* is an Anglo-Indian journal, what it said on Mr. Ranade must be disparaging. We have read the article carefully, and we can see no other way of explaining how the *Subodh Patrika* could have come to take the view that it has. Indeed our contemporary's concluding re-

Kalbadei

We undertake every issue for the *Times* article which, Art Printing in Calcutta holds from the late Mr. Ranade Pictures, &c. the highest credit to which he is

Wholesale & Retail Dealers, Calcutta, mention that Mr. Ranade was not Large Importers of Fine Stationery, Calcutta, lariser of social reform, seems HIGH CLASS ally unpalatable to the *Subodh*

ROYAL The pioneers of social reform were

A powerful Nutritious and Strengthening medicine for the weak and feeble men and women, who bottle of 30 Pills. the burning coals of social non-

PREPARED BY—GOVINDJEE merely, like most of us, ex- Wholesale and Retail Drug Store, Calcutta, of reform with more or less

338. *Saikh* No doubt these latter have a ting the former, but they

BOMBAY—Printed and Published by the

ist issue, that the history of saved some of its painful

episodes in recent years if Mr. Ranade had been more firm in upholding his own views in politics and social reform, we need hardly say that we were referring to his allowing himself to be overridden in the Sarvajanik Sabha and in regard to the holding of the Social Conference in the Congress pavilion in Poona in 1895. We can easily trace the bearing of these events on later developments, but there is no need to do so.

A valued friend sends us the following account of a noteworthy intermarriage in the Punjab: "At Gujranwala on Monday, April 14th, a very interesting marriage was celebrated with much eclat, the bride being the daughter of Dewan Tek Chand, I.C.S., Deputy Commissioner of Gujranwala, and the bridegroom, the eldest son of Rai Sahab Lala Ruchi Ram Sahni, M.A., Professor of Government College, Lahore. Both the families are well-known and influential in the Punjab; the former belongs to the Arora caste and the latter to Khatri. The marriage is one of the very few inter-caste marriages that have taken place in the Province. The bride is well-educated and grown-up; and Lala Bikram Jit Sahni returned last year from England after having completed his medical education and is now practising at Lahore. A full train containing the bridegroom's party, which numbered almost all the men of distinction and eminent position in Lahore and other districts, arrived at Gujranwala on Monday afternoon and formed a striking gathering. The large and representative gathering, showers of congratulatory telegrams and messages, and the great number of beautiful and costly presents, were evidence of a wide-spread sympathy with the cause of social reform in the Punjab and an eloquent protest against the tyranny of caste restrictions. The marriage ceremony was performed according to non-idolatrous and Theistic rites. Mrs. Tek Chand discarded Purdah and sat by her husband's side to give away the bride—an act of great courage on the part of a lady in the Punjab. Marriage celebrations on such a scale, in the ordinary course of things in that Province would have been sure to have twenty *nautch* parties going on simultaneously. But nothing of the kind disfigured the present occasion. On the day following the wedding Dewan Tek Chand invited to the marriage grounds the pupils from all the local schools for an entertainment and distribution of sweets." We heartily congratulate Dewan Tek Chand and Lala Ruchi Ram on their liberal convictions and wish the newly-married couple every happiness.

We take the following testimony to the intellectual capacity of the Negro race from the *Public of Chicago*:—"One of the best educators in the United States is Ella Flagg Young, the superintendent of the public schools of Chicago; and here is her testimony regarding the inferiority of Negroes in educational matters. Speaking of her visit to Booker T. Washington's school at Tuskegee, Mrs. Young said, as reported by the *Chicago Record Herald* of the 4th: "I went down there to look upon, as I thought, the teaching of an inferior race. I found the problem of education has been settled in a manner more nearly ideal than in any other city that I know of. We may well follow their example in this city."

Our enthusiastic Anglo-Gujarati contemporary, the *Arya Sudharak*, in congratulating Mr. Justice Lalubhai Shah on his well-deserved elevation to the High Court Bench, hopes that he will keep up the tradition of his predecessors, the late Mr. Telang, the late Mr. Ranade and Sir Narayan Chandavarkar, and take a practical interest in social reform. We are glad to be able to say that Mr. Justice Shah is fully resolved to maintain this tradition.

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, APRIL 20th, 1913.

## THE NEW ROYAL COMMISSION.

So far as that portion of the reference, of the recently appointed Royal Commission on India Office Finance, which relates to the coinage of gold in this country, is concerned, the enquiry is not only superficial but is likely to be mischievous. Professor Marshall, giving evidence before the Fowler Committee, likened frequent enquiries into the currency of a country, to awakening a sleeping patient to administer him a draught. The essential thing in all sound systems of currency is that it should be as little liable to fluctuation as possible; and the policy of disturbing every now and then the public feeling in regard to it by Commissions and Committees of enquiry, is more than open to question. It interrupts the growing confidence of the community in the system, and so interrupts the growth of the system itself. Moreover, no elaborate and costly enquiry is needed as to whether the coinage of gold in this country is an essential accompaniment of a gold standard. A silver currency such as ours, with a gold standard, is practically and theoretically no better than an inconvertible paper currency, and is open to all the serious objections to which such a currency is liable. What these are, are commonplaces of the literature on the subject. The following passage from a life of Sir Robert Peel, which we happen to be reading, gives a good idea of one of the most important of them. "An excess of the circulating medium corrects itself at once usually by the exportation of bullion in exchange for commodities attracted by the rise in price due to a temporary excess of gold. But no such automatic adjustment is possible where the circulating medium is inconvertible paper (or rupee). An expansion of trade may absorb the excess for a time, and then the evil is deferred. But the moment the price of gold, expressed in terms of the inconvertible paper (or rupee), rises above the mint price (£3-17-10½ per ounce at which the British mint is required by law to produce sovereigns) the excess declares itself, and being now incapable of automatic reduction by exportation or otherwise, the consequences are forthwith felt in a rise of prices relatively to other countries." This is one aspect of the consequences of an artificial currency such as ours, and we have quoted it in view of the rise in prices in this country. The coinage of gold in India will be practically no more than a resumption of cash payments in the established standard of the realm and till that is done, the Government of India, with all its surpluses cannot be said to be in a solvent condition. Government has provided itself with the means of protecting the foreign merchant from risks in using its token rupees. But it forces its own subjects to accept the coin at much above its intrinsic worth, and accepts no responsibility to pay for it in the standard of value established by law in the country. If these considerations seem academic, our rulers may at least consider the question from a point of view which has been unpleasantly prominent in recent discussions in Parliament. So long as the present system continues, so long they will have to enter into transactions such have cost one member of Parliament his seat for the time being, and, be-

sides, involved him in indemnities which can be set aside only by special legislation. This kind of thing is not calculated to reassure public sentiment in England or in this country. The British people, we are sure, will never permanently trust their own Government with a tithe of the responsibility in regard to currency, with which the Government of India is burdened. From the point of view of Government and from the point of view of the public, the sooner we have a gold currency to support the gold standard which is already in force, the better it would be.

## THE NARAINIER-BESANT CASE.

The case in which Mr. G. Narayanier sued Mrs. Besant in the Madras High Court for restoring to him his two sons, Krishnamoorty and Nityananda, who had been entrusted to her guardianship, came to an end last week. The Judge who tried the case ordered that the boys should be handed over to the father within a month's time though he made the plaintiff pay the costs of the defendant. The case has attained a sort of celebrity on account of the position of Mrs. Besant and of the halo which had been made to surround the two boys in the esoteric circles of the Theosophical Society. We have so far refrained from making any reference to this case and to the circumstances which led up to it. We have from the very first strongly protested against all developments of an esoteric or mystic character. We have never had any sympathy for the exaggerations into which Theosophy in this country has led many of its followers. In the face of considerable opposition and ridicule, we have throughout done our best to prevent the spread of theosophic influence in Indian Society. Not that we have failed to appreciate the service which that Society has done in enforcing the supremacy of the spirit over material things. Our antipathy to the movement has been all along due to its mystic and esoteric leanings which impelled it to justify some of the most reactionary and out-worn customs of Indian Society. In the Southern Presidency, at any rate; it is not too much to say that the movement has been welcomed principally as providing a weapon against social reformers and social reform.

Having taken this frankly hostile view of the Theosophical movement from its inception, we have not thought it proper to concern ourselves with the scandals that have assailed some aspects of the Society's activities in recent years. For this reason, when we received communications bearing on some of the incidents which were brought out in the course of the proceedings in this case, we declined to give them publicity or even to make any but the briefest reference to them in these columns. As a matter of fact, we have followed the proceedings in this case with considerable sympathy for the position in which Mrs. Besant found herself. We have much respect for her intellectual sincerity and her moral courage which have been proved again and again in the course of her eventful life. We believe that the judgment in this case is perfectly sound but, at the same time, we have not the slightest doubt that in taking up the attitude which she took up, Mrs. Besant honestly thought she was serving the cause of what she considered to be truth. Apart from all personal considerations, the case ought to serve as a warning to those who are inclined to subordinate their commonsense to mysticism. When religion seeks to escape from the sunshine of public opinion, it almost always degenerates into questionable ways. It is in this way, we think, that some of the objectionable Tantric rites originated. We are glad that there has been an awakening in Southern India to the consequences of esotericism in spiritual matters. The effect is bound to be altogether a wholesome one.

## A HUMBLE TRIBUTE.

( BY KRISHNA DAYARNAVA.)

It was a Saturday evening; as I entered the room of my friend, Shrinivas, I found him buried in a heap of books and papers and lost in contemplation. Unaware of my presence in the room, he was saying to himself: "What a happy news! what a happy consummation!" I wondered what Shrinivas was thinking of but did not like to disturb him in his reverie. "What a happy consummation!" he repeated, and unable any longer to hold my curiosity in check, I asked: "Why! Shrinivas! Have you after all heard from your Vaijayanti?" He was startled by my question and awaking from his reverie replied with a sigh, "Vaijayanti! No! Not from Vaijayanti! But what does it matter? Vaijayanti now-a-days solaces me with kind and sweet words—from where, I do not know, nor do I care to know."

"What is this happy news then—this happy consummation?" I asked.

"Well, the happy news is—but surely it can not be *news* to a man coming from the town—what do you think I am referring to?"

I began to scratch the head—what could he mean? I did not like to own my ignorance to this exiled visionary in a country retreat and so I mumbled out cautiously: "You are a hero-worshipper and perhaps you are referring to your hero who....."

"Yes, who is now to be at the helm of affairs in that ancient principality whose very name conjures up the vision of a Royal Court in which Lakshmi and Saraswati, oblivious of their innate jealousy, waited upon the Nine Immortal Gems of beloved memory!"

With a sense of grateful relief, I took a seat beside this visionary as he proceeded to speak about his hero in his usual manner—always impressive and never insincere. "Look in thy heart and write," said Sydney. If it is a pleasure and privilege to listen to my friend Shrinivas, it is because he always looks in his heart and then speaks.

"I have had no opportunity to exchange a word with him, Krishnamurti; I heard him but once; I have not seen him more than a dozen times! And yet how much do I owe him!"

"Twelve years ago he was a High Court Pleader; through the compound of the house, he then lived in, there, was a short-cut to my school; whenever I was late for school, I hurried through the compound, never dreaming that I was trespassing upon the ground of a future Congress President and High Court Judge. But that he became soon and then I asked myself; 'are there not hundreds of pleaders in Bombay, who are older and who are more talked about than Mr. Chandavarkar? Why has he been preferred to these both by the Congress and by Government? True, he never handed me over to the police for trespassing upon his ground, but can sympathy for a school-boy be considered as a qualification for a seat on the High Court Bench? No. There must be some other qualifications but how was I to know what were the qualities of the heart and the head that had made him a President of the Congress and a Judge of the High Court?"

"Surely, Shrinivas, you never wanted to be a High Court Judge. Why did you bother your head with this question?"

"You are right, Krishnamurti," replied my friend, "but you are also wrong. I never wanted to be a High Court Judge but I wanted to know what were the qualities that could enable a man to rise to such high positions of honour in such a short time? What did it matter, if I wanted to be a.....? A parti-

cular profession may require a special acquaintance with and training in a particular branch of knowledge. But the qualities that bring a man to the forefront in any profession—are not these the same everywhere? As you know almost every profession is now crowded, but as they say there is always ample room at the top of the ladder for all deserving persons. Now the question that the rise of this man suggested to me and to which I was anxious to have a satisfactory reply was this: 'What are the qualities which enable a man to establish a claim to one of these places at the top of the ladder?' Once I almost had an inclination to go and see Mr. Justice Chandavarkar and abstract from him the secret of success. But then I did not know where he had removed; besides this, he was a High Court Judge now and there would be sentinels (so I thought) at the gate of his compound; how was I to get admission, and if I got it, would a High Court Judge condescend to see and satisfy the curiosity of a poor school-boy? Fortunately the day was not distant when the High Court Judge was to satisfy my curiosity and let me into the secret of his success....."

"So you overcome your nervousness and obtained an interview with him?"

"Oh, no! Krishnamurti! I am to this day a nervous person and in the presence of persons superior to me in knowledge and experience, I am still a diffident school-boy—but mind, an attentive and receptive school-boy withal! I said I was let into the secret of success. And how?"

"He was to deliver a lecture on 'citizenship' in the Prarthana Samaj Mandir. I never went to hear lectures but I made an exception in favour of my hero—he has been a hero to me since then. Let me not bother you with all that I heard and felt but let me tell you wherein I found the key: He advised us students to read and digest Emerson's essay on SELF-RELIANCE and laid particular stress on and expounded the meaning of Emerson's pregnant maxim:—WHOSO WOULD BE A MAN MUST BE A NONCONFORMIST."

"And that essay of Emerson's (along with his other essays) and that priceless utterance of his, enabled me to go through thick and thin during the four anxious years of my college career; the September sky of 19—assumed an unusually threatening aspect; as I left the college every afternoon, I asked myself—'Shall I be able to come back here tomorrow or shall I be clapped up into one of the numerous jails (called *offices* by common courtesy) in this city?' But Emerson, to whom I had been introduced by my hero, cheered me up and I was a full-fledged graduate at last, *free*, (as I *then* thought), to follow the 'call of the talent'! Alas! I had just begun leisurely to sip the cup of a fulfilled desire, long entertained, when fate pounced upon and upset that cup! Again Emerson wiped the tears that flowed from my eyes; accompanied me into the valley of the shadow of death; guided my footsteps there; and saw me back safe to the spot whence fate had dragged me into the valley!"

"So like your hero, you too want to go to Western philosophers and saints for guidance and courage in fighting life's battles! Have we not enough of them at home?"

"It is the index of a narrow mind, Krishnamurti, to say what a devotion to *foreign* philosophers and saints, (if at all this epithet is justifiable in the case of philosophers and saints who look upon the whole world as a big family), implies an indifference towards or low opinion about our own philosophers and saints. I have as much reverence for Emerson as for Tukaram, as much for the Bible as for the Geeta."

(To be continued).

## TELUGU LADIES' MEMORIAL.

The following Memorial to His Excellency the Governor in Council, Fort St. George, has been sent to us for publication —

May it please your Excellency,

We, the Secretaries of the Andhra Mahila Sabha (Ladies' Conference) beg to submit that the Conference has held 4 sittings in different parts of the Telugu country during the past 4 years. It has just concluded its fourth session during Easter at Masulipatam. The Conference was composed of about 200 delegates who came from Vizagapatam, Coonada, Tanuku, Ellore, Bezwada, Gudiwada, Kavutharam, Avani-gadda, Hyderabad, Tenali, Amruthalora, Guntur, Karnool, Bombay &c. besides 4 or 5 hundred visitors who evinced the greatest interest in the deliberations of the Assembly. Amongst the resolutions relating to the social and economic development of the country particularly of the womankind hereof, passed by the Conference, we beg to invite attention specially to Resolutions Nos. 1 to 7 & 9.

We hereby express our gratitude and thanks to the Government for the facilities they have afforded towards the advancement of the cause of the women's education but we submit that compared to what has been done for boys in this country the progress so far achieved in the education of girls cannot fail to strike one as greatly limited and slow. Advanced education apart, female literates in the Telugu country do not number more than 70 thousand and in Kistna which is most advanced in the Telugu country in girls' education, the female literates number 16,199 against a female illiterate population of 9,30,000 giving a proportion which is very low and indicates a grievance that calls for immediate redress. The Conference has ventured therefore to request for a school in almost every big village and town, side by side with the numerous elementary schools now being generously established by Government for boys.

The figures that have been quoted in the preceding para do not count in the large majority anything more than bare literary and a knowledge of the three Rs'. In any case the number of women who have advanced beyond the primary standard is highly limited while those who have gone to the higher Secondary and University course may be almost counted on one's fingers.

We submit that a great change has come over the minds of the people in the Telugu country especially in the Northern Circars in their attitude towards the long-neglected problem of women's education. The present complaint is not that there are not willing parents who would permit their grown up daughters to attend schools, but that there are not schools enough readily accessible and in all respects altogether unobjectionable, to which girls may be sent for Secondary education. In Kistna we feel the want of such an institution in particular and while thanking the Government for having ordered the establishment of Lower Secondary schools at Ellore and Bezwada, we pray Government will be pleased to consider the urgent necessity of establishing a women's High School at Masulipatam. At present in this ancient and historic town facilities for women's education are wholly wanting. In a town so big and so important, as this there is not even a single Lower Secondary School for girls established by Government. The time has come for establishing High Schools one for each District and while the Telugu country is under deep debt of gratitude to the authorities for the High School recently founded at Vizagapatam, we venture to express our belief that school going population whether amongst boys or girls and particularly amongst the latter always increases in proportion to the facilities afforded for education and the circumstances of most girls are such as will not readily permit of their going to distant and out of the way places for their studies. In view of these facts and also of the fact that Kistna is most advanced in the matter of girls' education, we beg to request you will be pleased to establish a High School at its Head Quarters.

## BOMBAY AND MADRAS INTER-MARRIAGES.

(Note on inter-marriages between Maratha peoples of the Bombay and Madras Presidencies.)

Mr. B. N. Bhajekar informs us that in his recent trip in the Madras Presidency he was able to interview some leading Maharashtra Brahmins at Madras, Tanjore, Madras, Tinnevely, Trivendram and Trichinopoly and sound them on the question of bringing about marriages between the Maharashtra Brahmins of the Bombay and Madras Presidencies. The question of introducing free marriage between Panch Gaud and Panch Dravid Brahmins of all India is more difficult than the question of introducing free marriage between only the Panch Dravid Brahmins. For the latter are all vegetarians. But the question of introducing free marriage between only one branch of the Panch Dravid Brahmins, namely the Maharashtra Brahmins of Bombay and Madras Presidencies is still less difficult. There are many religious, social and domestic common peculiarities; Maharashtra saints and Marathi language are the common heritage of both. Hence we feel sanguine that if serious sustained and sagacious attempts be made in this direction, useful results are likely to follow; and the difficulties as regards the small sphere for matrimonial alliances, etc. may to a certain extent be lessened.

So far as the Bombay Presidency is concerned, the main Panch, Dravid Maharashtra Brahmin sub-castes are the Deshnasthas, the Kouknasthas or the Chitpavans and the Karhadas. All the Maharashtra Brahmins of the above three names have always been vegetarians and by the Census of 1901 they were about two lacs, one lac and thirty thousand respectively. One of the Peshwas who were Kouknasthas, had married a Deshnastha Brahmin girl. Although Kouknasthas, Deshnasthas and Karhadas freely interdine, the marriages between Kouknasthas on the one hand and Karhadas and Deshnasthas on the other in the past as well as in the present history have been very few; but marriages between Karhadas and Deshnasthas have been a little more numerous. There is, however, no religious or social ban whatever against inter-marriages between these three sub-castes in the Bombay presidency. No difficulties exist in Maharashtra for inter-marriages between *Mudhra* and *Smarta* Brahmins. We understand that almost all Maharashtra Brahmins in Southern India call themselves Deshnastha Brahmins and are about 10,000 in number. Even if these ten thousand Deshnastha Brahmins of the South and the two lacs of the Deshnastha Brahmins of the Bombay Presidency were to actively encourage inter-marriage between themselves, great deal of tension in the matrimonial sphere will be lessened in various ways. The first experiments should be cautiously made so as to secure the active sympathy of all, as for the last two hundred years, hardly any marriage between even the Deshnasthas of the South and the Deshnasthas of the North is known. Although unfortunately Marathi language which is the mother-tongue of both is a great deal *Tamilized* in Southern India and the Tamil intonation in speaking Marathi is very conspicuous, still this is a small difficulty and can be easily got over in various ways.

It should be borne in mind that the Panch Gaud Brahmins of the Bombay Presidency, generally called Saraswats or Saenvis, are quite different from Panch Dravid Maharashtra Brahmins and have a Marathi dialect of their own, which is as peculiar as the Tamilized Marathi of Southern India Deshnasthas. There is no interdining even between these Panch Gauds and the Panch Dravids. The Koukanims of Mangalore who are Vaishnava Saraswats must not be confounded with the Kouknasthas or the Chitpavans of Bombay. They are altogether different people with whom Kouknasthas neither interdine nor intermarry.

The average marriage ages of the three Panoh Dravid Maharashtra Brahmins mentioned above are in the case of girls about 12, and in the case of boys about 18. Gotra, Gana and horoscopes are generally compared in the Bombay Presidency.

The difficulty about distance is really not very great. It takes nearly as much time to go from Madras to Poona as it takes to go from Madras to Tiunevelly or from Bombay to Dharwar, Indore and Gwalior.

The question of introducing Marriages between the non-Brahmin Marathas of both the Presidencies, when they are of equal caste, is very important also, as the numbers of these non-Brahmin castes are far greater. But until more adequate information is available—which ought to be secured as early as possible—the present immediate question of free inter-marriage between Maharashtra Brahmins of the Bombay and Madras Presidencies should be taken up for greater agitation and practical action.

We wish the movement every success, and hope both Presidencies will respond heartily to the call so as to lessen the growing difficulties as regards marriage.

G. D. Panse, (P. C. Service and retired District Collector.)	Sirdar N. R. Heblikar Jahagirdar.
R. K. Vinchurkar.	B. R. Heblikar, Jahagirdar.
Shrinivas K. Rodda.	Venkatesh Shrinivas Naidu.
D. V. Belvi.	B. N. Patwardhan, Chief of Kurundwad, Senior.
G. D. D. Jog, for the Chief of Ichalkaranji by order.	Bhalchandra Krishna, B. N. Patwardhan, Chief of Jamkhandi.
Kashinath R. Godbole.	Daji Abaji Khare. S. B. Upasani.

#### THE NEW DEWAN OF INDORE.

If a Native state like Bhavnager has offered an able administrator like Mr. Pattani to the Government for one of the highest posts under the administration, the Government seems to have reciprocated the courtesy, for Sir Narayan Chandawarkar one of the able judges of the Bombay High Court has gone to Indore as Prime Minister. Such an interchange is calculated to be of much benefit to all the parties concerned. In the beginning Government officers will not perhaps find themselves at home in Native states but in course of time they will find there in vast scope for the exercise of their abilities and activities. We differ radically from some of the views of Sir Narayan Chandawarkar and yet we must say that the public life of Bombay will suffer a serious loss by his having shifted the sphere of his activities. He was the life and soul of the Prarthana Samaj, Social Reform, and Students' Brotherhood movements, not to mention many others in which he took an equally important part. It may be in fact said that he was to the Social Reform movement of the Presidency what the Hon'ble Sir Phirozeshah Mehta is to the political movement. Unfortunately of late some of his opinions on public matters had changed to a large extent, to use his words, had grown. No doubt a public man has as much right to change his opinions as an ordinary man but as faithful chronicler of the events we must say that this change had lost him much of his original popularity. As a Judge he was strictly upright, honest and independent and all these qualities will make of him a successful and ideal administrator. Provided Indore is not infested with that spirit of machination and machiavelism which saps away the vigor of native states. The ruler of Indore is young with progressive ideas and people of Indore must be congratulated upon their chief getting in Sir Narayan Chandawarkar an able co-adjutor:—The *Oriental Review*.

#### EDUCATION IN GERMANY.

Mr. Price Collier contributes a very informing and interesting article on the educational system of Germany to the January number of *Scribner's Magazine*. He remarks that the American chooses his university or college because it is in the neighbourhood; because his father or other relatives went there; because his school friends are going there; on account of the prestige of the place; sometimes, too, because one is considered more democratic than another; sometimes, and perhaps more often than we think, on account of the athletics; because it is large or small; or on account of the cost.

The German youth, owing to widely different customs and ideals, chooses his university for other reasons. If he be of the well-to-do classes, and his father before him was a corps student, he is likely to go first to the university where his father's corps will receive him and discipline him in the ways of a corps student's life and rigorous ways they are, as we shall see. Young men of small means, and who can afford to waste little time in the amusements of university life, go at once where the more celebrated professors in their particular line of work are lecturing.

Few students in Germany reside during their whole course of study at one university. The student year is divided into two so-called semesters. The student remains, say, in Heidelberg two years or perhaps less, and then moves on, let us say, to Berlin, or Göttingen, or Leipsic, or Kiel, to hear lectures by other professors, and to get and to see something of the best work in law, theology, medicine, history, or belles-lettres, along the lines of his chosen work.

Mr. Price Collier thinks that this system is as much to the advantage of the student as to that of the Universities. As each student pays each Professor whose lectures he attends, the professorships are often very lucrative in Germany and there are some Professors whose incomes are as high as 1½ lakhs of rupees a year. There are about 24 universities in Germany with a total number of 66,358 students. There are about 1,500 women students at the German Universities. There are 11 Technical Schools with facilities of architecture, building construction, mechanical engineering, chemistry and general science including mathematics and natural science. These technical schools confer the degree of Doctor of Engineering. They now rank with the Universities and have a total of 17 thousand students. The population of Germany has increased 1.4 per cent. in the last year the number of students has increased 4.6 per cent. and of the total number 4.4 per cent. are women. There are in addition agricultural high schools, agricultural institutes, veterinary high schools of mining, forestry, architecture and building, commercial schools, schools of art and industry, a naval school at Kiel, Military academics at Berlin and Munich, besides some 50 schools of navigation and 20 Military cadet institutions. There are also courses of lectures to instruct candidates for the Consular Service in the commercial and industrial affairs of Germany. Evening extension lectures are given and are attended by 7 thousand persons who pay small fees for the privilege. Mr. Price Collier is thoroughly justified in saying that Germany is gone over with a veritable fine-tooth comb of education. There is not only nothing like it but there is nothing comparable to it in the world. All schools in Germany public or private, are subject to State inspection and in Prussia today no man or woman may give instruction even as governess or private tutor without the certificate of the State. The elementary schools of which there are 61 thousand with 10 million pupils are free and attendance is compulsory from 6 to 14 years of age. There are besides some 600 private elementary schools with 42 thousand pupils who pay fees. There are 170



thousand teachers in these elementary schools of whom 80 thousand are women. They begin with 750 rupees a year which is raised to 900 rupees when they are given a fixed position. A teacher at the age of 48 may receive a maximum of 2,200 rupees per annum. A woman teacher's salary would vary from 900 rupees to 18 hundred rupees. In the Universities and Technical high schools all Professors are appointed by the State and largely paid by the State as well. All secondary and elementary teachers must meet the examination requirements of the State which fixes a minimum salary and contributes thereto. In the year 1910 the German Empire expended under the general heading of Instruction nearly 30½ crores of rupees.

Mr. Price Collier makes some observations which are of interest in India. In Germany as in India higher education is the passport to all public positions. "The tales of suicide and despair of school-boys in Germany are, alas, we are told, too many of them true, and it is to be remembered that not to reach a certain standard here means that a man's way is barred from the army and navy, civil service, diplomatic or consular service, from social life, in short. The uneducated man of position in Germany does not exist, cannot exist. This is, therefore, no phantom, but a real terror. The man of twenty-five who has not won an education and a degree faces a blank wall barring his entrance anywhere; and even when, weaponed with the necessary academic passport, he is permitted to enter, he meets with an appalling competition, which has peopled Germany with educated inefficient who must work for next to nothing, and who keep down the level of the earnings of the rest because there is an army of candidates for every vacant position. On the other hand, the industries of Germany have bounded ahead, because the army of chemists and physicians of patience, training, and ability who work for small salaries provide them with new and better weapons than their rivals."

Mr. Price Collier writes in the highest terms of the excellence of the teachers in Germany. As for the results he says, the pupils about to leave for the universities seemed to me to know their Latin, Greek, French, German, and English, and their local and European history well. Their knowledge of Latin and of either French or English, sometimes of both, is far superior to anything required of a student entering any college or university in America. I have asked many pupils to read passages at sight in Latin, French, and English in schools in various parts of Germany and there is no question of the grip they have upon what they have been taught.

Mr. Price Collier also points out another feature of the school life of Germany *vis*: the incessant and insistent emphasis laid upon patriotism. Notwithstanding the strict discipline of the German schools there seems to be a general opinion that the students who go up to the Universities especially in the large cities and towns are somewhat slack in their moral standards. Here Mr. Price Collier gives an interesting picture of the German University student. He concludes: "It is a very strenuous and economical existence, however, for everybody, and it requires a politically tame population to be thus driven. The dangerous geographical situation of Germany, ringed round by enemies, has made submission to hard work and to an iron autocratic government necessary. To be a nation at all it was necessary to obey and to submit; to sacrifice and to save. These things they have been taught as have no other European people. Greater wealth, increased power, a larger role in the world, are bringing new problems. Education thus far has been in the direction of fitting each one into his place in a great machine, and less attention has been paid to the development of that elasticity of mind which makes for independents; but men educate themselves into independence; and that time is coming swiftly for Germany.

"Also he hath set the world in their heart," and one wonders what this population, hitherto so amenable, so economical, and so little worldly, will do with this new world. The temptations of wealth, the sirens of luxury, the opportunities for amusement and dissipation, are all to the force in the Germany of to-day as they were certainly not twenty-five years ago. "The land of damned professors" has learned its lessons from those same professors so well, that it is now ready to take a post-graduate course in world politics; and as I said in the beginning, some of our friends are putting the word "damned" in other parts of this and other sentences when they describe the rival prowess and progress of the Germans."

## BOMBAY PROVINCIAL SOCIAL CONFERENCE, 1913.

(Continued from the last issue.)

If we bear these principles in mind, we can at once see the absurdity of the argument that time will do its work, that we should leave everything to time and give up all efforts at active work in securing Social Reform. This plea for patience is nothing but an advocacy of inaction, a supine indifference to effort,—effort which alone makes man worthy of his noble inheritance from God. In the argument that time will do its work the word time, at first sight, would stand for inaction. But really, if you examine the proposition critically you will find that time means the contribution of human activity to the series of effects in the chain of causation. In this sense truly Time does do its work. All the various steps in advance that have gradually been taken by our people, no doubt almost imperceptible in their process, yet none the less evident in the end *e. g.* the freedom of inter dining, foreign travel, the raising of the marriage limit, intermarriages and the like, are nothing but the effects, direct and indirect, of definite action taken by man, individually as well as collectively. It is simply absurd to contemplate them as the results of the freaks of chance, or the work of time in the sense which dissociates it from deliberate human activity. Those who advance this argument giving credit to meaningless time are either indifferent at heart, or, wanting in moral courage themselves, are anxious to reap the fruits secured by the labours of active workers, without themselves putting forth the least effort, and without running the risks incidental to the work in practical social reform.

This class of critics very often secretly represents another class which deprecates all change in existing custom on the ground of its antiquity and sanctity, and thus is opposed to any human intervention. But we all know the unsoundness of this position, for we have read our ancient history with a different eye, and we feel we should not be true to our ancestors and the wise sages of old, if we remained inactive under altered conditions; for did not these really thinking men of old in their true wisdom, from time to time, revise the customs and practices of their times and adapt them to new circumstances? There is yet another class of critics who deny to our movement the credit which truly belongs to it in having brought about, in however small a measure, the gradual improvement in several of our social institutions, and transfer the credit to other incidental causes. Thus, for instance, they contend that the gradual increase in the age-limit of marriages amongst us is due to economic causes and is not the result of the continued efforts of Social Reformers. Well, I, for one will not quarrel with these friendly critics over this question of casuistry, so long as we see the patent results before us, the fulfilment of our object, in whatever manner secured. And yet I cannot refrain from placing before these friends a few points for consideration. I would deferentially ask them whether the economic causes, bereft of the power supplied by the force of the new ideas of reform constantly and prominently placed before the public could have by themselves secured the results we see before us. To take only one concrete instance, would the mere fact of expensiveness of marriages have deterred parents from marrying away their children at an immature age, were it not that around them and all about them is created a new atmosphere advanced ideas of reform? The grip that custom has on our people is so firm, the almost divine sanctity which they attach to custom is so complete, that any considerations of cost would be brushed aside by them as of no account. Do we not know even now, of numerous cases where people run in to debt,—ruinous debt only for the purpose of seeing their children married as quickly as possible?

And, if in the case of boys, expensiveness of a married life in these hard times, may prove a deterrent against early marriage, in the case of girls, on the other hand the very consideration of expense would be a stimulus to an early disposal of them in marriage which would transfer the cost of their maintenance from the parents to the husband. What these critics, however, lose sight of is the fact that economic causes exert but an incidental influence in these matters, whereas, the real force that has silently but surely been sapping the foundations of the stronghold of custom is supplied by the long and persistent activity of our movement which has during the last 50 years gone on spreading new ideas and creating a fresh and healthy atmosphere. The Social Reform movement has served as a constant battery while the economic causes have done the work of the incidental shock, which have combined to make breaches here and there, only here and there as yet, in the stronghold of custom.

We may now bid good bye to the advocates of inaction and their friends and, examine the line of action that is required to ensure further success to our cause. The necessity for human contribution to the forces that govern social evolution being established, the next point for consideration is the method in which such contribution is to be rendered. It will be readily conceded that in matters of such high importance as the formation and reformation of social institutions, spasmodic, individual and isolated action is often in danger of proving harmful, though occasionally it may be beneficial in a way; whereas co-ordination and regulation of human action, based on some sound and guiding principles, and worked after a carefully thought out plan, will supply the best method. To leave the whole cause of events to chance; to allow it to drift, will be a mistake fraught with serious consequences at times. Hence the need for combination amongst the believers in Social Reform for the purpose of deliberation as well as of action. To those who assert that they have no faith in concerted action, but in individual action only, the above considerations will furnish a sufficient answer. But if further plea for concerted action were necessary, I would remind them of one or two suggestive facts. In a battlefield would they welcome each individual soldier to take the fight in his own hand, or would they recognize the value of a combined fight guided by a central regulating mind? Again, I would ask these friends whether there is or there is not something in the mutual inspiration of associated work, the spirit of enthusiasm, comfort, encouragement which can be generated only by fellow-workers coming together periodically. They meet, they compare notes, they discuss difficulties and try to find their solution if possible, decide upon ways and means for further efforts. Is there no value to be attached to these important details? Again, it must not be forgotten that India is a continent; the customs and institutions of one province, and the conditions of several problems, differ from those of another; nay, even in one and the same province they vary in different parts and in different communities. An unmarried girl of 12 to 20 may be an anomaly in one part or one community, and not so in another. We are so often ignorant of the conditions of society in parts of India other than our own, that we often fail to realize the difficulties or facilities or the conditions of the inhabitants of other parts. Some time ago a writer of recognized ability and intellectual accomplishment described a barber of Gujrat as an eater of meat and drinker of liquor. This shows what thick walls sometimes separate us Indians, one province from another, one community from another. One means of effectively removing this mutual ignorance, of pulling down the walls that shut out from our view what exists on the other side, is supplied by

combination and meeting for concerted action at gatherings like ours. No amount of book-writing and book-reading will effect what a single gathering like this will do in this direction. Having said this much, I will say to my friend, the advocate of individual action;—"Dear brother, by all means resort to individual action, if you really can; but why run down concerted action? Does it in any way hurt you or your individual action? No? Well then let us shake hands." With these words I shall part from him in peace, though, I confess, not in hope; for too often such critics put forward individual action only as a shield for inaction, if nothing worse.

This then, is our justification for holding conferences from time to time. But, some will ask and do ask, what good, what practical good, do you do by meeting in conferences, by mere talk? Unless you take any practical action, idle words are mere waste. Well, this is an old charge which deserves no new answer. In its very repetition, this old accusation has lost its force. And, as is recognized by reasonable men, talk is never wasted, if it is well-directed; it is, moreover, necessary, as long as work goes on. It is the music that cheers our spirits while we work, or during moments of temporary rest. We have again to do from time to time the noting and recording of the situation and of the progress of our march, and to arrange our forces in line. And who are the persons who hurt this accusation of idle talk against us? They range themselves into two classes,—(1) those who do not desire any reform at all, imagining that our institutions are so perfect that they need no reform, and (2) those who sympathize with us partially but are themselves incapable of action. To the former we may safely reply that they really ask us to do what they do not themselves approve, and thus hold a most untenable position. If we do act, they hasten to attack us in various ways, if we do not act (or rather appear not to act) they blame us equally. Such critics must be treated with the neglect they richly deserve. The latter class may simply be told to open their eyes wide and see the number of practical steps that are being taken every day in these times of social advance.

I hope it is not necessary to advance any further arguments for holding conferences like this. I may now turn to another important part of our work, viz. the consideration of the programme before us. The subjects which we have to discuss at this conference are classified under the following heads:—

1. Marriage Reforms.
2. Widow Remarriage.
3. Female Education.
4. Caste Distinction.
5. Amendment of Marriage laws.
6. Foreign Travel.
7. The custom of wild demonstrations of mourning on occasions of death.
8. Expenses at Weddings, Deaths, &c.
9. Social Purity.
10. Temperance.
11. Elevation of the Depressed Classes.
12. The Custom of Purdah, or Female Seclusion.

I shall not deal with these subjects individually here. Speakers welcome forward to do so in supporting the several resolutions on these subjects. I shall therefore, deal with certain general considerations and principles which affect and underlie the questions, looked at as a connected whole.

You will at once perceive that, leaving out the subjects under heads 9 and 10,—Social purity and Temperance,—all the remaining subjects are most of them directly and two or three indirectly, connected fundamentally with the great and tough problem of caste. Caste, with its restrictions and its unique and irrational penal code, is the root of all the other

questions, which can be traced backwards, in very few steps, to the potency of caste and the exercise of its functions, active or passive. Consequently, if you wish to secure reforms in all or any of the other directions, you must begin with reform in the matter of caste. This is not an exaggeration. It is caste, with its absurd and played out restrictions, that comes in the way of adult marriages, marriage by well-guided choice, remarriage of widows, improvement of marriage laws, foreign travel, excessive expenditure at weddings and death ceremonies, the elevation of the depressed classes; for it either penalizes acts directed towards reform under these heads or interposes its unaccommodating rules between its members and their freedom in the matter of reform under other heads. Out of date and worn out, this institution of caste has exhausted its power for good, while it has retained, or acquired, its power for mischief, like an inveterate old sinner. In using these apparently strong words, I am not losing sight of the number of caste conferences which are being held in different parts of the country from time to time. But, looking as I do on the question of social reform, and of caste reform as an essential part of it, in the light of higher principles which cannot have room for any narrow and parochial considerations, I cannot help regarding these caste conferences as movements of questionable value,—useful though they may occasionally prove in a very limited sense. Besides, what little good they do secure is either essentially independent of the underlying principle of caste, or amounts to a virtual deprivation of some of its own powers as caste. For instance if a caste conference decides to promote education amongst its members, this has nothing to do with caste as such. Or, if, again, it passes a resolution permitting foreign travel, such a resolution means nothing more or less than foregoing by caste of its penal powers. So far the good is admitted. But, as I stated just now, these caste conferences, in their very nature, are inconsistent with the wider principles of human liberty and dignity.

(To be continued.)

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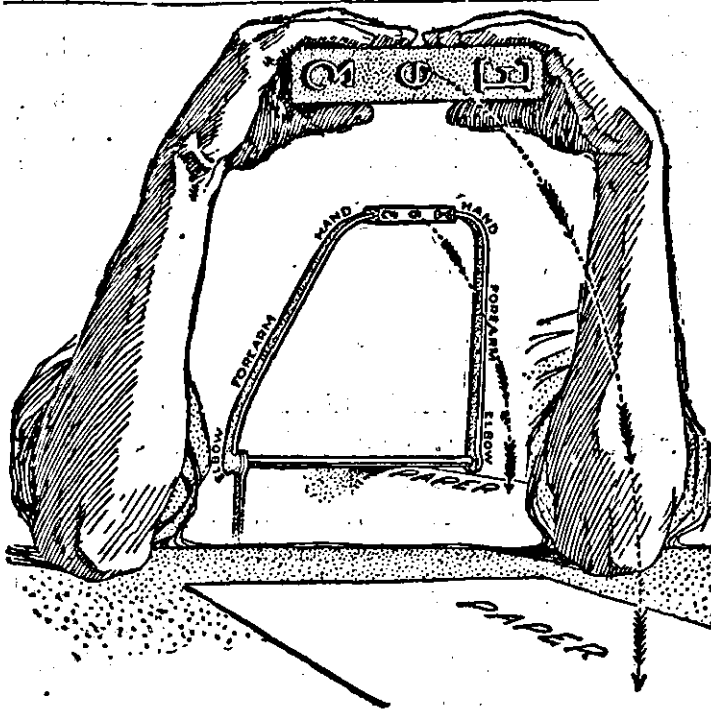
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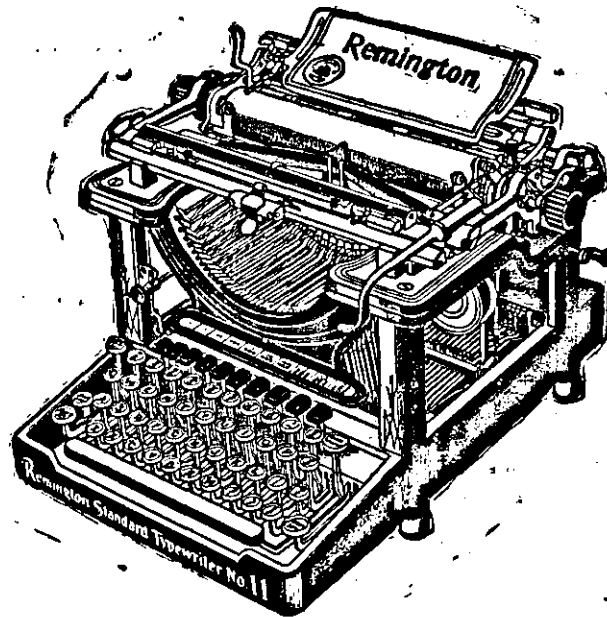
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# THE INDIAN \* SOCIAL \* REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NARAJAN.

Vol. XXIII. BOMBAY—SUNDAY, APRIL 27, 1913. 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 excuse, I will not retreat a single inch—And I will be heard." WILLIAM LLOYD GARRISON in the Liberator.

## NOTES.

We are sorry to note that a fresh and a most serious difficulty has occurred in relation to the position of Indians in South Africa. In two recent cases the validity of Indian marriages have been questioned by Courts of Law in Cape Colony and in Natal. The seriousness of the situation can be gathered from the following anxious observations of *Indian Opinion* of the 19th March: "Ever since the settlement of Indians in South Africa, Indian marriages, celebrated according to Indian religious custom, have been recognised. The issue of such marriages have inherited considerable properties as lawful heirs of their deceased parents. It is the new spirit of the Union breathed upon the Officers administering old laws that has brought about the present intolerable situation. Indeed, the logical result of the new interpretation is that even past acts might be impugned and heirs in possession of their inheritances might be dispossessed. Indian society has suddenly been plunged into confusion from which it can extricate itself only by a mighty effort. For, if the policy of the Government, as foreshadowed in the cases we have published from time to time, is continued, they will be able without resorting to new legislation either to exterminate us or to paralyse us as a progressive community, unless we are prepared to offer stubborn opposition." The consequences of these decisions are far-reaching. They, of course, undermine the provisional settlement between the Indians in South Africa and the Union Government. If these decisions are logically acted upon, not a single Indian wife or child can enter South Africa in future and practically all those who are already there are liable to immediate deportation as prohibited emigrants. We understand that the Transvaal Indians have already notified the Union Government that, unless the decisions are reversed by remedial legislation recognising non-Christian Indian marriages, they may expect a revival of passive resistance. We trust that the Government of India are following closely these developments in South Africa and that they will promptly intervene on behalf of the rights of Indians in South Africa.

We have received a copy of the report of the work done by the Amraoti Branch of the Servants of India Society at Yeotmal during the last 8 months. Mr. Kaikini makes some suggestive remarks by way of introduction to his report. He writes:—"The idea that one could devote oneself entirely to public life and make public work one's life's mission and purpose, is perfectly strange to the mass of our people. The modern conception of civic responsibility and public duty has not yet so filtered down amongst our people as to form an inalienable part of the public mind. A new public worker only gets very slowly introduced to the people. A considerable time

must elapse before he can secure a proper understanding, if not appreciation, of his mission. The ordinary man can understand the pleader, the merchant, the Government servant and so on; but when any one tells him that he is a public worker his understanding fails him. It is not to be expected that just at the start many would care much to make an effort to understand a humble worker like myself, but the situation could be, if only the educated people willed it, better than what it is. Things are gradually improving and all classes are beginning to realise the need and utility of public work, carried on in the spirit in which the Servants of India Society has been working, i. e., on broad catholic lines leaving no room either for official or unofficial misunderstanding. It is gratifying that officials and non-officials alike have been supporting my work which has but one aim—the welfare of the people." That last sentence shows that Mr. Kaikini has been reading Lord Sydenham's speeches to some purpose, but he will not mind our saying that what may be excusable in a veteran administrator may be quite otherwise from a young, though capable, worker. Mr. Kaikini's work, we are glad to see, embraces a large measure of social reform. He has opened a private vernacular Day School with four standards and has also started a hostel for the children of the Depressed Classes.

It is a peculiar feature of Indian official reports that they are often made the vehicle of conveying the prejudices of the officers who write them, in place of reasoned comments on the working of the Departments to which they relate. We commented not long ago on the impropriety of the criticisms passed by the Inspector-General of Police in this Presidency on the public generally, and the Magistracy in particular, by way of palliating the shortcomings of the Force under his control. Evidently the Inspector-General is not exceptional in his belief that the holding of an official position in this country constitutes a man an Old Testament Prophet charged with the duty of denouncing the mass of mankind. The late acting Director of Public Instruction, we are sorry to see, seems resolved not to yield the palm to the Inspector-General of Police in this respect. On the authority of Miss Ashworth, he attributes the growing desire of Indian parents to give their daughters secondary education to no higher reason than their liking "to see something for their money." We can characterise this only as an unwarranted piece of vulgarity, specially reprehensible in a report on Public Instruction. Indian parents know what they are about and they are not more anxious "to see something for their money" than other parents. The reflection is altogether gratuitous, and we trust that Government will impress upon their officers that they should cultivate a more respectful attitude of mind towards the public if they wish the public to respect them. The Educational Department is the Department of the Administration which is nearest to the social life

of the people, and we have for some time past been strongly impressed by the necessity of ensuring a greater knowledge of and sympathy with Indian social conditions in the authority administering this Department. The best way in which this can be done is, to our mind, by constituting an Educational Board to discharge the duties now devolving solely on the Director of Public Instruction. The Director will, of course, be on the Board as its chief executive Officer, but the administration of the Educational grant will be in the hands of a body on which non-official opinion will be represented. We trust that it will be possible to bring the suggestion to the notice of the Royal Commission on the Indian Public Services in some form or other. The co-operation of the non-official public in some departments, notably in the Educational, is bound to be of the utmost use and importance, besides being economical.

The *Shield* calls attention to the following that "Abolitionist Federation which is to meet in Paris, June 9th to 12th, ought to be one of quite exceptional interest. Paris has for long been the home of the Regulation system; both in England and America to-day a very large number of people believe in the French system of regulating prostitution, and hold that it would be much better if "puritanical fanatics" would allow it to be adopted elsewhere. It would be deeply interesting to hear physicians, lawyers, and statesmen exposing in Paris itself the iniquities of this "French system" which is supported, not by public opinion, but by a combination of vested interests and political cowardice and apathy. Of the last important Congress of the Federation, that held at Geneva in 1908, Miss Emily Ford wrote, "To read about the grim facts that Regulation has made possible to exist, is impressive; but to hear of these things from the lips of those who have direct personal knowledge of them produces in the mind an acute painfulness of interest that is altogether indescribable."

The partition of the estate of Count Leo Tolstoy at Yasnaya Polyana, Russia, directed by his will, will be carried out by means of a notarial deed, according to the *New York Sun*. By this deed 1,847 acres of the total area of 2,389 acres will be transferred by Count Tolstoy's three sons, Ilya, Michael and Andrew, to his daughter Alexandra in consideration of \$200,000 which she has raised chiefly from the sale of her father's works. The rest of the estate, including the manor house and the portion where the Count is buried, will remain in possession of the widow. The daughter Alexandra now becomes the owner of the greater part of the estate, which she will turn over to the peasants of Yasnaya Polyana and Ugrumovo on the basis of no rent and leases in perpetuity, the whole probably to be under the supervision of the Tolstoy Society. It will be left to the peasants to subdivide the land according to their needs.

We take the following paragraph from the *Herald of Dacca*: "While recently in Coochbehar His Excellency Lord Carmichael and party attended a dinner given by His Highness in which, the "Sanjibani" says, some of the European guests were dressed in Dhuties, etc. On the birthday of the Maharaja, the paper adds, at a Ladies' party Lady Carmichael with other attended attired in Benares *Sarees*. The reception given to them was made fitting by *alipans* over the floors of the Coochbehar palace halls and in one of them Her Excellency was welcomed standing on a painted *piri* by the Dowager Maharanee of Coochbehar with a *baran dala* and all paraphernalia of a suitable Hindu ceremony."

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, APRIL 27th, 1913.

### POLITICS AND SOCIAL REFORM.

The Hon. Mr. Claude Hill's speech at the unveiling of the statue of the late Mr. Justice Ranade, has once more led to a discussion of the old and rather worn-out topic, whether social reform should precede or follow political reform. We need not, therefore, apologise to our readers for taking this opportunity of setting forth our views on the question. The division of reform into social and political, is purely artificial as can be perceived by a reference to the most burning political controversies of the day in Great Britain. No doubt, the fact that, in this country, the political *vis inertia* which the reformer has to overcome is represented by a system which stands out of, and ostentatiously professes not to concern itself with, the social life of the people, while the social *vis inertia* is represented by the latter, gives an appearance of radical distinctness to the two classes of reforms. But, in reality, this division need not and should not concern the reformer at all, because the function of the reformer is to create and set in motion the forces which overcome inertia from whatever centre or in whatever direction it may manifest itself. Stagnation anywhere is what he has to fight against. Capacity and opportunity must grow together. Social reform primarily concerns the increase of capacity, taking the word in the largest sense, of the individual. By ridding his daily life of its petty obsessions originating in caste and superstition, we hope and wish to leave him free to act wholly as a reasonable and responsible being. But this liberation from social thralldom itself, demands that the person to be liberated should have the utmost freedom, compatible with the rights of his fellow-citizens, to act in the manner that may seem best to him for the better and fuller development of himself and his society. The political depression of Indian society is the outcome to a considerable extent of its social ideals. When these ideals are being changed a corresponding change in the political outlook is inevitable. Caste can be driven out of the throne it occupies in the Indian mind only by installing in its place the love of country. The social reformer has perforce to be a patriot because it is through patriotism that social reform holds the key to national advancement.

Moreover, we cannot forget that the social conditions of the country are out of harmony with its political conditions and that there is need for endeavours to bring about a concurrence of social and political ideals. The maximum good accrues to a society only when its social and political impulses are pointed to the same end. In other words, the home, the society



and the State should rest on the same foundations and look to the same objects as objects worthy of achievement, in order that national life may bear its richest fruit. This is, at present, the most urgent work before the Indian reformer and patriot. By first harmonising the conditions of social, family and political life within himself, he has to work to create such a harmony in the country at large. He cannot, therefore, deny himself to any cause, he must be at the call of every movement which seeks to enlarge men's opportunity for self-development, to break down privileges of caste and race, to vindicate the dignity of men and women as men and women. He should labour to improve the condition of the depressed classes, and labour to prevent the Indian people from being treated as the depressed classes of the Empire. He must plead with his countrymen for women's rights and with his rulers for men's rights. He must lend an ungrudging hand to all who seek to tear down the purdah, whether used to keep women in ignorance or to shield the operations of administration from the chastening influence of public opinion. The true social reformer is, therefore, not likely to be a *persona grata* either with the masses or with the bureaucracy. If he makes one false step he may expect no mercy from the former and no toleration from the latter. This position of isolation has a great advantage in spite of its many obvious disadvantages. The Indian reformer is under no temptation to arrogate to himself any little success which may reward his work. He is compelled almost every hour of the day, by the conditions of his very being, to realise that his life, so to speak, hangs by a thread and that, but for the potent cosmic forces which sustain human progress through the ages, he would be nowhere and able to achieve nothing. The reformer knows that he is himself a mere cypher which derives what significance it possesses from the Eternal Integer which stands behind and before it.

#### THE NATIONAL SOCIAL CONFERENCE.

We printed not long ago the draft scheme of a permanent central organisation for the National Social Conference drawn up by the General and Assistant Secretaries. The working expenses are expected to come to about Rs. 1,500 per annum. The question of how to raise this sum has been engaging attention. It is not a large sum and the readiest way would be to ask a few well-to-do men to make it up. But the readiest way is not often the best way of conducting a public movement. It has for some time past occurred to us that a radical change in the ways of financing public movements should be effected in order that the movements may have their full educative value to the country. At present it is too often the case that great public movements have to be financed by methods not far removed from the cringing beggary of the street mendicant. As Mr. Kaikini truly points out in another column, the Indian public as a whole has not as yet arisen to an apprecia-

tion of the difference between a public worker and a social parasite living upon its resources. The result often is most demoralising. While men who make their lakhs and thousands, from sources involving no greater physical or intellectual strain, are supposed to be organic parts of the social economy, the men who give of their heart's blood to the service of the people, are regarded with scarcely concealed impatience, except, of course, when they have become so distinguished as to constitute an asset at a fashionable gathering. Very few survive their earlier ordeals, and the few who do have as a rule, wrecked their health and happiness in the process.

We trust that the social reform movement will include a reform of this tendency in its programme. Although the small gifts, the five and ten rupees of the middle classes, do not cut a figure in the newspapers, there can be no doubt that the aggregate of the contributions of these classes for public purposes in any year is many times that of the wealthier classes. The sum required for the Social Conference, we are glad to see, is to be raised by small subscriptions from those who are really interested in the cause, rather than in larger sums from men whose notorious antipathy may have to be judiciously mistaken for secret sympathy in order that the collection-book may be sent to them with a seemingly easy conscience. The idea, we understand, is to get about 200 annual subscribers giving Rs. 12 each towards the Social Conference Fund, though even smaller amounts will be gladly accepted from those who are anxious to help forward the movement. The cause of social reform is the cause of the poor, who cannot afford the broken constitutions which result from early marriage, to whom wives who can neither read nor write "but only love" are becoming an increasingly expensive luxury, and to whom opportunities of education and increased efficiency are vital. We congratulate the Secretaries on their plan, and we trust that the middle classes will respond readily to their appeal. Remittances should be sent and communications addressed to Mr. G. K. Devdhar, Joint Assistant General Secretary of the National Social Conference, Servants of India Society's Office, Girgaum, Bombay.

A correspondent writes: Two widow marriages were recently celebrated in the Telugu country. On Sunday, the 5th January 1913, a widow marriage took place at Tenali, Guntur District, in the house of Mr. B. J. M. Prakasa Rao, Editor of *Dharma Prakasika*, between Mr. V. Krishnamoorthy of Ellore, aged 25, and Srimati Annapurnamma of Kantaram, aged 16. The other marriage took place on the 26th February 1913 at Rajamundry in the Ananda Gardens of the venerable Rao Bahadur Veecesalingam Pantulu, the bridegroom being Mr. P. Ranga rao, Head Master, Secondary School, Banaganapalli and the bride being Srimati P. Rajya Lakshmiyamma of the Widows' Home, Rajamundry. May God help the reformers in their efforts to celebrate many more such marriage in the Telugu country during the current year."

## A HUMBLE TRIBUTE.

(BY KRISHNA DAYARNAVA.)

*(Concluded from the last issue.)*

"That's all right for you, Shrinivas, but don't you see what a bad effect your attitude may have upon minds that are not mature enough to be able to look at things from your point of view? Again, don't you know how Christian Missionaries make use of the utterances of your hero to prove as if he considered Christianity as the only best religion of the world and far superior to the religion of our fathers?"

"Krishnamurti! I have read the reports you are referring to: there are few among the possible non-Christian readers of these reports, so obtuse of intellect as to be misled into thinking that Mr. Justice Chandavarkar holds such an opinion about the relative merits of Christianity and Hinduism as the Missionaries adroitly try to impose upon his utterances. Those, who will read his speeches and writings on the Bible and Christianity, remembering the time, occasion and purpose of these speeches and writings; those who will read between the lines will find that in them Mr. Justice Chandavarkar not only bestows upon the Bible the encomiums it deserves, not only intends that Indians ought to derive the fullest possible benefit from the Bible, but also suggests that the best translation of the Bible is the one made by an English lady—mother of a pious son; that if Indians have not yet derived the fullest possible benefit from the Bible it is because the Gospel has yet to be commended to Indians by its preachers much more by what they do than by what they say. These speeches and writings convey a much-needed lesson more to Christians than to Hindus. Mr. Justice Chandavarkar considers the proclamation of the Coronation Durbar at Delhi and the Tercentenary of the publication of the Authorised Version of English Bible as two events suggestive, providential and prophetic of the brighter future of Christian England and non-Christian England. But how the two events are suggestive, providential and prophetic of a brighter future, he wisely refrains from saying."

"I assure you, Krishnamurti, the Prime Minister of Indore is an out-and-out Hindu and has as much love for it and as much faith in its saving power as you or I. If his words are quoted with the express purpose of making anybody believe that he would have us all become converts to Christianity, then his words have been either hopelessly misunderstood or misused—I mean to say that either his words have been honestly (but wrongly) interpreted into a leaning towards Christianity; or, what is not impossible, his words have been misused, (disregarding the reproaches of conscience), to induce unwary people to seek Baptism—perhaps to induce devout Christians at home to contribute more and more towards the work of not spreading Christian knowledge among non-Christians, but—baptising non-Christians."

"Only the other day a distinguished Englishman said; 'As in the case of the earlier evolution, from the same elemental Aryan religion, of the Vedanta philosophy, so with Zoroastrianism, there was evolved.....a form of philosophy, and a moral teaching the plane of which has hardly been surpassed.....you have a spiritual inheritance as great as that of any people of the world.' This was a flowing tribute to Zoroastrianism and Hinduism—a magnanimous appreciation of a religion which the speaker did not himself profess. Now, what would you say of a Parsi or a Hindu who would construe these words into an admission of the superiority of his religion almost bordering upon a readiness to become a convert to his own religion?"

What would honest and thoughtful Parsis and Hindus, and honest and thoughtful Christians, think of such a Parsi or Hindu juggler?"

"The study of the Bible, side by side with that of the Geeta, was once strongly recommended by Mr. Justice Chandavarkar to a gentleman of my acquaintance; that gentleman mentioned this fact to me in a scoffing tone. But I had a great respect for my hero's words. So I began to read the Bible along with the Geeta (which I had been reading for years). My reading, not only of the Bible but of all the Missionary literature for 'thoughtful Hindus,' did not diminish my love for Geeta; it only served to enhance my admiration for its teachings; it strengthened my faith in its saving power, and bound me the closer to the religion of our fathers! The reading of the Bible—the reading of Missionary literature on Hinduism—only brought me to the conclusion that the Gospel of Christ was nowhere and never so admirably and faithfully put into practice as in India and by those whom the Missionaries are pleased to call non-Christians. *We Hindus are Christians*—I mean our life and conduct are guided by those principles which our own ancestors preached and practised, and which were later on offered by Christ in a simplified and popular form for their salvation to a people who were then without a religion in the highest sense of the word. *We Hindus are not Christians*—I mean to say we do not believe that there is some magic in Baptism which at once and for ever drives the devil out from the heart and ensures salvation. We have never tried to justify unchristian acts by saying that these acts were Christian, simply because they were the acts of born or baptised Christians. To all honest, pious and devout Christians—born and baptised Christians—who contribute thousands of pounds every year towards the propagation of Christian knowledge in India, I say; 'that knowledge existed in India long before the birth of the so-called Christianity there is no virtue—no magic—in baptism: call Hindus Christians, if you like; that they are; and let the sphere of your charity be confined to the propagation only of Christian knowledge and that ideals are embodied in the scriptures of the Hindus and these will appeal to them much better and sooner than would be the case if Christian knowledge were ought to be given to them from books which were expressly written to suit the mental capacity and the requirements of peoples of a quite different type'—Oh! I find I have drifted into a subject I had not meant to discuss. Excuse me, Krishnamurti, for inflicting upon you this sermon..."

"Enough, Shrinivas! enough of excuses! It is I who ought to be sorry to have asked you questions which have been the cause of so much exertion to your feeble body. But I am glad your words have not only restored to me my regard for your hero but have also enhanced it a thousand times! Dear Shrinivas! What a pity you cannot leave this retreat and go and exchange a few words with your hero who has influenced your life so much!"

"If I had not been in exile I would have surely made bold to see him—but he is now going to a very distant....."

"Oh! But he will be coming back to Bombay."

"Yes, he is sure to come but," sighed Shrinivas, "but who knows Vaijayanti will.....Never mind. What does it matter if I never see him? I have learnt from him the secret of success—he is present to me in my life and conduct....."

I rose from my seat, Shrinivas accompanied me to the door. "Goodbye!" I said, "Goodbye," as I disengaged my arm from his. And with a far off meditative look into the distant horizon Shrinivas once more repeated, "what a happy consummation to a successful career—an earnest, simple, sincere, and pious life! Goodbye!"

## OUR CALCUTTA LETTER.

(FROM OUR OWN CALCUTTA CORRESPONDENT.)  
DARKEST CALCUTTA.

At a meeting of the Social Study Society of Calcutta Mr. R. N. Gilchrist of the Presidency College, read a very instructive and interesting paper on "Survey of a Calcutta District" dealing with the habits and conditions of living of the poorer Euracians inhabiting the Bow Bazar District. The paper is very informing and throws a lurid light upon a sad condition of Calcutta, reading, as it does, numerous obscure grievances which require immediate attention. I wish to quote a few passages from Mr. Gilchrist's paper. The condition of the houses:— Mr. Gilchrist says, the houses themselves have been built without any pretence at arrangement. In houses of more than one storey the groundfloors are invariably damp. The windows such as they are, are often as not over-built, with resulting darkness. The inhabitants all complain of smells from open drains, smoke from neighbouring works and often leakage from the upper storeys. The problem becomes all the more serious when we are faced with the fact that the groundfloors are the most thickly populated. In one instance, there were six in one room and a small verandah.

## CASTE FEELING.

Mr. Gilchrist then goes on "It is wonderful how the caste feeling has permeated the minds of many of the poorer Anglo-Indians. One youth for instance, acted as a private motor-car-driver, then as a casual motor-driver, but when he was out of work he would not have the opportunity to drive a taxicab, because as we are told, it is beneath his dignity to do so".

## HEALTH.

Mr. Gilchrist describes in conclusion the conditions of health amongst these Euracians. "The most of the children" he says "look weak and lacking in vigour and one gathers the same impression from grown-ups. Very few seem even to walk even about the maidan. General depression, mental and physical is the total result" such is the gloomy picture which the lecturer has drawn from the "premier city of India. And perhaps a more gloomy picture can be drawn if we are to describe the likes of poor Indians who huddle together in the labyrinths of Calcutta. The task is very great indeed, but let us hope for the brighter things. The Calcutta Improvement Trust is at work; and Prof. Gilchrist says an absolute truism when he says "A landlord who allows over-crowding on area and over-crowding in rooms is committing a public sin in any community: in a dangerous area like Calcutta it is a public sin squared."

## THE LATE PROFESSOR BENOYENDRA NATH SEN, M. A.

It is with a feeling of deepest regret that I have to announce here the untimely death of Professor B. N. Sen. With him passes one of the most distinguished members of the Brahmo Samaj, and the student community of Calcutta has lost in him one of the most sincere friends. It is impossible to find now a days a more finished gentleman than him. Our hearts pour forth sincerest sympathy towards those who are poorer today by his death and may God grant ever-lasting peace to him who has done so much for us.

The Hon. Mr. Ramanbhai Mahipatram Nilkant, Honorary Secretary, Widow Remarriage Association, Ahmedabad, writes to us: "A widow remarriage was celebrated at Ahmedabad on the 11th instant under the auspices of the Widow Remarriage Association. Bai Nathi, daughter of Sankalchand Mulchand, aged 18, resident of Rupal (Baroda territory), belonging to the Dasa Shrimali Meshri Bania caste was married to Maganlal Devshi, aged 32, resident of Hadala (Limbdi State), belonging to the Shrimali Shrivak Bania caste. Bai Nathi had become a widow at the age of 10."

## BOMBAY PROVINCIAL SOCIAL CONFERENCE, 1913.

(Concluded from the last issue.)

The reform of caste, as it now exists, can be only effected by the removal of all barriers that separate one caste from another, and by destroying all the penal element in the constitution of caste. In short, reform in this instance, must mean virtual abolition. In this connection I am tempted to reproduce some observations which I made recently before a society of young men. I said then—

"Caste, we all know in our heart of hearts, has served its purpose, and is now a more or less moribund organism, alive only for its power of mischief. It is no use trying to revive what is practically dead. We cannot walk backwards and reconstruct the old system of four castes even. Devolution cannot possibly work that miracle. And after all, if you will try to read history correctly, the old system of four castes even was not a mandatory arrangement, but was simply a nothing down of facts, as was so well pointed out by Professor Anandshanker Dhruva in his address at the Sankara Jayanti at Siddhapur.\* At the present day caste has spread out into countless divisions and reached a state of lifeless rigidity. All elasticity has vanished from it. To complicate matters further, the basis of occupation or profession has disappeared, except in the case of strictly industrial castes. Under the impact of Western civilization disruptive forces are doing their work slowly but surely. Here, again, as I read the signs of the times and gauge the tendency of things, cohesive forces are slowly yielding to disruptive ones, and, the definite shape of the future readjustment being still unknown, the ultimate victory of disruption seems none the less assured."

I must leave this aspect of our problems, and now turn to another, a still higher one. If caste is at the bottom of a majority of the items calling for reform, all the items (except that of Temperance and one other) come under the great principle of individual liberty of action and equal opportunities for individual expansion to all the members of society. I need not point out in detail how this applies in the case of each of the heads enumerated above. You will all see the application at a glance. I will only add, though it ought not to be necessary to add, that this principle of liberty of action is not to be confounded with unfettered license. It simply means the substitution of a free atmosphere in the place of the cooped caged and confined air of the artificial edifice, however beautiful. Such liberty of action may, by some, be set down as the revolt of individualism against socialism. But ours is not a fight against the root-foundations of Society. We only want to remove the mischievous restrictions (however good in their own days) which fetter liberty of action where the growth,—moral, mental and physical,—of the individual is concerned, which again affects the progress of society as a whole. I recognize that society is constituted on the basis principle of restriction of individual rights in order to secure from encroachment the rights of other members, such restriction being secured in a civilized state of society by substituting constitutional means of enforcement of individual rights for the brute force which was resorted to for that purpose in primitive times. But our movement does not wish to strike at the root of this foundation of society. All we ask for is justice and liberty, consistently with each other. We only say, if a woman chooses that she can best serve the country and her God by remaining unmarried by all means let her do so; if a widow chooses a return to married life, nothing should come in the way of her

\* See 'Vasant' for Jyeshtha Samvat 1968, P. 238.

choice; if a man wishes to improve his personal lot or, better still, to enable himself to serve his country by going to a foreign country for acquiring wider culture and knowledge, place no obstacles in his way, if one man prefers to dine with any other man, or to unite his son or daughter in wedlock with the daughter or son of another man, let no artificial barriers of caste be placed between them, and so on with other items of reform in our programme. The question of social purity will fall under this principle of freedom of individual rights, in the case of the custom of dedication of minor girls to temples, while the question of Temperance is the only one that falls outside the group as also that of the custom of wild demonstration of grief; the former has for its object the preservation of society from degeneration and ruin, and the latter is the result of a sensible protest against want of refinement.

Having examined our programme in the light of its underlying principles, one may feel tempted to ask—on what grounds shall we justify it to the people? Shall we base it on the authority of the *Shastras* which appeal to the average Hindu? Or, shall we take our stand on the higher and independent pedestal of justice and reason? I need not detain you long on this issue. The arguments for and against either of the two methods have by now been thoroughly discussed by abler minds than mine. I will only observe that, in view of the fact that *Shastras* have no intrinsic authority independently of the human intellect that brought them into existence it would be unsound to take them as our sole basis. Besides examined in a critical and historical spirit, *Shastras* represent only the spirit and condition of their respective ages, and, therefore, they cannot hold good for all time, under altered conditions and with the advent of new spirit. On the other hand, the permanent principles of justice and reason hold sway for all time and over all conditions, the necessary variations in details of practical politics gaining admission only as stages in the march of progress. And such practical adjustments to special conditions can successfully be made without doing violence to the abiding principles of justice and reason. To my mind, this basis of abiding principles is the true one, theoretically as well as practically. If the conclusions arrived at on this basis find support in our ancient *Shastras*, by all means should we combine the two grounds. It will only indicate that at a certain period of a high state of civilization in ancient India the ideals of social institutions were based on the same principles that we are advocating, and the falling off from them indicated by any Shastric texts supporting lower ideals can only be correctly referred to a decadent and degenerate state of society, which passed as a darkening cloud over the clear heavens of the nobler days. A correct reading of our ancient and mediæval history cannot but show the soundness of this view. This being so I cannot help being surprised at one or two strange statements finding place in a State document like the latest Census Report of the Bombay Presidency. The writer of the Report says:—

“The *Shastras* contain several passages which treat the marriage of a girl before she attains puberty as a religious rite, and even visit its omission retrospectively on the ancestors of the girl, but at the time the Vedas were written infant marriage appears to have been unknown.”\*

Again:—

“It has been suggested from its comparative rarity among non-Hindu tribes and the existence of the Shastric ordinance that child marriage was an exotic in ancient India introduced by the Aryan invaders, and has since spread through the lower castes imitating the example of those above them in the social scale.”†

\* Census of India 1911 Vol. VII. Bombay Part I. Report Chap. VII. Civil condition, P. 115, Para 170.

† Census Report, Volume, Part, Chap, Page, Para,—ibid.

The former of these two passages simply ignores the numerous Shastric texts of an opposite nature and, in putting forward a theory exploded as far back as the controversy about the Age of Consent Bill in 1890-91, indicates a one-sided and perverted view of our ancient history. The latter passage adds to this sin, another one, viz. the sin of self-contradiction; for the writer recognizes in the first passage that during the Vedic period infant marriage was unknown and yet in the next breath he makes the Aryan invaders responsible for child marriage! Surely the compiler does not imagine that the Vedas were the work of the pre-Aryan aborigines!

This then, shall be our watch-word and our war-cry:—“Justice and Reason.” Our creed shall be inspired by this root-ideal, and its active principle will necessarily take its rise in human conscience. From it will flow all the other elements of our creed, self-respect, honor, truth, brother-hood of man and, its necessary corollary, sympathy for the weak and oppressed, and a fearless and single-minded devotion to duty. These principles being accepted as the motive power, the details of our programme must ever be referred to them and any disregard of this motive power, any activity which is in conflict with it, or is not linked with it in essence, must necessarily be a departure from our creed. Taking my stand on these principles I cannot but feel a certain amount of despair and disappointment when earnest reformers,—at any rate men who are expected to be earnest reformers,—fall an easy victim to the tyranny of caste, and seek its unennobling shelter, performing penance, in which they do not really believe, for acts which they never regarded as sinful or wrong. I shall say nothing of the moral degradation which such conduct is bound to result in. Great as is that loss to the individual, the loss to the cause is greater still. Nor can I accept the plausible defence that such penance virtually weakens the power of caste and increases the facilities for reform. I fail to see how an act of submission to the power of caste, in other words an avowed recognition of its power, can ever amount to a denial of it, or prove its weakening. As well may the criminal who goes to jail argue that he is weakening the power of the State, regarding its penalty as merely the price of the offence and seeing in it pervertedly a permission to commit it. (The application of this illustration is obviously a partial one, for the power of the State, unlike that of caste, works for the true welfare of society.) No; as I look at this so called remedy of प्रायश्चित्त—penance, it kills the hero and brings forth the coward. This is the result of isolating the cause of Social Reform, of cutting it off from the real founts of its life; of not basing it on its real foundation of high ideals; of not linking it with duty and religion, which alone can preserve from drying up the springs of all great and worthy actions.

Let not these words of mine be mistaken for idle eloquence. From what I have already stated before, it will be quite clear that I am a preacher of action as well. I have here only emphasized the ideals that should be the main-springs of action; and it is necessary to do so, if our actions are to move on correct lines. But having indicated the principles, I may now chalk out the lines along which our efforts should now be directed towards more practical work than we have as a body, hitherto accomplished. The very fact of corporate action carries with it the necessity of organization. In this matter we cannot do better than adopt some of the thoughtful and successful methods of our British fellow-citizens of the Empire. They leave nothing to spasmodic work; they believe in organization, agitation, propagation of the ideas they wish to preach in a number of ways. With this end in view, I think we must have a really active association for the whole Presidency, the membership whereof must carry with it a regular subscription. The subscription

may be graded in two or three classes in order to suit the means of different persons. We must begin by taxing ourselves. We must have a permanent fund, for without the sinews of war no practical work of any value can be done. We can then approach millionaires who sympathize with our cause, either to enlarge our central fund or to make special endowments for objects connected with Social Reform. We must have two paid secretaries to the Association who will be full time workers, working from day to day studying facts, collecting special statistics, preparing cases for presentation to Government and the public on questions of importance, in short, making our corporation a living one. Then we must have at least three paid preachers, one working in the Gujrati districts, another in the Marathi districts, and the third in the Kanarese districts. Their duty would be to tour constantly in their districts, to give lectures on social reform to the masses, to help men and women who wish to take active steps in reform, and generally to promote our cause by tact combined with zeal. We may in course of time include in this part of the programme one of the most successful institutions of the Deccan, the Kirtan. We can employ persons possessing the requisite gift and power to give Kirtans on topics connected with social reform all over the province. Finally we should publish and spread widely cheap literature, in the shape of tracts, leaflets, and essays, on Social Reform. In short, we must organize, agitate and work on Western lines, and in doing so catch the real spirit of the Westerners, and not their form. Then and then only may we hope to see the fruits of our efforts ripen earlier than hitherto. The charge of inaction which is laid against reformers is really undeserved, if it means that they do not practise what they preach. But, in the sense that practical work on lines similar to those just now indicated is not yet successfully begun, this charge is not quite unjust. If this form of systematic work had been started even twenty years ago, our cause would have been more before the public than it has been, and people would not have laboured under the false idea that the stream of Social Reform is stagnant, if not receding.

Is Social Reform stagnant? Not in the sense in which our detractors mean. Look around yourself and see. As already stated by me, the people are steadily moving along the upward path of progress, both in action and in general feeling and attitude towards question of Social Reform. Take only the Hon'ble Mr. Basu's Bill about the marriage law. It was victorious in its very failure, in as much as the extensive agitation in its favour testified to the general sympathy of the sensible population of the land. It received open support from persons belonging to a class which ten years ago would have surely opposed it. Take the recent inter-caste dinner at Kanni Bag in Bombay. Such an event would have been a practical and even theoretical impossibility 40 years ago.

No! Our cause is not at a standstill. We do not feel the progress, its motion, simply because it is gradual and relatively slow; and because we cannot watch it from a detached position. Do we feel the motion of the planet on which we live, as it hurls itself onward in the regions of space? The feeling with regard to the progress of Social Reform is somewhat akin to that. Let our opponents say what they like. I have no quarrel with them. They see with eyes different from ours. To these our friends, the enemy, I will truly say:—"Your opposition is welcome to us. It gives us muscle, trains us in our struggle against difficulties, occasionally shows us our errors. Therefore, thank you sincerely." To our comrades in the cause my appeal will be:—"Brethren, be true to your ideals and to our creed. Think like wise men, act like heroes; despise all mean, unmanly actions. Lose not heart if difficulties stare you in the face. Despair not that Social Reform is stagnant. March onward, shoulder to shoulder, as true soldiers of God, in the spirit of combined humility and heroism; and, so help us God, ours will be a march to victory!"

### THE NEW DEWAN OF INDORE.

Sir N. G. Chandawarkar who has been the President of our Brotherhood for the last so many years will probably have left Bombay by the time this number of our Journal is published. The life of the Students' Brotherhood in the past has not been uniformly a life of healthy normal development; it has often had to pass through very unfavourable environments; and it took its promoters long before the ideals it proposed to itself caught on. It was during some such period of storm, when the clouds were gathering round and the sky was overcast that Sir Narayan G. Chandawarkar was drawn to the Brotherhood and in a short period of time he so closely identified himself with the institution that it has now become difficult, if not impossible, to think of the Brotherhood apart from its President. As a teacher, Sir Narayan poured out his mind and his heart from month to month to the Sunday Classes which he took in hand; he was, and he is, a strong admirer of some of the great lyrists of the 19th Century, above all, of Wordsworth and Tennyson, but his is not that narrow and confined enthusiasm which refuses to see any good or truth or beauty outside the object of his admiration. His love for the poets is a part of a wider culture, of a broader enthusiasm, of that love of the humanities which is so essentially interwoven with Western education. And in the Sunday Classes he imparted to those who came to listen to him some of his own enthusiasm. He did not hide his talents under a bushel; he liberally gave, in the belief that he must give in order that he may receive. Brought up as he was under a system of education truly liberal, when the traditions of culture connected with the Bombay University had not yet degenerated, and when those traditions were faithfully cherished in the persons of the Professors of the Government Colleges of those days, Sir Narayan's interests and activities were as many-sided and all-inclusive and broad based as that system of education itself; and in the Sunday Classes he found a fitting opportunity for communicating his interests and his learning to the rising generation of his countrymen who came to listen to him. He thus afforded a sort of corrective to that growing narrowness of outlook and to that shrivelling up of interests which mark the students of our days, evils which perhaps the recent trend of University reforms in our midst tends to confirm by dubbing them with a pompous name and by palliating if not disguising them under the plea of greater specialisation.

Sir Narayan was thus able to carry out in the happiest of manners one of the great ideals of the Brotherhood, that of raising the moral tone of the younger generation of Indians, not so much by direct ethical teaching, not so much by sermonic platitudes droned out oracularly from time to time to a half-wearied audience, as by imparting to them in a pleasant and popular style a knowledge of the humanities, by presenting to them the ideals of poets and philosophers and statesmen, by making them reflect on the bearings of commonplace truths and the familiar facts of every day life. But this was not the only service for which the Brotherhood has reason to be thankful to its President. The Students' Brotherhood of Bombay, as its name implies, stands up and has stood up in the past for two great ideals, the ideal of culture, intellectual and moral on the one hand and the ideal of brotherhood on the other. Not culture alone, but the linking together of the rising generation, differing as they may do in caste and race and creed, through this common heritage of culture, is what the Brotherhood has always struggled to aim at. We may differ from each other in the colour of the skin, in creed and in dogmas, we may be brought up under social environments as wide apart as the poles from each other; but truth is universal; and the elements of truth that make up culture can

be shared by all alike. Truth and culture have no separate country or habitation; they are not the exclusive property of any particular race or caste, they depend not for their ultimate sanction on the authority of any prophet or of any revelation. We believe as a Brotherhood of Students in the gradual realisation of that bond of union and love that rests for its strength upon participation in a common culture; and it is this ideal of brotherhood that Sir Narayan has brought home to the minds of the members by his close personal association with them, by his ready sympathy, by his sincerity of purpose and earnestness of disposition. Sir Narayan has always taken a keen and lively interest in the work of our institution, he has been ever ready to mix with the junior members, to see things eye to eye with them to enter into their point of view and to guide them if he thought they required guidance. And thus in his person and in his work he has happily manifested the harmonious working of that twofold ideal with which our institution is so closely associated. Now that he is about to leave us, we can only hope that distance will not prevent him from keeping up his connection with our institution, and that, from afar as from near by, he will continue to be a source of encouragement and inspiration to those who have it in their hands to guide the humble destinies of this little organisation:—*The Students' Brotherhood Quarterly*.

It is with very mixed feelings that Bombay in general, and the Hindu community and the student world in particular, are reconciling themselves to the approaching departure from Bombay of Sir N. G. Chandavarkar. Of course, we all congratulate the Indore State and its young and highly promising ruler H. H. Savai Tukojirao on the extremely happy choice the latter has made for the prime ministership of that State, and we have no doubt that under the stewardship of Sir Narayanrao, the State will work out, in measured time, a future, which will bring happiness to the people, shed glory on H. H. the Holkar and add laurels fresh and rich to the numerous ones already earned by Sir Narayanrao. Bombay must rejoice at the new sphere of doing great good without any trammels or fetters which has been opened to Sir Narayanrao and realize fully the great potentialities for furtherance of the advance of the national cause in all directions that surely lie in a successful and progressive administration of an important State like Indore, as Sir Narayanrao's is bound to be. But yet, Bombay cannot help heaving a deep sigh at losing Sir Narayanrao. When a pleader he led the life of more or less a routine type of leading public man, concerned mostly with politics and the activities of grown up men. As judge, politics was barred to him and he became the leading light of the Social Reform cause. Here, however, he cast routine aside and brought a new message of light and hope, of harmony between the East and the West and a rhythmic combination of the advancing thought of the day with the immortal truths of ancient Hindu philosophy and poetry. More characteristic still has been the fact that Sir Narayanrao has loved and laboured, as no one has, to preach this new mission to an entirely new congregation, the congregation of those on whom he truly realized depended the future of India—we mean the congregation of the younger generations,—the enthusiastic hopefuls of the students' Brotherhood and the Holika Sammelan and other institutions. Every form of activity by the younger men amongst us has had sympathy and encouragement and even close association as a worker from Sir Narayanrao. To all of them the departure of Sir Narayanrao will be an irreparable loss. It would scarcely be a smaller loss to the cause of Social Reform and the associations of grown up men that have worked for years under his advice and guidance. But let us reconcile ourselves to all these losses for

the sake of Indore—backward Indore—that is still to be lifted up and out of the Middle-ages and let us hope for a brilliant success to the happy choice the enlightened Maharaja Holkar has made.

To us, personally the departure of Sir Narayanrao is a personal loss, sure to be felt most deeply and long. The "Indu Prakash" has had the privilege of having for several years Sir Narayanrao as its editor, and it owes to his able and thoughtful pen a prestige and influence, which it is hoped has not been materially diminished under the guidance of its present conductors. They are to lose a trusted friend and never failing sympathiser and counsellor. Naturally by none will be watched with greater interest and greater confidence the career of Sir Narayanrao as Dewan of Indore than by the "Induprakash."

*The Induprakash.*

The Hon. Sir N. G. Chandavarkar will shortly be transferred to a new sphere of duty as the Divan of Indore. The gain of Indore would be the loss of Bombay. This loss would be felt in various walks of the public life of our city, and on no side greater than in the direction of education and social reform. Sir Narayan has been intimately associated with diverse movements having for their object the elevation and improvement of the masses. So completely has he identified himself with the reform propaganda that it would be impossible to name a movement towards amelioration of the people with which his name was not coupled. His association with an institution or a movement has always stood out as a guarantee against its deterioration and collapse through indifference or lack of interest. As a great political thinker, he has ever exercised a moderating influence on the political thought of the country. Though a staunch Congressman all through his life he has never allowed his patriotic zeal to over-run discretion. As a social reformer he has always advocated a policy of a gradual but steady evolution, and he has followed the same lines in his advocacy of the political advancement of the country. Sir Narayan is prominent among Indians to inculcate upon them by example and precept the great truth that social and political progress go hand in hand. Sir Narayan mentioned the other day, a number of distinguished Indians whose lives he held up for imitation and eulogistic mention. Evidently, by an oversight, he skipped over the most eminent name, we mean that of Mr. Dadabhai Naoroji, like whom Sir Narayan has dedicated his services both to the cause of social and political reform, with genuine devotion and oneness of purpose. In his capacity as the Divan of Indore, Sir Narayan would find ample scope for the furtherance of the aims which he has all along cherished as a social reformer. The reform movement among Hindus has been mostly confined to British India. The native states have so far scrupulously kept aloof from participating in the movements initiated outside their territorial bounds, and this is possibly due to a dearth among its population of leaders of the proper calibre and stamina. Sir Narayan would so far prove immensely serviceable to Indore and its people. Though not a practical administrator the experience which Sir Narayan has gained as an experienced lawyer and withal as an able and distinguished Judge of the High Court would stand him in good stead in his new sphere of Divanship of Indore of which both the State and its people need to be congratulated on the wisdom of their choice:—*The Rast Goftar*.

#### ORPHANAGE AND FOUNDLING ASYLUM, PANDHARPUR.

REPORT FOR JANU., FEBY., AND MARCH 1913.

During this quarter "Magh" fair was held and 40,000 pilgrims visited Pandharpur, out of whom 18,786 were kind

enough to visit this Institution and total collection from them was of Rs. 73-2-11. Besides these many ladies and gentlemen from different quarters, visited this Institution. At the end of March, there were 42 grown-up orphans, 26 Foundlings and 9 widows in the Institution. Total collections during the quarter were Rs. 1,062-6-11 and the expenditure incurred was Rs. 2,052-12-9. Besides cash donations, grain, clothing, sweetmeats, etc., were also received.

**WANTS OF THE INSTITUTION.**

Long since, separation of the Orphanage from the Foundling Asylum, has been keenly felt. It has been proposed to erect a building for the use of the Orphanage and the staff, at the cost of Rs. 8,000. 2 Halls and 5 Rooms are to be built. Each hall requires Rs. 2,000 and each room requires Rs. 800. Separate portions of the building can be built separately if separate donations are received. It is hoped that the sympathisers of this Institution and wealthy and generous donors would come forward to help us in this cause. Any small donation on this account will be thankfully received.

The Institution is indebted to all the above mentioned donors.

Pandharpur,  
7th April 1918.

K. R. BHOSLE,  
Superintendent.

**KANARA SARASWATS.**

The Editor, *The Indian Social Reformer.*

DEAR SIR,

These are days of union. There have been conferences which aim at annihilating the existing differences of sect, caste and creed. Everywhere strong resolutions in favour of union are passed and published. The leaders of the Society lose no opportunity in explaining their high ideals in the course of their platform orations. But what do we see? A particular subject which on other occasions thinks of a union with the other branches of the same community carefully avoids their connections and makes an exhibition of its sectarian prejudice. Our leaders suffer themselves to be led at such a time. The entertainment, given to Sir Narayanrao Chandavarkar lately at Muzfarabad Hall, by the Kanara Saraswats, is a typical illustration! Deplorable indeed!!

"Union."

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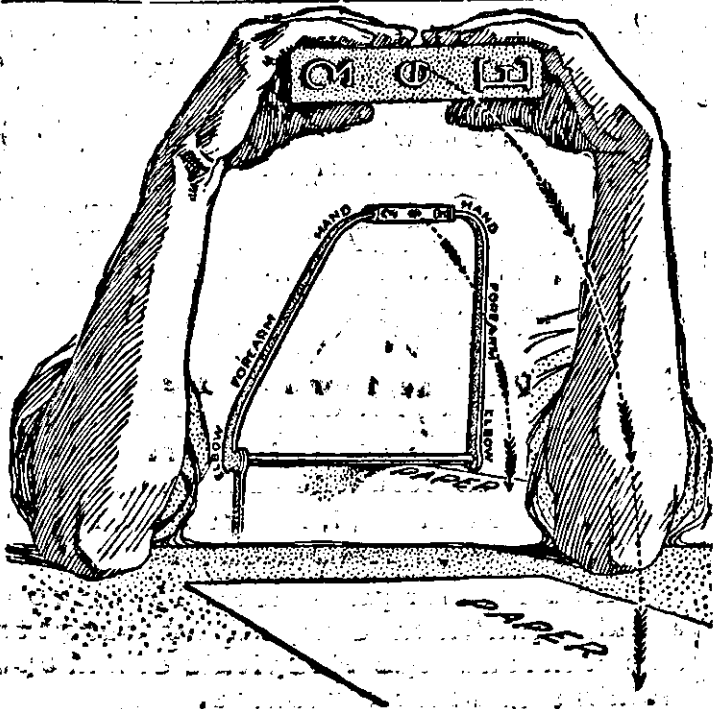
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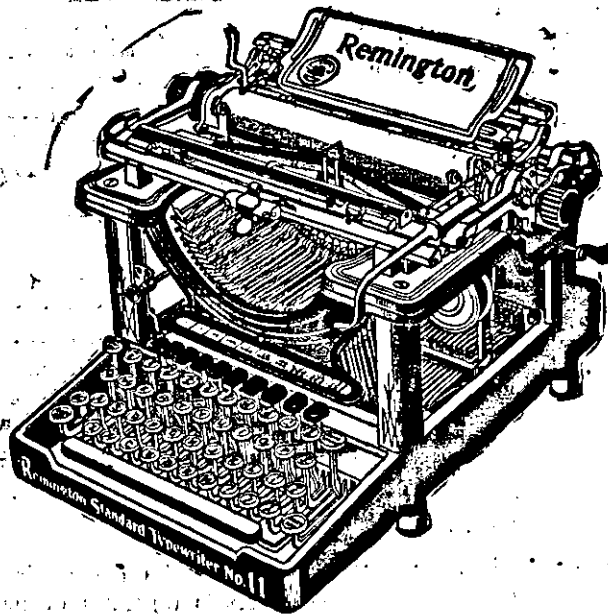
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# THE INDIAN \* SOCIAL \* REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXIII.

BOMBAY—SUNDAY, MAY 4, 1913.

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 excuse, I will not retreat a single inch—And I will be heard."  
WILLIAM LLOYD GARRISON in the *Liberator*.

## NOTES.

The prize of Rupees fifty which we had offered for the best essay in English by an undergraduate of an Indian University on "Assassination never changed the course of History" has been awarded to Mr. N. Panchanathan, a student of the third year class in the Madras Christian College. It has been sent to the Principal of the College with the request that he will kindly hand it over to the successful candidate. Besides Mr. Panchanathan, six others had competed for the prize, two from Poona, two from Madras districts, one from Allahabad and one from Delhi. We should have been pleased to have a larger number of competitors but we have reason to think that some intending competitors found that the time allowed was too short. We could not see our way to extending the time without being unfair to those who had already sent in their essays.

Her Excellency Lady Hardinge has expressed a desire that on the coming birthday of His Excellency the Viceroy, which falls on the 20th of June next, children all over the country should be enabled to share her great joy at His Excellency's recovery from the injuries he had received from the explosion of the bomb on the occasion of the State Entry into Delhi on December last. We are glad to note that an influential movement has been started in Bombay to give effect to Her Excellency's wishes in a manner worthy of this great city. It is estimated that there are over 35,000 children, boys and girls in the elementary and middle school classes in Bombay City, and that a sum of Rs. 15,000 will be required to entertain them. It is proposed that the day should be regarded as a public holiday for schools. As the date falls at the beginning of the monsoon, it is not considered desirable to collect all children in one central place for the occasion. Each school, therefore, will gather them in the school-hall specially decorated for the occasion and the Head Master or the Head Mistress of the school will make them sing appropriate songs composed for the occasion in the language used in the school. Further, either members of the Children's Entertainment Committee, or the Head Masters, or the Head Mistresses of the schools will address the children on the significance of the day; and lastly sweet-meats will be distributed to them. Moreover, it is proposed that small portraits of their Excellencies printed on art paper should be given to each pupil as a memento of this Birth-day celebration.

Following closely the result of the case brought against Mrs. Besant in the Madras High Court by her erstwhile adherent, Mr. Narainiah, for the restoration of his two sons to his guardianship, news comes of a wholesale resignation of Professors from the Benares Central Hindu College, the alleged immediate reason being the appearance of a letter in

the columns of the *Leader*. We do not care to go into the merits of the controversy between the Professors who have resigned and the Managing Committee who have promptly accepted their resignation. But we would call attention to the following statement by Mr. Arundale to an interviewer, as a warning to parents who do not wish their children's education to be interrupted and influenced by sectarian brawls. Mr. Arundale remarked that "terrible mischief" was being done to the students, and continued: "As members of the staff our lips have been sealed as far as public utterance has been concerned, and we have allowed our detractors to write, and to speak uncontradicted. Now, however, that we are no longer employed by the Central Hindu College, it is our duty to speak out to warn the Indian public that all is not well with their national College." We need not pause to enquire whether the mischief was done, as alleged by the Professors, by the interference of the Managing Committee, or, as seems to be believed in by the Managing Committee, by the esoteric teachings of the discontented Professors. The fact is that it was the students that suffered in either case. As regards the future of the College, Mrs. Besant observed to an interviewer: "The College has been handed over as a nucleus to the Hindu University. The very liberal Hinduism which has hitherto been taught in the College and schools is being cowed down by the more orthodox people who will rule the University and who have been on the Board of the College, with a view to facilitate the transfer. They have taken advantage of that to rather persecute these people. A meeting of the Board was held on the 27th instant at Allahabad, and I have not yet heard what occurred there. I have offered that meeting my resignation as president which position I have held since the foundation of the College, in order, if possible, to avoid any conflict, because I feel that my work in the College is done and it is passing into very much narrower and more orthodox hands as the centre of the University."

A valued correspondent writes: "During the last three weeks three ladies from the Poona Branch of the Seva Sadan Society had been touring in the Ahmednagar district to inquire into the condition of women of the respectable poor families especially the Pardanishin women of the high class Marathas and Gosha women from the Mohamedans. They had been given a sum of Rs. 1,100 by the Bombay Committee for Ahmednagar Famine Relief for the purpose and more money was promised if it was necessary. The ladies—Mrs. Kashibai Kanitkar, a well-known authoress in Marathi and wife of a retired Sub-Judge, Mrs. Parvatibai Joshi—a lay-sister from the Seva Sadan and Mrs. Kashibai Sodha, a Gujarati lady from Bombay arrived at Ahmednagar on 30th March and worked for three days in the city itself. Then, for two weeks they toured through Nevasa and Shevgaon talukas

the most affected parts of the district and visited more than thirty bigger villages deserving relief. Then they toured through the Rahuri taluka for four days visiting seven bigger villages, and brought their tour to a close. In their tour they had to face the scorching heat of the sun which, this year for want of moisture in the soil, is more intense than in ordinary years but the hardships of the journey were lightened by the good roads for which the district is famous. Of course they could not avoid jolting and the shaking for a while at least when they diverged from the big roads to the uneven country tracts to reach the villages to which they went and which were never before given any appreciable relief and if they had not gone there, these nook and corner villages would not have perhaps received any relief at all. This is the highest value of the work done by them."

The correspondent continues: "In all they helped about five hundred poor families:—Mahomedans, high class Marathas and Brahmins and distributed about a thousand rupees among them. This relief was of course meant for a month and will be continued for three months more when the monsoon is expected to make a favourable change in the outlook. The ladies also gave clothing mostly *saries* generally used by women on this side, to about 200 families. More than this, they gave the poor secluded women a hope that they were not utterly neglected by the world in their hour of trouble; not only that but, when their sisters had taken upon themselves the work of helping the unfortunate members of their sex who were denied the benefit of the light and open air, a hope, faint and far-off though it may be, must have arisen in their minds, that there was a possibility of their lot being permanently improved and that they would be restored to their pristine freedom. The ladies, wherever they went, were well received by the officials and non-officials. The Collector of the district, Mr. P. J. Mead, had written to his subordinates to help them in every possible way in their work. That Mrs. Kanitkar whose father as well as her husband had at one time served in these talukas as the highest local Government officials, should now revisit them as a messenger of mercy and the champion of the cause of woman was a source of great pride to the people and certainly it is a triumph—humble it may be,—of the religion of humanity, which is slowly gaining ground throughout the world, demolishing all the social, religious and other institutions which up to now have been dominated by the idea of status created either by caste, creed or sex."

The following account of the Travelling Libraries started by the Bombay Social Service League, will be read with interest. "A Meeting of the Librarians' club started by the Social Service League in connection with the Travelling Libraries was held last Sunday, 24 librarians attending. Mr. N. M. Joshi (of the Servants of India Society) read the report of the progress made so far. The number of the Travelling Libraries has gone up to 84, out of which 47 are Marathi and 37 are Gujarati. 15 Libraries are specially given for ladies and 26 for the people of the Depressed Classes. The total number of books has gone up to 4,576, out of which 2,709 are Marathi and 1,867 are Gujarati. Mr. J. S. Kudalkar has presented a case of books for ladies in memory of his wife. Mr. J. M. Thakore gave an account of the above in Gujarati. Mr. Waghdhare, one of the librarians complained that some people in his locality disturb the reading of book by volunteers on the pretext of singing Bhajan, and suggested that the League should try to approach the house-owners to prevent this disturbance. Mr. Rodgers

suggested that the boxes meant for the Parsees should generally contain books written by Parsee authors and that a number of English books suitable for children, should also be placed in each box. Mr. Kuka Galla suggested that boxes for Depressed Class centres should have a good proportion of books on Mahabharat, Ramayana and other stories from Hindu mythology. Mr. Janani suggested that the boxes sent to crowded centres should contain 100 books instead of 50. Mr. Atmaram S. Wagh in winding up the proceedings suggested that the librarians should take great care not to lose any books and if any are lost they should do their best to recover the prices from the readers; and said that the centres for libraries can easily be increased as more books become available."

Reuter wired on the 1st instant: "In the Union House of Assembly to-day Mr. Fisher, Minister of the Interior, moved the second reading of the Immigration Bill. He recognised that there were problems with which the Imperial Government, and not South Africa, had to deal, therefore they should not designate in legislation those whom they wanted to exclude. Nevertheless, he believed it was the intention of South Africa to exclude Asiatics as a matter of self-preservation. The power of exclusion followed Canadian lines, as being less objectionable than the Australian. Mr. Fischer paid a tribute to the fair-mindedness of Mr. Gokhale when he was in South Africa, but he emphatically declared that the mode of life of the India immigrants was such that South Africans would be fools to allow them to attain full political and civil rights. Mr. Chaplain denied that the Opposition were responsible for the failure of the 1912 Bill. He agreed that the unrestricted immigration of Asiatics, whether British subjects or not, could not be tolerated for a moment; it was impossible, however, to accept some clauses of the present Bill, which gave the Government unduly autocratic powers tending to interfere with the liberty of the subject, and might possibly stop all immigration. Mr. Chaplain referred to the very favourable impression made by Mr. Gokhale, whose visit was most valuable to South Africa. The debate was adjourned."

#### H. E. LADY HARDINGE'S CHILDREN'S DAY.

TO THE EDITOR OF THE *Indian Social Reformer*.  
Dear Sir,

In connection with the 'Children's Day' to be held this year on H. E. The Viceroy's Birthday, June 20th, Her Excellency Lady Hardinge has asked me to obtain information concerning voluntary indigenous associations, religious or social, whose object is to help the suffering, especially the poor. Her desire is that her own gift on that day should extend further than the children in the Hospitals and include other suffering children also. She is especially anxious to come in touch with any social or religious reforming movements in which Indian workers themselves are helping the poor and the suffering.

Might I ask you very kindly to insert this letter in your columns and call attention to it? I should be most grateful if any leaders of such movements at local centres would communicate with me stating the character of their work and in what way it comes definitely in touch with suffering children. I should add that I am already corresponding with the leaders of the Brahma Samaj, the Arya Samaj, the Prarthana Samaj, the Ramkrishna Mission, the Depressed Classes Mission and the Seva Sadan Sisterhood.

Yours very faithfully,  
C. F. ANDREWS.

Delhi.

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, MAY 4th, 1913.

## SOCIAL PROGRAMMES IN THE WEST.\*

At a time like the present when the social reform movement in this country is emerging as a movement of social service, the publication in book form of the lectures delivered by Professor Charles Henderson who recently visited India as Barrows Lecturer, is of exceeding interest. In these lectures, Professor Henderson has dealt suggestively with the several social and philanthropic movements which seek to prevent or to remedy the hardships and injustices arising from modern industrial and commercial civilization. Every civilization has its drawbacks, none is perfect. Perfection is the goal and not the achieved result of any civilization. The distinctive characteristic of modern civilization is not that it, too, has its dark spots, but that it, more than any other previous civilization, comprises a principle which constantly impels the forces of society in the direction of ameliorating the conditions of life of the less-well-off through the instrumentality of the more-well-off. Relief of the poor was and is a fundamental principle of every civilization with a religious basis. Such relief was inculcated and practised as the readiest means of serving God. He who giveth to the poor lendeth to his Maker, is the common property of all great religions and of the social states to which they gave rise. But modern civilization has succeeded in introducing a more personal and intimate reason for social service.

The modern city and factory detach men from almost every association which has hitherto constituted a claim to help from other men, and cast them on the world as unrelated units. The regime of status gives place to that of contract. Now, the idea of contract implies a certain parity of circumstances between the parties to it, and the object of most modern social movements is to make every individual capable of entering into a contract with deliberation. The movement to secure educational opportunities for all the children in a community is the most typical of modern social movements. Equal political rights for all, equal opportunities of self-development and self-culture for all, equal facilities for all to maintain themselves in good health or to recover their health should they chance to lose it, these are the great aims of modern civilization. Democracy applied to all departments of human life, is its impelling force. Readers of this volume of lectures can see for themselves how this principle is permeating every phase of civilization. First, came democracy in politics, and as a necessary consequence follows democracy in culture, in sanitation, in economic advantages. Sir Henry Maine has traced the divergence of Roman and Hindu jurisprudence and history, which followed almost identical lines of development up to a certain

point, to the fact that, while the political spirit supervened at an early stage of Roman history, the priestly power was able to hold down the people's mind in India. The plebeians succeeded in wresting a Code from the patricians in Rome at a very early stage of its history, while in India the ruling families with the help of the priest, were able to withhold legal rights from the populace. Modern civilization is, even more than a commercial industrial and political civilization. The enfranchisement of the people preceded and paved the way for all the great social movements of the western world, prominent among them being a national system of free and compulsory education. Every social programme to which Professor Henderson refers, has behind it the power of the people to insist on its being carried out, if science proves that it promises to be a true remedy for any class of evils afflicting the body politic.

## SOCIAL REFORM TOPICS.

(By Mr. V. G. Pradhan, M. A., L. T.)

As far back as the year 1907 I contributed two articles on the "Japan Women's University" to the *Hindusthan Review*, in the second of which I urged the necessity of founding a similar institution or institutions in our country and drew the attention of His Highness the Maharaja Sabe of Baroda to the desirability and even the practicability of shaping the female education policy of the State on the lines suggested in my article. But even in Baroda the car of progress does not always march in the most desirable direction. Thus beyond a secondary High School for girls and the Female Training College for women teachers, female education is yet in a poor condition. It does not satisfy all our needs nor is it high in quality.

Your correspondent 'X' wants more English Schools for our girls. He is right in a sense, but our immediate and pressing need is for schools of the kind I have described above. I am in favour of all educational avenues and facilities being placed within the reach of our girls, but I do not want separate High Schools and Colleges for them. I am strongly in favour of co-education and feel strongly that sex isolation will, in no way, improve sex morality. The Hindu has practised this sex isolation with a vengeance, but it has failed to improve his sex morality. The average Hindu, even when grown-up, is vulgar in his speech and most viciously sexual in his allusions and puns on words. He has not the chastening influence of the presence of his woman-folk. This vulgarity can only disappear when there is freer intercourse between both the sexes. The hot-house morality cannot be of permanent value. So if we truly care for the spread of female education, our first concern must be to establish special schools for our girls with a full course of studies for training our future mothers. Dear Mr. Editor, if you think my suggestion worth any consideration, you will, in an Editorial, urge upon His Highness the Geakwar of Baroda the desirability of giving practical form to it in his state by establishing a school for girls of the type described above.

Dr. Ketkar wants a caste club for the Marathi people! He is of opinion that it is false liberalism to go in for cosmopolitan ideas and ideals! He believes his own opinion for he does advocate a club for all the Marathi-speaking people. This is not a caste organisation, but a class organisation, and Dr. Ketkar's more orthodox and pious brother may say, this is also false Liberalism. I am sorry to find that our friend of American Ph. D. reputation seems wanting in that noble spirit of idealism which is every day becoming the main guiding principles of the lives of all best thinkers and statesmen.

\* Macmillan &amp; Co., Bombay, Annex 9.

## SOCIAL REFORM FROM WITHIN.

Being inspired by the kind words at the time of parting of Sir Narayanrao Chandavarkar, I consider myself honoured in the very act of penning out these few lines here. The words were "Well, Keep writing on Social Subjects, as you do;" and I feel myself bound in discharging the first duty in my humble way of putting forth what I feel now about the draft scheme for the purpose of organizing the work of the National Social Conference in a better way. It is not with a view to criticise any one of the measures proposed to be carried out, that this endeavour is made; but with a view to show how far real reform is capable of being effected in the midst of our society, as judged from an ordinary stand-point. I believe, real reform must proceed from within; and so far it has been acknowledged on all hands. "From within"—interpreted in one sense, tends to signify from the heart of Society, nay from the heart of Home; and as such, it comes to mean real reform depends upon the "Full development of the capacities and character" of woman, and not so much upon those of man alone. Up till now, it has been noticed that the caste and anti-caste struggle ended in nothing in so far as the *heart* of society *viz.* womankind was omitted, and in the same way, real elevation of our society is not made in as much as womankind is not yet made eligible for various ways of exhibiting culture and co-operation with us.

Taken in the other sense, "from within" may be allowed to signify that reform should proceed from the heart of each individual. But there, too, according to our Hindu Philosophy and Religious Texts, the heart after marriage becomes two-fold even just as a Brahman is obliged to wear two sacred threads over his shoulders. The heart of husband and wife is one conjoint and co-operating; and it required no Shakespeare among Hindus to make a specific mention of the fact that there was but one heart and one pulse between Antonio and Bassanio; since by the very rites of a Hindu marriage, it is the hearts that are tied up together by the hands of Love so fast as to appear also as one between two, and to deal with all questions as one personality, though appearing to be two.

Consequently, all Social Reform to be effective and to have a permanent value in our society must consider primarily the interests of woman to be never dissociated from those of man.

If in the last anti-caste dinner, for instance, females were invited to partake of the entertainment, the sufferings for males would have been less severe, in as much as, either the former in some cases of human weakness could have dissuaded their partners in life from going to enjoy it at all; or, having gone there with a certain degree of moral courage of their convictions these females could have supported the cause of males and sustained their attitude by unabated zeal. Moreover, males could have found a sort of solace in heart, and could have easily passed their lines of constructing a bulwark for anti-caste movements.

It is the better organization of the work of the National Social Conference that is the plan and purpose of the draft scheme published recently by the leaders of the movement. The last but not the least factor put forth is "To train a band of social missionaries who would undertake the work of social regeneration." This is one of the valuable clauses of the scheme. But may I add one thing that appears to me at least to be more valuable in the form of promoting the same purpose? It is based upon Western principles and procedure. It is to give a sort of Diploma to any worker voluntary or paid, or even to one carrying the Mission as re-

quired, who brings for instance, statistics at the end of the official year, to show that he was a ready and responsible means in getting up the remarriage of 5 or 10 widows. The diploma may be even accompanied by a Social Conference badge of distinction, such as W. R. signifying—Widow Remarriage. Again, those who succeed in preventing child marriages to the extent of 10 or 15, may be invested with some other title, such as C. M. P. *viz.*, child-marriage prevention. Now, the number of souls reformed and saved could be fixed by the leaders themselves; and other necessary arrangements might be made by them to authorize them for the conferring of such titles and badges of distinction.

Missionaries, moreover, may go from place to place, and by means of Platform Lectures and Press Publications, they may pave the path smooth for practical workers; or, no matter, if the missionaries themselves are able to secure such a happy practical result as would render them eligible for distinction.

I have my own humble and odd suggestion to put forth as above and set sympathisers and pioneers of reform athinking; for, it is immaterial even if the suggestion is not regarded as fit to be carried out.

3-4-1913.

S. S. MEHTA.

## ST. FRANCIS OF ASSISI'S HYMN.

The *Nation* (London) prints the following Translation of the Hymn of St. Francis of Assisi, "Il Cantico del Sole" (Praised be my Lord God):—

O Most High Almighty, good Lord God, unto Thee praise, glory, honor, and all adoration!

O Most High, they are meet for Thee alone, and no man is worthy to utter Thy Name.

Praised be my Lord God, with all His creatures; and chiefest my worshipful brother the sun, that setteth the day and setteth the light thereof. Comely is he, and excellent with radiancy and splendour. O Lord, he is Thy token unto us!

Praised be my Lord for my sister the moon, and for the stars; the which He hath sealed in the firmament, luminous and tender and full of comeliness.

Praised be my Lord for my brother the wind; for air and cloud, the sky and the tranquillity thereof, and all weathers; by the which Thou upholdest all creatures.

Praised be my Lord for my sister the water, the which is very serviceable unto us, and lowly and delicate and clean.

Praised be my Lord for my brother the fire; by the which Thou lightest the darkness of the night; comely is he and joyful and sturdy and valorous.

Praised be my Lord for our sister the earth; that doth nurture and cherish us, and doth gather us the divers fruits thereof, even to overflowing, and flowers of divers hues and the grass of the field.

Praised be my Lord for them that forgive one another for love of Thee and endure weakness and affliction. Blessed are they that shall endure with peacefulness, for Thou, O Most High, shalt set a crown about them.

Praised be my Lord for our sister, the death of the body; the which no creature may shun. Woe unto him that perisheth in mortal sin, but Lord, what rapture unto him that hath fulfilled Thy holy will, for the second death shall do him no hurt!

Praise ye and bless ye the Lord, and offer thanks unto Him and serve Him with lowliness and fervor of heart.

## THE REORGANISATION OF THE SOCIAL CONFERENCE.

THE EDITOR, *The Indian Social Reformer.*

Sir,

I read the draft of the new programme and constitution for the Social Conference and the organizations working under its auspices with somewhat mixed feelings. That the propaganda of Social Reform requires a fresh stimulus, no one will gainsay. No doubt the cause is progressing and the strength of the opposition is much broken. There are signs that the sense of social justice and individual freedom is awakened among the younger generation of the educated classes and want for an organization to concentrate and utilize all the favourable forces was being keenly felt. At this juncture an attempt to reorganize the movement will be welcomed by any sincere friend of Social Reform.

But in order that the new attempt should not be a failure care must be taken not to repeat the same old mistake of basing the movement upon an unsound foundation. If the work is to succeed the aim must be very clearly defined. Social Reform has for its object securing equal opportunities of education, of entering into all its kinds of social relations on terms of equality, and of following any profession or industry for economic purposes according to fitness without any distinction of caste, creed or sex. The items of work included in the new programme that has been published do fulfil directly or indirectly one of the above functions.

But the attitude of the popular mind is not the same towards all the items included in the new programme. Those, of which the effect is indirect such as education temperance, social purity and some others, do not give rise to the same degree of opposition as is done in the case of the others which directly aim at breaking down the artificial superiority of some of the privileged classes. Placing women on the same footing as men for all kinds of social relations recognizing the claims of nothing but ability and fitness and removing the barriers of caste or creed for the same purpose would give rise to an opposition stronger than that in other cases. The mixing together of all these items is therefore not a right course to be followed by an organization of which the chief aim is not to give judicial decisions but to do active propagandist work.

Such a combination of varying elements tends naturally to weaken action. There is a very great likelihood of there being sooner or later a conflict between those who, while accepting some portion of the programme, are in violent opposition to others and those who accept the whole of it equally. The energy that can be usefully spent by the protagonists of each set of views in furthering their cause is generally, when there is an opposing element, wasted in useless wrangling and bickerings. I think under these circumstances the best course to be adopted is to keep the two parts of the scheme separate to be worked out by separate organizations. That part of the programme which is acceptable to all may be taken up by a body in which all may participate and co-operate: while the part to which the more orthodox or less liberal section of the population is opposed should be left to those who have strong faith in its beneficial effects. Those who believe that these changes in the social customs and manners will produce harmful results may even organize an active opposition to the propaganda of those who in their opinion may be going wrong or more headlong than in their opinion the society is prepared for. Although by adopting this policy there will take place a cleavage between those who hold the two different sets of opinion, still each party having a free play for some time will

be able to do its respective work better than otherwise. Continued and persistent work by both parties or even by more than two parties on their own lines will enable the public to judge which principles are true and which methods right.

As regards those items in the new programme upon which there is no likelihood of a division taking place, a new organization in which all those who recognize their usefulness may join and work together for a common object. Such an organization will be wider and certainly will be more popular. Those whom their opponents may call 'Goatsheads' as well as those who may be similarly called reactionaries may join hands on a common platform. Such organizations under the name of Social Service Leagues and Associations are coming into existence. Although the underlying basic principles of *social service* and *Social Reform* are the same, namely, giving equal opportunities to all for bettering their condition without any distinction of status, caste or creed, still in practice the word social service is confined to the non-contentious attempts such as the tending and nursing the sick, bettering the economic and educational condition of those who are very backward, improving the housing accommodation of the poor and inculcating habits of cleanliness in them, teaching temperance and thrift and many such attempts to ameliorate the condition of the poor and the distressed; while the word Social Reform generally has come to connote in India an attempt to give to women the same facilities as regards marriage, removing the distinction of caste in social intercourse such as inter-dining and inter-marriage, freeing marriage, dining and other matters from the control of religion and give them their true social aspect, making the status of woman of equal to that of man and giving her equal freedom for all social purposes and such other attempts to remove those artificial inequalities of caste, sex and status which are created only by custom and have no other *raison d'être*.

I therefore propose that the reorganized Social Conference should have for its primary object discussion of problems concerned with *Social Reform* as defined above. Those matters which pertain to the domain of *Social Service* may be left out for the present by the Social Conference or if they are at all to be taken up, they should be treated not as its primary business but only a necessary adjunct. I do not forget that those who have to be the preachers of new ideas, ought not to omit to use humanitarian work as a powerful aid to their mission. But while recognizing this aspect of its usefulness we must not confuse the primary and the secondary matters.

In my opinion the Social Conference and organization, subordinate to it should for the present concern themselves with (1) permitting widow-marriages (2) promotion of monogomy (3) introduction of the system of divorce (4) permission to Hindus to legalize marriage by contract (5) abolition of caste system (6) freeing such matters as inter-dining, inter-marriages and others from the control of religion and treat them as purely social matters. Those who subscribe to these views should be eligible for joining the Social Conference or for being members of Social Reform organizations doing work under the auspices of the Conference. The question of Female Education, temperance, social purity work may be tackled on to the Conference as useful adjuncts but not as its primary object. I fully recognize the value of female education as a preparation to our being raised to a higher status socially or otherwise. But we must not forget the end while fully appreciating the urgent need of the only means of achieving it.

If the admission to the Conference and the Social Reform Associations be confined by the above creed, no one would expect a very large number to join it. But those who will subscribe to it will be able to do their work enthusiastically and without any handicap. Although in the beginning only a few may boldly come forward with these principles and give their best to realize their ideal, the cause will gradually be espoused by an ever increasing number and will gain sufficient strength in a few years.

Yours,  
J.

BOMBAY SEVA SADAN.  
THIRD QUARTERLY REPORT.

[ JANUARY—MARCH. ]

*Medical Work.* There are three honorary Lady Doctors in our dispensary for the poor. The total number of out-patients treated was 453, of whom 222 were Hindus, 87 Parsis, 131 Mahomedans, and 3 Christians. In the Shelter 2 out-patients were treated besides our own.

*Free Educational Classes.* The usual English, Marathi and Gujerati Classes were continued during the quarter. In these Classes Marathi and Gujerati are taught upto Standard V and English up to Standard III. The Music and drawing Classes were also continued and the pupils make fair progress.

*Home for the Homeless at Malad.* There were 17 new admissions, among whom was a little girl 13 days old sent from the Sir J. J. Hospital. A very old and infirm woman was also sent from the same hospital on the 7th February but she died on March 30. Two were sent to their relatives and one ran away. The loom Industry has been introduced and a weaving master engaged to teach such as are able to do the work. There is also a knitting-machine and the proceeds from the work done on it were Rs. 12. The collection from the Charity box there, was Rs. 46. We take this opportunity of expressing our best thanks to Mrs. Chandrakala and Mrs. Liladhar for giving treats to the poor homeless children as also to the inmates of Hindu Ashram in the shape of Sweet-meats etc. Our best thanks are also due to Mr. Purshottam Govindji who has been kind enough to give a cow for the use of the Home and a dinner to the inmates, to Mr. Mancherji Pestanji Choksi for occasionally supplying the Home with vegetables, to Mr. Govardhandas Damji for clothes, and to Mr. Shodatrao for a piece of cloth worth Rs. 5. We also thank the venerable Kirtanist Das Gano who gave very touching kirtan free.

*Industrial Home.* There were 14 inmates, three having left, one in February and 2 at the end of March.

*The Printing Press.* The income from the press was Rs. 65 in the quarter.

*Ashrams.* In the Hindu Ashram there were 5 inmates and in the Parsi 3, a fourth lady joined in March but will shortly leave for the Sir J. J. Hospital where she is earning Nursing and Midwifery.

*Knitting Machine Department.* Out of the girls working there, two are employed on the fine machine and one on the felt Machine. A Parsi lady used to learn rough machine work and has left because she has taken up nursing. The total expenditure was Rs. 38-10-9 and the value of the work done was Rs. 50-2-0. The sale proceeds were Rs. 26-6-0 and the stock in hand is estimated at Rs. 23-12-0. A new feature of this department is the introduction of the dyeing work. Hitherto dyed cotton and wool were used, but now the girls working on the machine are taught to do dyeing for themselves.

*Work Class.* The total number on the roll is 40 of whom 26 are Hindus, 12 Parsis and 2 Christians, the average attendance was 19. The number of Hindu ladies is fast increasing but unfortunately they are very irregular and some of them attend for one or two hours only. In connection with this class we have opened a Japanese Embroidrey class for two hours in the morning three times a week and a Japanese teacher comes to teach them. For the present the number of women in the class is 20. The sale proceeds amounted to Rs. 86-15-0.

*Out-door-work.* The usual reading, writing and knitting classes were held in three chawls in Girgaum. About 20 women are learning there. Simple Arithmetic, useful for house-hold purposes, is now taught also.

*Donations.* The Members' Subscription received in this quarter amounted to Rs. 37-0-0, General donations to Rs. 1,247-2-0, Auxiliary to Rs. 486-0-0 and Gentlemen Associates' Subscriptions to Rs. 17-2-0. Special Donations were as under:

To the Home for the Homeless	Rs. 28-1-0
To the Industrial Home	... .. 75-0-0
To the Medical Dept	... .. 20-0-0
To the Hindu Ashram	... .. 13-0-0

and books worth Rs. 56-8-0 were received for our free Library. The income from our garden was Rs. 52 and other miscellaneous income was about Rs. 881. The amount added to the permanent funds were Rs. 1,500 kindly sent by H. H. the Nizam in the last quarter and Rs. 9,442-11-2 kindly sent by the Malabari family in the patent quarter for endowing the Home for the Homeless out of the money due to the founder the late Mr. B. M. Malabari on his life policies.

*Brotherly and Sisterly Help.* Rs. 10-9-0 were spent by way of brotherly and sisterly help, Rs. 10-7-3 were spent from the B. B. Fund for giving milk and patent medicines to some poor Parsi women, Rs. 50 were given to some poor Mahomedan ladies who had been to Mecca and had suffered on their voyage back and were helpless in Bombay. Rs. 50 more were given for rescue work to a gentleman carrying on that work. Rs. 20 were given away for Social work. A knitting machine of Rs. 115 was bought for a poor Parsi woman. She first learnt the work in our Industrial Home and is able now to support a family of 6 children. She has promised to pay back the money in monthly instalments.

*Visitors.* The number of visitors during the quarter was 68.

Some of the visitors' Remarks:—It is a noble institution and I hope it may prosper as it deserves to do.

(Sd.) JEAN BLACKIE.

SCOTLAND.

We are very much impressed by the amount of work undertaken by so young a Society and the noble way in which it is carried out.

(Sd.) R. M. Gray, Hester Gray.

It was my privilege to correspond for some years with B. M. Malabari and now I have seen an evidence of his practical nature in the Seva Sadan. May it prosper more and more, by God's blessing.

(Sd.) G. W. Jackson, C.L. S. India.  
B. Murchiston Bank, Edinburgh.

I have again visited the Seva Sadan and I am very glad to see how well the Institution has got on. I wish that an Endowment Fund could be raised as it is anxious work for those who spend all their time and thought on the poor to feel that the income is such an uncertain one.

I would suggest that a strong appeal should be sent round to well-to-do Hindus, Mahomedans and Parsis to help such a deserving charity. The generosity of the Indians is well known and I feel sure that if all the Rajahs and Nawbas were asked to help they would raise a considerable sum.

(Sd.) Mrs. Winifred M. Bowen.

I have been privileged to see the Seva Sadan and its various branches this afternoon: and having seen it, I am convinced that the charitable public of every caste and creed should help forward its work by the provisions of the funds that are needed for its expansion. Personally I shall endeavour to obtain support for the institution from the wealthier merchants in the city, particularly the Mahomedans, who are probably quite ignorant of the excellent work which has already been accomplished by the society.

(Sd.) S. M. Edwardes.



**NATIONAL SOCIAL CONFERENCE FUND.**

**1ST. LIST OF SUBSCRIPTIONS.**

	Rs.	as.	p.
Sir Narayanrao Chandavarkar, Bombay...	50	0	0
Mr. D. G. Dalvi Bombay	10	0	0
Mr. G. K. Devadhar	5	0	0
Mr. G. B. Trivedi	10	0	0
Mr. S. V. Mukerjee, Baroda	10	0	0
Mr. V. B. Divetia, Ahmedabad	10	0	0
Mr. S. B. Divetia	10	0	0
Mr. V. S. Sant,	0	8	0
Prof. A. B. Dhruva,	10	0	0
Mr. Krishnalal N. Desai,	10	0	0
Mr. V. G. Sant,	2	0	0
Mr. P. B. Goradia,	2	0	0
Mr. Vrijavallabhdas Jeykishendas	10	0	0
Mr. Shankerrai	5	0	0
Mr. R. J. Desai...	5	0	0
Mr. Hariprasad V. Desai	1	0	0
Mr. Mohanlal T.	1	0	0
Mr. Mankanjee B. Nayak...	1	0	0
Mr. Manilal L. Teli	1	0	0
Mr. Govindrao A. Patil	5	0	0
Mr. H. N. Parekh	3	0	0
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Mr. Premlal K. Desai. ( R. C. High School ), Ahmedabad	1	0	0
Dahyabhai R. Pattiala	1	0	0
Mr. J. M. Thakor	1	0	0
Mr. P. W. Doctor	1	0	0
Dr. C. T. Behrawalla	1	0	0
Dr. Manilal Gangadas Desai	5	0	0
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Hon'ble Rao Bahadur Ramanbhai M. Nilkanth...	10	0	0
Mr. Dahyabhai B.	1	0	0
Mr. R. J. Lakhia	3	0	0

Total Rs... 210 8 0

Subscriptions should be sent to Mr. G. K. Devadhar, Joint Assistant Secretary, National Social Conference, Girgaum, Bombay.

It is officially announced that His Majesty the King-Emperor has been pleased to approve of the appointment of Sir William Meyer, K.C.I.E., I.C.S., to be the Financial Member of His Excellency the Viceroy's Council in succession to the Hon'ble Sir Guy Fleetwood Wilson, who contemplates resigning his appointment in the course of the next few months.

**FOR SALE.**

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

APPLY TO—Manager.

**TERRIBLE RAILWAY ACCIDENT ON THE G. I. P.**

The special correspondent of the *Times of India* gives the following particulars of the terrible accident on the Great Indian Peninsular Railway which occurred on Tuesday night resulting in the death of 35 persons and the severe injuries to several more.

Boregaon is a small station situated about half way between Nagpur and Bhusaval, and it was the 10 o'clock night train out of Nagpur and a goods train working between Badnera Junction and Shegson, two intervening stations, that came to grief early on Wednesday morning. Both trains were running in the same direction and the goods train was ahead. A mile from Boregaon station, at the distance signal the goods train seems to have stopped apparently because the signal was against her, or else because the signal was misread. This train should have gone into the station, and allowed the passenger train to pass her by shunting into a siding, but the passenger train it seems came along with the signal "all clear" at the last station, Katepura, which was only five miles back. The driver, a man named Conroy, with twelve years' service for the company to his credit as a driver, brought along his train at 20 or 25 miles an hour all oblivious of what was awaiting him. He says that there were no lights on the rear of the goods train, or if there were that he did not see them, and the first intimation he had that there was any obstruction on the line was the sight of a black mass looming in front of him. He immediately applied the vacuum brake which grips the wheels tight, but it was too late, for the collision occurred almost as soon as the break was applied. The passenger train engine, carried forward by the momentum it had gained, crushed into the brake van of the goods train and the scene which followed must have been appalling. The passenger train was composed of an engine, brake van, a road van for parcels, and four third class carriages which were well filled with Indians. The goods train was composed of some 40 trucks laden with pressed cotton, at the rear being a brake van, a reserved carriage in which were the Europeans mentioned (an inter-locking inspector, Mr. Harrison, and his wife), who were using the car in connection with duties of Mr. Harrison on the railway, one G. I. P. bogie wagon, and three B. B. and C. I. wagons.

The collision occurred on a fairly high embankment, and the result may be imagined. There was a grinding crash, the sound of tearing wood and iron and of escaping steam, and when those who were injured, or only slightly injured, were able to extricate themselves from the wreckage it was an appalling sight which met the gaze.

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## THE DEPRESSED CLASSES IN ANCIENT INDIA

BY SIR RAMKRISHNA GOPAL BHANDARKAR, L.L. D.\*

(The Indian Interpreter.)

In ancient times when the Aryans who spoke the Vedic language invaded India, many kinds of aboriginal peoples inhabited the country. There was no doubt a feeling of antagonism between them and the Aryans. Battles were fought and the Aryans occupied their towns. To all these aborigines the Aryans gave the name 'Dasyus' or 'slaves.' After some time some of these Dasyus were admitted within the Aryan community, but they formed an independent section of it. There were already groups within the Aryans, Brahmins, Ksatriyas, and Vaisyas, and to this fourth group now newly admitted was given the name Sudra. It is not easy to determine the origin of this name, but it may have been the name of an aboriginal tribe received into the Aryan community. Afterwards as the Aryans spread to the east and the south, and came in contact with new sections of the aborigines this name gradually acquired a more comprehensive significance and was applied to them also. At first the aboriginal tribe that was received among the Aryans adopted their Aryan speech. But as they were not able to pronounce the language properly many of its words became corrupted and formed the Pali language. Then as this mixed body spread into other districts of Bharatkhand the language became still further corrupted forming such new languages as Suraseni, Magadhi, Maharastrī. In these other districts also while classes who followed unobjectionable callings were received among those already designated. Sudras without their social status being in any way lowered, other classes whose callings were considered of an inferior kind were placed in an inferior position. Such despised groups were called Candala, Pukasa or Pulkasa, Nisada, Vena, Vilkara, Svapaca, Ksatr, Ugra, Dhigvana, Madgu, and so on. The Nisadas were fishermen, the Madgus and others were hunters and killed creatures of the forest; the Pulkasas among others killed creatures that live in burrows; the Dhigvanas were tanners; others had to execute at the king's command those who were to be put to death and might, take in return, their bed and ornaments; other again had to cast outside of the village the body of any kind of creature that died in the village or city. Candalas Svapacas and other classes lived outside of the village or city; their possessions consisted in dogs and donkeys; they did not eat from the vessels of other high castes; they wore the clothes of corpses; their ornaments were always of iron; other castes had no dealings with them; people of high caste would not give food to them directly but only through their servants. No Candala should look at a Brahman when he was taking his meal.† No one who desired long life should sit in company with Candalas or Pulkasas. Any one who touched a Candala or Mrtahara must cleanse himself by bathing.§ In the *Mārkaṇḍeya Purāna* a caste called Mrtahara or Mrtaharin is mentioned. Mrtahara was corrupted into 'Ma-ahara,' from which comes the form Mahār. Thus it appears that the chief duty of Mahārs at that time was to cast out the dead bodies of any persons or animals that died within the city or town.

From this it is evident that the despised position of these low castes was due to their occupations, the casting out of the dead, the execution of criminals, as well as the fact that they lived where the dead were burned and wore their clothes. As in time the numbers of this class of persons grew their occupa-

tion became insufficient for them; and accordingly it became necessary for them to do other work as well. Their despised position was hindrance to them in this matter, but we see that gradually these classes were able to follow other occupations.

In Mahārastra in spite of the fact of their having formerly been 'Mrtahārs', in process of time they had allotted to them the duty of going from village to village and collecting into the Government treasury village revenues, and in this way Mahārs especially brought much wealth into the treasury. It was considered their duty to arrange for the entertainment of any guests who came to a village, and this custom still continues. Because this duty was placed upon them certain lands were assigned to them and as well the Mahārs are the chief of those village servants who receive a share of the proceeds of other fields. Thus in Mahārastra at least this caste obtained a recognized position in the social system.

Nowadays the condition of this class in respect to education and especially to religious knowledge is deplorable. So also the taint of the untouchable still attaches to them. At the same time it is not to be supposed that it is only in modern times that efforts have been made to bring about improvement in this matter. Buddha gave the members of this despised caste a place among his bhiksus. There exist in Pali the writings of a saint named Sthavira (a word whose form in Pali was 'Ther' and which meant 'Old man'). Among these is a work of a 'Ther' called Sunito Thero which contains some verses to the following effect:—'I was born in a lowly family; I was poor, I did not get enough to eat; my work was the very meanest; I was a sweeper. All people loathed me; they all set me at naught and despised me; to many I did reverence in complete humility. Then I saw entering the capital city of Magadha the great hero, very wise and surrounded by a company of holy beggars. Casting aside my basket I drew near to do them reverence and the Saint, having compassion upon me stood still. I sat by doing reverence to the feet of the Lord Buddha, the divine one, and besought that I might obtain the condition of Sannyāsa, the highest for all created beings. Then the most gracious Lord, he who shows kindness unto all, addressing me said: "O holy beggar, come hither." So this great honour became mine, and I was admitted to the class of holy beggars (bhiksus).

This is the story of how Buddha received into the company of his bhiksus the Svapaka or Candāla named 'Sopāk Thero.' Thus Buddha admitting this low caste man among his bhiksus set him upon the way of eternal blessedness. And because this was the custom that prevailed among the Buddhist bhiksus, there is a story told of Asoka who reigned in Pātliputra before 250 B. C. The story is that Yasa one of his ministers did not like that the king should reverence the feet of every Buddhist bhiksu. He said: 'The Buddhist bhiksus come from every caste,—even from the very lowest. It is not proper that the king should reverence such as these.' Then the king silenced his scruples. So also in a little book called *Asvalāyana Sūtra* the Buddha in a discussion with Asvalāyana has demonstrated that the ideas about caste and the belief in caste distinctions are not based upon anything in the nature or disposition of man. One point that is there urged is the following. Bhagavān Buddha asked this question of Asvalāyana, 'Is it so that when Brahmins, Vaisyas and Ksatriyas take excellent pieces of arani wood and rub them together fire is produced, but when Candalas, Nisadas and Pulkasas take old pieces of inferior arani wood and rub them together fire is not produced?' Asvalāyana answered, 'No, fire is produced even when a low caste man rubs the wood together.' 'From this the conclusion follows that if members of the three high castes produce fire by rubbing arani wood together and perform sacrifices of various kinds

\* Translated from the Marathi by permission. The Presidential Address of the Conference of the Mission to the Depressed Classes, delivered in Poona, October, 1912.

† Manu x. 47-56. ‡ Manu iii. 239. § *Mārkaṇḍeya Purāna* lvi, 87.

with that fire, that if Candala and such as they also produce fire by rubbing together any kind of arani wood, surely these castes like the Candalas should have the same right to perform sacrifices as the former three castes have. Therefore just as I (Bhagavan Buddha) have admitted these low castes into my religion, so there is no reason why the Brahman should not admit them to his sacrifices.'

The gracious saints that arose in later times did not despise these low castes either. In the *Bhagavata* it is said; 'Devotion to me purifies the Svapaca and the Candala and frees them from the stain of their birth.' Tukaram says: 'I give no heed to caste. I reverence a Vaisnava be his caste what it may.' In the country of Maru there was a town called Walade in which dwelt a devotee of Hari named Devamurari. In that city there was a disciple leather-worker (Cambhar) called Rohidasa. He used always to go out in the early morning for worship taking holy water with him and used to call the people with a loud voice to take the water. Devamurari had gone to the river to bathe and was returning when he heard the call of the Cambhar devotee. He entered the Cambhar's house to take the holy water and began to ask for it from him. But the Cambhar hesitated to give it to him doubting in his mind how a Cambhar should give holy water to a Brahman. But Devamurari said to him; 'Holy water is not like ordinary water and among saints there are no such castes as Mahar and Cambhar.'

We have before us a notable example of this in this case of Ekanath Swami. When food that was to be offered to Brahmins and holy men was being prepared in his house on the occasion of Sraddha ceremony a Mahar and his wife who were sweeping the road came to him and bewailed their lot saying. 'How can we ever get such food as this?' When Ekanath heard them he called them to him and told them that he would give them the food that was being cooked, and he then directed his wife to do so. Thereupon his wife said; 'If you give this food to two only of the Mahars the rest will want it too. So you had better call all the Mahars of the village and give this food to them.' Accordingly he called together all the Mahars, placed leaf plates before them, and distributed the cooked food to them and set them down to dine. Then it is said that the Supreme Spirit came and dwelt within the hearts of them all. When Ekanath Swami saw that the Supreme Spirit deems no man's heart so low as to refuse to dwell there, he gave up his old notions realizing that God is worshipped and adored by means of kindness shown to every man and that when any man is despised God himself is dishonoured. The Mahars say that Ekanath used to dine in their houses.

From all this it appears that it cannot be maintained that no effort was made in our great land until the present day to elevate the depressed classes. Buddha and other saints enunciated sound views on this subject, but our people are so held in the bondage of caste that these views never developed into actual results in practical life. But now times are changed. How long are we going to keep these castes separate as untouchable? We have intercourse with people of all classes and all countries. We do not consider any of them untouchable. Is it then right to brand as untouchable our own fellow-countrymen with whom we have had intercourse for 3,000 years, with whom as a matter of fact we actually have close relationship in one way or another? But further, we do not suppose that we have no duty to them except to cease to treat them as untouchable. Our chief duty is to create in them a love of knowledge. We must see that some of them are able to study up to the B. A. or M. A. degrees so as to obtain positions of influence; we must treat as our intellectual equals those who are educated. If that is so, will any one be so

bold as to say to a Mahar who is a M. A. and a Deputy Collector, 'Keep at a distance; don't touch me?' I think that the reproach of the untouchables will inevitably disappear with educational advance, and, indeed, it has already in some measure disappeared. No one, of course, would say that they should all be educated up to the B. A. and M. A. degrees. Other employments must be made accessible to these despised classes. We must see that things are so arranged that a Mahar or one of these castes may, if he so desires, become a mason, or a carpenter, or stone-cutter, or tailor:

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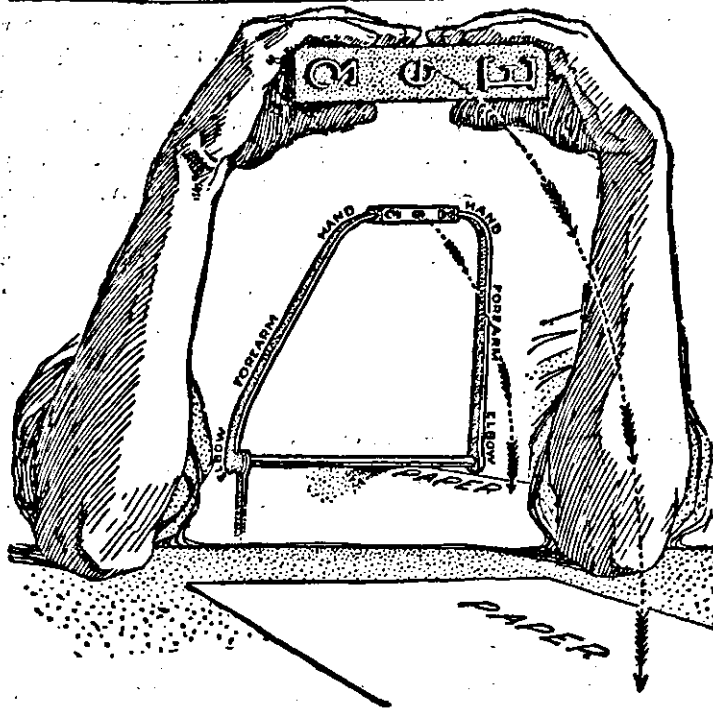
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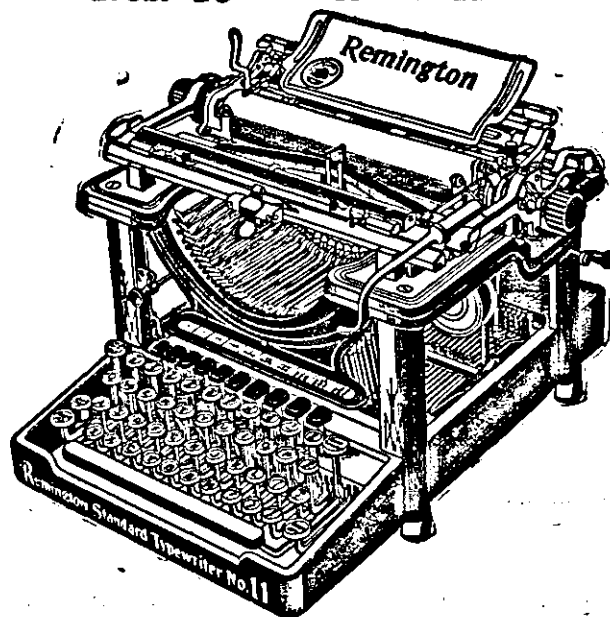
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Editor:—K. NATARAJAN.

Vol. XXIII.

BOMBAY—SUNDAY, MAY 11, 1913.

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  
excuse, I will not retreat a single inch—And I will be heard."  
WILLIAM LLOYD GARRISON in the *Liberator*.

## NOTES.

The 15th Madras Provincial Social Conference was held at Trichinopoly in the National High School compound on the mornings of the 6th and 7th May under the presidency of Mr. K. B. Ramanatha Iyer, M. A., B. L., L. T. The sittings commenced at 8 A. M. on the 6th. A Reception Committee had been formed with Rao Sahib S. M. Raja Ram Rao, Editor of the *Wednesday Review*, as Chairman and Mr. R. Srinivasa Iyer, B. A., B. L., as Secretary.

We print on another page a special report of the proceedings of the meeting of Bombay citizens, which was held in the Municipal Hall to concert measures to celebrate the Viceroy's birthday on the 20th June next, with a Children's Entertainment. A General Committee was appointed as also the President, Secretaries and Treasurer. The General Committee will meet on Monday evening at the Municipal Hall to appoint a Working Committee. The movement has evoked the sympathy of all classes and promises to be a thorough success.

We deeply regret to record the death which took place on Thursday night of Mr. K. A. B. Wagle, who was lately confirmed, as Accountant General of Allahabad. Mr. Wagle's father was one of the founders of the Bombay Prarthana Samaj and the deceased gentleman worthily followed in the footsteps of his father in his adherence to liberal principles of religion and social life. A man of great ability and talents, the late Mr. Wagle was possessed of a singularly charming simplicity of manner and was a warm friend and comrade to many who knew him. We sympathise very much with his family in their bereavement.

We print in this issue Mr. N. Panchanatham's essay, which was awarded last week our prize on "Assassination never changed the course of History." The writer may be congratulated on the manner in which he has arranged his ideas as well as on the sobriety of his style. We intend to print in future issues some of the other essays. Although the number is not large, still we think that there is reason to be gratified at the grasp which these essays, generally speaking, show of the essentials of historical study. The fact is complimentary to our colleges where History, it is sometimes alleged, is taught perfunctorily.

*Indian Opinion* writes thus of the new Immigration Bill recently introduced in the South African Union Parliament: "The long-promised Immigration Bill has at last seen the light of day. We might say, at once, that it is disappointing, it is worse than its predecessor, and fails in material respects to give effect to the provisional

settlement. It is a pity that this is so. The Government have so often declared their intention of carrying out the terms of the settlement that the Bill will come as a rude shock to those who have at all cared to follow that settlement. The Bill confirms the suspicion that the Government only want to give us what they must, that they wish ill even to those who have established rights in the Union, and that, by hook or by crook, they desire to compass our ruin. In carrying out this ruthless policy, they have gone as far as they dare, in their precious Bill. If it becomes law in its present form, it will whittle away some of our cherished and existing rights and make our position, insecure as is already is, doubly so. The Bill plays with words regarding the Free State difficulty and is quite on a par with the Immigration Act of the Transvaal in unscrupulous subtlety. The Immigration Law of the Transvaal as we have pointed out so often has created a *legal* racial bar without any one, save those well versed in the Transvaal laws, knowing it. So, it seems to us, does this Bill create a *legal* racial bar without a superficial reader being able to detect it? Unless the Government yield and amend the Bill materially, passive resistance must revive and with it, all the old miseries, sorrows and sufferings. Homes, just re-established, must be broken up. Those passive resisters who have resumed their ordinary vocations, must exchange them for that of becoming once more His Majesty's guests in his gaols in South Africa. We do still hope that the Government will see their way to grant relief. But if they do not, we must learn the lesson again of finding pleasure in pain."

A Reuter's telegram of the 8th instant gives the following interesting piece of news: "Lord Sydenham made his first speech since his return to England at a meeting of the Sociological Society, at which he presided, when a paper was read by Dr. Mann on the untouchables of Poona. Lord Sydenham said that while the important problem of the depressed classes was always confronting the Government of India, its existence was scarcely recognised by the casual visitor to India. Lord Sydenham paid a tribute to missionary work among the untouchables, but said it was to the higher classes of Indians that we must look to remove the social ban lying heavily upon the depressed classes, and give them their fair share in the life of India. He rejoiced in the establishment of an Indian-managed mission to the depressed classes as an encouraging sign of the change which was coming over India. The Government of India, he said could only assist indirectly by conceding equal rights which must depend on the patriotism of the political leaders of the Indian people."

Mr. R. G. Pradhan was deputed some months back by His Highness the Gaekwar to collect information bearing on Indian social conditions. In his Report on the tour, which occupied four months and which covered a wide field of enquiry, he has made some

useful observations and suggestions. He observes: "In my conversation with many I was glad to find that female education was recognised as a step in the right direction. When I said that there was an English High School for girls in Baroda, the information was received with warm approval. When asked, 'Is it not desirable to formulate a complete course of studies for an average girl whose lot will be marriage at the age of 12 or 14 and who will be called upon to undertake the duties and responsibilities of motherhood at no distant date?' all agreed that my suggestion was commendable and deserved trial in the Baroda State. The present education is academic and useful only to those whose means allow them to aspire for University education. The average girl whose lot is marriage and motherhood pretty early in life, must be so educated as to be equipped with that knowledge which will be most useful to her as the future mother. On woman depends the destiny of a nation and the development of the Indian woman enobling her to take her proper share in building modern India, is a pressing necessity. It is a happy sign that female schools are multiplying everywhere, but it must be admitted that mere elementary education or the sudden passing into the University academic courses will not solve the problem. It is true we want High Schools for girls, but it is still more true that we want a complete course for the average girl. Without making female education compulsory beyond the twelfth year, much can be achieved if there is a properly regulated course of studies to continue till the sixteenth year. Girls, in many cases, are not married before they are 14, and I am confident that if a proper school existed, parents would not be unwilling to continue the education of their girls, till they are sixteen. The present High School is not attractive to many parents whose girls can, under no circumstances, complete a University course of studies. The Matriculation Examination must be a forbidden fruit to a very large class of girls who are our future mothers, much more so the College career. Baroda State is best suited to try this experiment of a school for girls, where they will receive instruction in such subjects as are particularly useful to a would-be mother. The Japan Women's University may be taken as our model. It is not difficult to formulate a scheme of this kind. I humbly trust that Your Highness will be graciously pleased to take up this question for his serious consideration."

The Government of Bombay have taken a wise step in appointing a Mahomedan Inspectress of Girls Schools. They were fortunate in being able to secure for the place a lady of good social position as well as of capacity in the person of a daughter of the Hon. Mr. Raffiuddin Ahmed, the Secretary of the Poona Branch of the Moslem League, for the place. We trust that the new Inspectress will be given a fair field. In one respect at least she will have a decided advantage in being able to take a whole view of the functions of female education in present-day India. She can not think that her duty is to sit in judgment on the Indian character and to say smart things about Indian parents and their eastern ways. She will be able to view education, as it should be viewed, in its true perspective against the background of our intensely conservative domestic and social life, to rejoice at every sign of awakening in Indian womanhood, and to regard the failings and weaknesses of her fellow countrymen and women, not as material for supercilious comment in annual reports, but as points to be lovingly, sympathetically corrected. We welcome the appointment as bringing a new and hopeful spirit into the operations of the Educational Department, and shall follow with friendly interest the work of the new Inspectress.

The Rev. H. A. Popley contributes a suggestive article on "Indian Music in the Christian Church" to the current number of the *Young Men of India*. He cites the statement of Sir Narayan Chandavarkar, that what has kept up the heart of the Hindu is the music, the poetry, the life of the saints of the Bhakti school, and proceeds to observe: "The natural vehicle of religious emotion in India is poetry and music, and it is most desirable that the praise, confession and thanksgiving of the church should be lyrical and not prose as in the Western church. The effect of a beautiful lyric of confession, sung while kneeling, is most impressive and far more stimulating than a confused mumble of prose sentences. When the Indian is deeply religious, he naturally expresses himself in song, and our services will be far more indigenous, in form and method, when we introduce such lyrical prayers into them. Then the Psalms should be chanted in Indian fashion in a poetical form. The beautiful Devaram verse-forms and melodies of South India form a fitting vehicle for the wonderful devotion of the Psalms. We need vernacular Christian poets who will be able to render the Psalms into devotional verse. To young men I would say that, in order to possess the power not only to do this but to appreciate it, there must be devotional study of the vernacular literature of Hindu devotion. Then, again the sermon in our Christian Churches should get out of the rut of Western forms and find an Indian form which will be better appreciated by the people of this country. The exposition of a story or a passage interspersed with lyrical illustrations is an indigenous mode which may be commended." He recommends the use of the violin and condemns the harmonium as an accompaniment to Indian sacred music. These observations apply with as much force to the Brahma and Praithana Samajes as to Indian Christian Churches.

The current number of the *War Cry*, the organ of the Salvation Army in India, calls attention to the remarkable effectiveness of Iodine as a cure for Plague. Some months ago Nurse Anandi (Mrs. McCurdy) reported the cure of 50 out of 51 cases treated at the Army's Settlement of Ummedpur (Chaw-Pail, near Ludhiana). Ensign Bothaju of the Salvation Army Boys' Industrial Home at Rura near Cawnpore, says that 56 cases have been cured out of 60 treated, and that the cases which did not recover would probably have done so, had they not come too late. The treatment is as follows: "One drop of Tincture of Iodine in a little water every two hours to be taken internally; and the buboes to be painted with Iodine constantly throughout the day."

Nawab Fateh Ali Khan Qazilbash, C. I. E., has, written to the *Tribune*, in consultation with Raja Talib Mehdi Khan, British Agent at Kabul and others, decided to found a memorial to Sir Louis Dane in the form of a fully equipped laboratory at the Islamia College, Lahore. He wants 200 subscribers donating Rs. 2,000 each to accomplish the task. He has in his possession the nucleus of a fund consisting of his own subscription of Rs. 1,000, Rs. 1,500 from the general public, and Rs. 2,000 from Raja Talib Mehdi Khan. He has now supplemented his subscription with another sum of Rs. 2,000 and invites subscriptions before the 15th May. The Islamia College is badly in need of a Laboratory and Sir Louis Dane's name must bring in sufficient funds. We cordially support the proposal and commend it to the public.



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## THE INDIAN SOCIAL REFORMER.

BOMBAY, MAY 11th, 1913.

## SIR CHINUBHAI MADHAVLAL ON SOCIAL REFORM.

We have often pointed out to friends, Indian and foreign, who are apt to be disheartened by the "slow progress" of social reform in India, that the real test is not the number of "cases" of widow remarriage or of men who join in anti-caste dinners or of girls married at rational ages, but the amount and quality of the opposition evoked by these departures from established custom. Much of our social reform programme, so far, has consisted of attempts at freeing the public mind from the superstitious dread of exercising the individual conscience in social matters. Judge by this the only right test, nobody can deny that immense strides have been made in regard to social reform. Of course, social reform can not progress if nearly every one is content with this passive attitude of non-resistance to its principles. Ardent spirits are required to show the way, but such have always been, and will always be, forthcoming, and their numbers will increase as the resistance of their environment slackens. Social reform indicates the natural line of action which rational beings would follow if they were not deterred by the fear of social disapprobation. No man would marry a mere child, or keep a child widow compulsorily unmarried, or hastily bid a comrade of another caste goodbye as the time for meals approaches, from natural inclination. These are perversions of human nature brought on by the corrupting influence of customs which have survived their usefulness. Release men's minds from the sway of custom, and social reforms will as a matter of course follow. The release must be effected both by precept and by example. Those who can operate through example must necessarily be fewer than those who can do so by precept. Example is possible only when circumstances combine to create the opportunity for action. A man must be a bachelor or a widower in order that he may set an example in respect of marriage reforms. Other conditions too must co-operate. He must be able, for instance, to maintain a wife and family in comfort according to the standards to which he is accustomed. Even if the opportunity is at hand, it is obvious that only some men can be expected to avail themselves of it for purposes of action, while some others can not be expected to do more than maintain a sympathetic neutrality. Christ was, no doubt, referring to these two different classes of his adherents, when he enunciated the two different and apparently contradictory propositions: He that is not with us is against us, and He that is not against us is with us. To ignore this distinction is to make one's self unnecessarily miserable over the

seeming backsliding of some estimable and honest-hearted men.

We have thought it necessary thus to preface our notice of Sir Chinubhai's address as Chairman of the Reception Committee of the Second Bombay Provincial Social Conference held at Ahmedabad, last month, because we have received from one or two quarters a sort of criticism of his choice to that position. It would seem that Sir Chinubhai had not taken a sufficiently decided attitude against the movement to excommunicate some persons who joined the recent Aryan Brotherhood Conference dinner. We think that the criticism is rather misconceived. In the first place, nothing can be more modest and, we may add, more manly than the way in which Sir Chinubhai disclaimed at the very outset of his address, which we print today, any claims to be regarded as a leader of social reform. He had accepted the position offered to him because he could not refuse the request of such an earnest worker as the Hon. Mr. Ramanbhai Mahipatram, and also because he felt that the public and emphatic expression of his view that social reform is a question of supreme importance to our national future, might be of assistance to the cause represented by the Conference. We think that he is perfectly right in this view, and who knows that the time may not be far off when he will see his way to give an even more emphatic proof of the faith that is in him. That faith can not be put in more impressive words than those which he used in his address. "Are we going to be a strong and efficient nation capable enough to rise to the same level of material and moral conditions as other nations", he asked, "or shall we for ever remain helpless, cringing and miserable people deserving contempt or at best the sympathy of other nations?" He went on to reply: "If we want the former, there is only one way of doing it. It is this. We should put our own house in order, remove from our society those pernicious customs that take away all vigour from our society and eat away the life blood of our nation. We should adapt ourselves to the environments of the vigorous civilization of the modern times. If we do not do so, deterioration and decay will set in and we shall for ever remain fallen. The wisest Indian of the nineteenth century has said the longer one lives, observes and thinks the more deeply does one feel that there is no community on the face of the earth which suffers so much from self-inflicted or self-accepted or self-created and therefore avoidable evils as the Hindu Community." We think that it will be the general feeling among the social reformers of India that Mr. Ramanbhai achieved a distinct service to the cause, when he induced Sir Chinubhai to accept the premier position in connection with the organization of the last Bombay Provincial Social Conference.

Think truly, and thy thoughts  
Shall the world's famine feed;  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble creed.

The Bombay Guardian.

### ASSASSINATION NEVER CHANGED THE COURSE OF HISTORY.

It is a lamentable fact that great as has been the advance of our civilisation, the bestial in Man is still very tardy in leaving us. We make the boast that *Might is no longer Right*. We take credit to ourselves that the present age sees an unexampled security of life and property. Yet we are confronted by the gruesome fact that there are at large in the community persons whose creed is to kill. Our own land has been from time immemorial remarkable for the reverence paid to Authority and the king's person has always been held sacrosanct. Yet of late there have been signs of the prevalence of anarchist ideas. They are unseemly in our land and we strongly deprecate them. They belie our traditions, our past history, our highest virtues. The sooner these ideas are eradicated the better. Prevention is better than cure even in these matters. We greatly desiderate healthy notions in our young men. Sound, moral and religious education only can plant these. Only thus can we inoculate ourselves against false notions as to the efficacy of Assassination.

The Assassin stalks his prey either to reach private ends of gain or of revenge; or he does so with political motives. In none of these he is justified and none of these yields life-long satisfaction where it is a personal case, nothing is gained beyond the glutting of the moment's rage, or the snatching of a handful of gold. What ensues is a life of fear and remorse, "the mind full of scorpions."

Of the political motives more must be said for that forms the subject of this essay. Political Assassination is all the more dangerous because of the semblance of heroism it has. A cowardly and cruel act is often belauded as patriotic. Vice is never more dangerous than when it wears the mask of virtue, and the two must be distinguished from each other. The patriot is prepared to shed *his own* blood for the cause. The Assassin spills the blood of *others*. His bloody deed is the bridge between the liberty he rants of and the anarchy he loves. The assassin is the enemy of Society. His lawless spirit and reckless methods strike at the very foundation of all order and good Government which are the dearest wish of the patriot. In short the Patriot is the friend of Reason while the Assassin is a man of Passion.

The word assassin itself is derived from intoxicating drug called, in Arabic, Hashish. In the 11th century there was a secret society the members of which infuriated themselves by this drug and committed the worst crimes. The slave of passion is incapable of weighing the consequences of desperate steps. Cool deliberation is the safety-valve and antidote to whatever infuriated thoughts that might spring up. Hamlet would "his own quietus make but that the dread of something after death puzzled the will and made him rather bear those ills he had than fly to others he knew not of." If only the Assassin thought thus how few "unproportioned thoughts would have their act!" Absence of reflection and reason are indeed at the root of all the blind acts of Assassination that besmirch the pages of the world's history.

An act of Assassination is an utterly contemptible thing. To accomplish his end, the sinister assassin uses not open and fair means but the sharp-edged knife. The cruelty of the act is only paralleled by the cowardice of it. The assassin is a coward who dare not stand in the broad daylight and by lawful means advocate his cause. The very secrecy he loves casts a doubt on the Righteousness of his cause. No man who conscientiously believes in the righteousness of his cause need be ashamed to stand out before the public and by candid means

explain himself. Hampden felt he was right and he had the courage of his opinion and he stood his test. But he did not take to the mask and the stiletto. No true Hampden does. It is only the craven wretch that employs the dagger and the dynamite. Now, can anybody seriously maintain that an act of cowardice can change the entire history of a State? The very idea of it is absurd.

Is the fate of nations swayed by sporadic acts of manslaughter? Is it the assassin's knife or the Providence of God that is the arbiter of kingdoms? Can puny man pit himself up against the Almighty and declare that it is in human power to make or mar the history of the world? The nations are in the hollow of God's hand. God is All-powerful. "The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it. Surely the people is grass." And yet the assassin would try conclusions with God. Let him not think he can blaspheme with impunity, God sends retribution to him by his own tools. Events in Bengal, the freshest in our memory, are significant of this—the assassin's punishment is often to fall into the pit he has prepared for others. The assassin dooms his own life. He is not changing the history of the State.

The real currents of a nation's progress are too deep, too strong to be stemmed or diverted by the unavailing hands of an assassin. "It is moral causes" as Matthew Arnold said "that govern the standing and falling of men and nations." To love Righteousness, "to be convinced of the unprofitableness of iniquity," to do the things which are of God, it is these that save a State. There never has been a nation which has had an impending crisis averted by assassination. If national character deteriorates and immorality floods the land, nothing can save it from ruin. The decline and downfall of Rome is a case in point. The court of the Emperor had become a hotbed of corruption and sensuality. Rapacious governors and publicans were, like vultures, tearing the life out of the suffering provinces. The Emperor took little heed except of the charms and wiles of his courtesans. Secret 'cults' spread widely. The people lacked a Religious spirit. The majestic Rome of the days of the Samnite and the Punic wars had ceased to be. Rome was enervated, Rome was poisoned, Rome's ruin was inevitable.

The history of Athens teaches us the same lesson. Athens fell a prey to the conquering Macedonian, not because of any physical weakness but because of her moral decadence. Plato protested against the laxity of her morals, but she turned a deaf ear and Plato's warnings and wailings were of little effect.

The fall of the Moghul Empire in India was similarly due to moral causes. By the time of Aurangazib the Moghuls' strength had been sapped. They gave themselves up to a life of voluptuous ease. The Great Moghul no longer rode at the head of his host, nor was he foremost in his council. Of central Government there was none. Petty tyrants flourished all over the land. Intolerance and bigotry set creed against creed. Ruin overspread the once mighty empire.

It is vice and immorality that attack the core of the tree of National progress. Murders and assassinations but injure the bark of it. If the bark is cut it is replaced by a newer growth and the old cut is seen no more.

Assassination is a terribly crude and barbarous shift to mend matters. It attacks the symptom but not the disease; it strikes at the shadow but not at the substance to attempt to assassinate is to condemn the person and not the policy. If the person is made to suffer the policy is not checked in its course. If the tool breaks in the hands of the Government, the Government replaces it with another—harder perhaps and keener King Log is exchange-

ed for King Stork. The assassin's own object is consequently defeated.

History constantly repeats the lesson that Revolutionary methods beget Repressive methods. The attempts on the life of Queen Elizabeth forced her into a policy of intolerance which was averse to her original intentions. The Seminary priests and Jesuits lost what little foothold they had in England. Their attempt to seize more for themselves by forcible means failed signally. If the Counter-Reformation had been left to commend itself to Englishmen on the strength of its own merits, it would surely have gained more adherents. Evolution, not Revolution must be the watchword of every cause Political or Religious. Where a nation's history was strongly evolving in a direction the work of the assassin has been but a straw in the whirlpool. Brutus was animated by a lofty patriotism, a determination not to let, if he could help it, his mother-city supplicate herself at the feet of a new-fangled monarch. The Ides of March saw Julius Cæsar being stabbed at the base of Pompey's statue. But did this rash act prevent the principate from being established? Did the life-blood of Julius Cæsar purge the land of all taint of monarchy? Did this murder supply any solution to the Government of the Provinces? Did it make the Senate once more supreme? It did nothing of the kind. The conspirators for all their zeal forgot that the Emperor was the greatest need of the times. All things were fashioning themselves for the Principate. The violent act of manslaughter was an impolitic attempt to put back the hands of the clock. It failed of its purpose as all such attempts are doomed to be. The snake was scotched but not killed. Octavian Cæsar accomplished what Julius did not. Let us take another example, the familiar one of the assassination of Thomas à Becket. Henry II committed an absolutely suicidal blunder in uttering those rash words of his which made four knights gallop off to Canterbury and pierce the Archbishop with their swords. What Henry might have gained by renewed efforts at reconciliation he lost—lost to the utter chagrin and mortification of his better sense. By the very Nemesis of his rashness he was forced to concede to the clergy that privilege of the much abused clerical law which he had set his heart upon to abolish. Or take the case of the execution of Charles I. Can the warrant to execute him be called a second Magna Charta of English history? Did it establish beyond all violation the rule of constitutional principles? Nay, was not this regicidal act followed by a tyranny worse than what it displaced? The Restoration brought in a complete wave of reaction against the Cromwellian regime. The prerogative of the crown far from being diminished, increased. The work of Oliver Cromwell was frustrated as it could not but be.

The saddest example perhaps of the woful waste of life caused by assassination is Abraham Lincoln's death. The one man who more than all others was responsible for the preservation of American Union was stricken down by the hand of an assassin in 1865. The country was in the throes of a civil war. The Southern States wished to secede from the Union for the Northern States would not tolerate slavery. The President resisted all efforts to tear asunder the United States of America. The South was defeated in the struggle and when the work of reorganisation was about to begin the man most capable of doing it was struck down. "The ship had scarcely crossed the bar when the pilot fell dead upon the deck and the ship was stranded suddenly." But Lincoln's death did not retard the Reunion of the States.

There can be no more significant comment on the futility of Assassination than the history of the two movements Fenianism and Nihilism. The Fenian society was founded in 1858 with the overt

object of abolishing British rule in Ireland. A 'savage vendetta' was preached against all Englishmen. Plots were hatched, murders committed, prisons attacked. It was attempted to kill the good Queen Victoria herself. But Fenianism accomplished little. After all its sound and fury it died an inglorious death. A few vigorous arrests and stern punishment stamped it down for ever.

Nihilism had its origin during the reign of Alexander II of Russia. It first began as a Radical Socialistic programme. It was a strongly emphasised form of a widely felt spirit of Reform. The autocratic Government of the Czar itself favoured most of the proposals made by the Nihilists and reforms were gradually introduced. This whetted all the more the hunger of the Nihilists. They clamoured for greater reforms and were not content with a gradual ushering in of the new order. With 'Neck or Nothing' precipitancy they declared that all Government must be abolished and a plan of Federal communes adopted. They pledged themselves to bring this to pass by intimidation and assassination. The Government that would have launched forth an excellent series of reforms in the course of years was frightened out of its complaisance. The result was that what might have been reaped by thankfulness and acceptance was blighted by ingratitude and rebellion. Nihilist plots grew ripe and the leading officials were picked off one by one. Alexander II tried both repression and persuasion. The experiment to kill anarchism by kindness failed. The Czar himself was shot in the public street of St. Petersburg. A more atrocious deed, a deed more brutal, a deed more horrible, more cruel there never was. By laying low the figure of the kind-hearted Czar the established order of Government could not be changed. Alexander's son succeeded to his sad inheritance and vowed to stamp down at all costs this insensate madness among his people. The Anarchists were helpless before his terrific resolve and untiring persistence. In a few months a larger company of Nihilists were caught in their lair and from that time forward Nihilism waned. To-day few Russians are subject to this Anarchomania—for such it is.

Reviewing now the history and work of this notorious movement we are greatly impressed by the disutility of frenzied propaganda like this. Not only are they futile in themselves but they are fraught with untold dangers. The horror, the apprehension that in the midst of our society there is a murderer, the trepidation of all, the mutual suspicion, the clogging of business and of social intercourse—these and a thousand other mischiefs are the hand—maidens of Assassination. The state of suspense the ominous lowering outlook, the breathless anxiety—these can be better imagined than described. The assassinator is "like the arrow that flieth in the night." Men know not whither it flies nor whom it marks. Vengeance sometimes descends on the wrong person. Society loses confidence in the Government. Progress is at a standstill, nay, retrogression begins. In short to quote Seneca's words "it is like a ruin that breaks itself on what it falls."

Assassination is often employed to put party rivals out of the way. But it is forgotten that that is a game that two can play at. The worst excesses by way of reprisals dog such a barbarous course. It can not be too much condemned on account of this.

To sum up, Assassination is impious. It is impotent; it is impolitic; it is impedimental. To take to assassination is to abjure our humanity. A poet comparing Destruction to a serpent sings thus—"Gentleness, virtue, wisdom and endurance. These are the seals of that most firm assurance which bars the pit over Destruction's strength.

N. PANCHANATHAM.

## SECOND BOMBAY PROVINCIAL SOCIAL CONFERENCE.

The Hon'ble Sirdar Sir Chinubhai Madhavlal Chairman of the Reception Committee of the above Conference, spoke as follows in opening the proceedings last month: Mr. Narsing Rao, Ladies and Gentlemen.

On behalf of the reception committee, on behalf of the Ahmedabad Social Reform Association and on behalf of the Citizens of Ahmedabad, I beg to tender to you, a most cordial earnest, and sincere welcome.

Ladies and Gentlemen, it would be at all times a very great pleasure to welcome such distinguished persons like you in our midst; but that pleasure is still more enhanced when I am reminded of the fact that, you hail from distant parts of the Presidency at a considerable trouble and sacrifice, to take part in this conference which strives for the amelioration of the Social condition of our people.

Ladies and Gentlemen, it might be a great surprise to most of you to see a man like me who has perhaps no *locus standi* in the Social Reform Movement, standing before you as your chairman, to welcome you on behalf of the Social Reformers of Ahmedabad. I frankly confess that as yet I have done nothing in the field of Social Reform as would entitle me to occupy the proud and distinguished position of your chairman. And perhaps, no body must have been more surprised than myself when I was called upon to accept this place by my friend Hon'ble R. B. Ramanbhai, that modest and unassuming, yet none the less earnest and hardworking Secretary of the Ahmedabad Social Reform Association. I strongly feel, that if there is any body in Ahmedabad who deserves to occupy the place of your chairman, it is certainly the Honourable Rao Bahadur Ramanbhai. His arduous and unselfish labour in the field of Social Reform in Gujarat for a long time almost single handed has long since earned for him this proud place which I am now called upon to occupy. I accepted the place which all of you will agree with me, rightly belongs to him, firstly because, it was R. B. Ramanbhai himself who asked me to take it. And Ladies and Gentlemen, it is always a difficult task to say 'no' when an earnest man of the type of R. B. Ramanbhai asks us to come out of our happy seclusion to discharge a duty which we owe to our countrymen. And secondly, I felt that in accepting this call of Rao Bahadur Ramanbhai I would be having the satisfaction of associating with a movement which my revered grandfather the late R. B. Ranchhodlal Chhotalal always wished to see developed, *viz.*, the amelioration of social conditions of our countrymen.

Ladies and Gentlemen, whatever be my justifications in accepting this position, you will all join with me when I say that but for a very sad event which has happened last October, I would not have been called upon to discharge such a responsible and onerous duty. Little did we dream last year when we decided to hold this conference in Ahmedabad, that during the year we would lose the most devoted leader of the Social Reform propaganda in Gujarat. And yet such has been the case. The cruel hand of death has deprived us of one of the noblest figures, in the cause of religious and social reform. By the death of the late Mr. Lalshanker Umiashanker, Ahmedabad has lost one of its most respected and useful citizens, Gujarat has lost one of its greatest philanthropists and the cause of religious and Social Reforms, has lost one of its ardent unselfish and practical workers. He was the last of that illustrious band of Social Reformers who have illumined the pages of the History of the Social Reform

Movement in Ahmedabad, the late Mr. Bholanath Sarabhai, the founder of the Ahmedabad Prarthna Samaj, whose religious hymns never fail to touch the innermost chords of the hearts of those who read them; the late Mr. Mahipatram the foremost educationist on this side of the Presidency, who was the first Gujarati to cross the "Kalapani," thus giving proofs that he was not a mere lip reformer, but a practical worker as well; the late Gujarati poet Dalpatram Dahyabhai who has been deservedly called the Milton of Gujarat, who through his poems spread the doctrine of Social Reforms far and wide, and exercised a very powerful influence over the masses—an influence, I make bold to say, no poet has since been able to exercise; and last but not the least the late Mr. Lalshanker a thoroughly self-made man, who had made the cause of social reforms his own and worked strenuously for it till the end of his life—these were the pioneers of the Social Reform Movement in Ahmedabad and through their unselfish and devoted labours the cause of Social Reform has achieved its present position in Gujarat.

Ladies and Gentlemen, the Social Conference was brought into existence in the year 1887 two years after the birth of the National Congress. Year after year, the National and Provincial Social Conferences met in various parts of the country, but every where the first importance was given to the National Congress, while merely the secondary interest was taken in the Social Conference which met together with the other Conferences, *viz.*,—theistic Conference, industrial conference, temperance conference, etc., the sittings of which were all hurried over during the Christmas week after the sittings of the National Congress were over. This was in my humble opinion not as it ought to have been. I believe, Social Conference claims an importance all its own. Let me not be misunderstood. I am not one of those who believe that there can be no political progress unless complete Social progress has been achieved. There never will be a time when complete Social progress will be achieved. Social Reformers will be required till the end of the world. So you cannot make political progress wait till eternity. Ladies and Gentlemen, I am a firm believer in the inter-dependence of problems. Such is the constitution of the human mind that it must expand in all directions. Body politic must develop on all sides; and therefore what I want to say is that no item of our progress should form merely a subordinate position. It is on this account that I welcome the departure which we have taken from last year of holding Social Conference quite independently of the Political Congress. Thus, for the time being, we can devote our attention whole heartedly and exclusively towards the Social Reform.

Ladies and Gentlemen, the importance of the question of Social Reform can be never exaggerated. It is a question of Supreme importance for our National future. Are we going to be a strong and efficient nation capable enough to rise to the same level of material and moral conditions as other nations or shall we for ever remain helpless, cowering and miserable people deserving contempt or at best the sympathy of other Nations? If we want the former, there is only one way of doing it. It is this..... We should put our own house in order, to remove from our Society those pernicious customs and institutions that take away all vigour from our society and eat away the life blood of our nation. We should adapt ourselves to the environments of the vigorous civilization of the modern times. If we do not do so, deterioration and decay will set in and we shall for ever remain fallen.

The wisest Indian of the 19th Century has said "The longer one lives observes and thinks the more deeply does he feel that there is no community on the face of them earth

which suffers so much from self-inflicted or self-accepted or self-created and therefore avoidable evils as the Hindu Community."

What questions should be considered in order to promote our Social life will be settled by you but the following appears to me to be of conspicuous prominence and importance :

- I. The question of marriage.
- II. The question of education and social intercourse.
- III. The question of educating our females :
- IV. The problem of widows.

These questions are so serious and important and at the same time so contested as to make even a regular student of Social Reform pause before giving a pronounced verdict on them. I will therefore not attempt to discuss them at this stage, but will content myself by merely naming them. I also believe that it is not possible for any Conference to solve these momentous questions at one or even two or more sittings but this Conference will have good and ample reasons to congratulate itself if any workable basis for tackling them has been determined upon during its present session.

With these remarks, I once more offer my cordial welcome to all the Delegates that have taken the trouble to come here at this part of the year to take part in these deliberations.

#### INDIAN MARRIAGES IN SOUTH AFRICA LAW COURTS.

A Mass Meeting of British Indians was held on Sunday last at the Hamidia Islamic Society's Hall, Vrededorp, to consider the position arising out of Justice Searle's pronouncement in the recent case of Bai Mariam. Delegates attended from Roodepoort, Klerkedorp, Warmbaths, Vereeniging, Zeerust, Pretoria, Benoni, Nylstroom, Newclare, Boksburg, Rustenburg, and Krugedorp, and messages of support were received from Zeerust and Lichtenberg. At half-past three, Mr. A. M. Cachalia, the Chairman of the British Indian Association, opened the proceedings. The following is the text of his speech, which was rendered into English by Mr. S. B. Medh, and into Tamil by Mr. P. K. Naidoo.

##### CHAIRMAN'S SPEECH.

Gentlemen,—At the very hour when the British Indians of South Africa are expecting the translation of the provincial settlement, entered into between the Government and Mr. Gaudhi, into law, comes the startling news that the law of this country as it stands, and as it may stand unless the Government take heed, pronounces the wives of Indians married according to custom to be unmarried women, and the children of such marriages to be illegitimate.

The effect of this is two-fold. Firstly, it strikes a blow at our religious and national self-respect. It announces, in effect that our religious and customs occupy a position of such inferiority as to be unworthy of recognition in South Africa. Gentlemen, we decline to accept that position, and demand, once and for all, the recognition of the equal sacredness of our marriage tie with the marriage-tie as consummated among Western peoples. I wish to draw no invidious comparisons, but I need hardly assure my hearers and those who know anything of the domestic life in the East that the material relationship in the Orient is in every way as sacred as in the West. We are accredited with the possession of a certain measure of sentiment. I can conceive of no attitude that could be adopted towards us more calculated to affront Indian sentiment than an attitude holding up to contempt the religious sanction under which our marriage ties are formed and which regards our status as husbands and wives and parents with disrespect. The Government of India has ever been most

careful to recognise such Indian sentiment, and to give the fullest possible play and recognition to Indian customary law. This brings me to the second point.

If the judgment of Mr. Justice Searle in Bai Mariam's case is to stand good and to be held as applicable to the whole of the Union of the South Africa, the Transvaal Immigration Law of 1907 will require amending in other respects than those contemplated under the provisional settlement. At present the terms "prohibited immigrant" does not include the white or minor child of any person who is not prohibited immigrant. The term "white" in this sub-section 8 (c) has hitherto been construed to include our understanding of the word "wife," and Mahomedans, Hindus, and Parsees, married as our marriages are consecrated in India, have, under the law, been allowed to introduce their respective wives into this Province. The term "wife" as now defined by Mr. Justice Searle's judgment will mean that our wives are no longer wives are no longer wives in the eye of the law, that those who are already here may possibly be treated as prohibited immigrants, and that those of us who have not yet brought our wives here may be precluded from doing so on the ground that they are not married to us at all.

It will, I think, be admitted by those of us who have had experience in the matter that sufficient obstacles and difficulties are already placed in the way of Indians endeavouring to take advantage of this section under the existing Immigration Law. Not infrequently, all manner of impossible proofs affecting our wives and our children are demanded of us, and now, as if to make our task absolutely impossible, such of us as proposed to bring our wives to South Africa are told that we must prove them to be married to us in a manner that marriages never take place among us, and that, unless we do this, our wives will not be recognised as such, and, consequently, may not join us in South Africa. I need hardly point out the consequences inseparable from a position such as this. Apart from the enforced separation between husband and wife, such as interpretation of the law makes our children illegitimate with most serious consequences to those of us who have any property in this country which would, in the ordinary course, devolve upon our children. Indeed, the results of this judgment are so far reaching, that it is little difficult at the moment to fully appreciate its seriousness. One thing is, however, certain that the law, if Mr. Justice Searle's judgment correctly states it, must with the least possible delay be altered. We cannot consent to our wives and children having a bar sinister registered against them. We cannot acquiesce in the view that our marriages are not marriages because they do not comply with the particular formula adopted in South Africa. We refuse to have our children branded as illegitimates, and we respectfully call upon the Government to immediately take steps to secure to us our natural as well as our legal rights to bring our wives and minor children into this country and, for that purpose, to correct any defect or to make good any omission or ambiguity in the law of this Province and in those of the other Provinces of the Union of South Africa.

Gentlemen, I had hoped that our conflict with the Government was over. Our people have fought and suffered for what some were pleased to regard as mere sentiment. Few people rejoice in suffering, and we are not anxious to again raise the standard of Passive Resistance. But we have still some regard for our honour, and if, as personally I cannot consider possible, the Government should refuse or fail to meet us in this most vital matter, then I fear that we may yet have consider how far the days of fighting are over and whether we may not again have to adopt the one means at our disposal, the one means we consider legitimate, to bring about a remedy.

To this effect, resolutions will be put to you, for which I request your careful consideration.

#### THE RESOLUTIONS.

The following resolutions were submitted:—

“This mass meeting of British Indians held under the auspices of the British Indian Association, expresses deep distress and disappointment at the decision of the Cape Provincial Division of the Supreme Court, whereby non-Christian Indian marriages, celebrated according to the tenets of the great faiths prevailing in India, and which marriages are recognised by law in India, are invalidated, and respectfully and earnestly requests the Government to introduce remedial legislation recognising the validity of such marriages throughout the Union.”

“This meeting is of opinion that the decision referred to in the foregoing resolution is calculated, if logically acted upon, to disturb Indian domestic relations, to break up established homes, to put husband and wife asunder, to deprive lawful children of their inheritance, or of the advantages, in some parts of the Union, of the law of inheritance as to succession, and transfer duty, and to prevent the entry into South Africa of the lawful wives and children of Indians entitled to reside within the Union.”

“This meeting is further of opinion that the questions arising out of the decision are of such vital importance to the British Indian population of South Africa that, unless the relief requested is granted, it will become the bounden duty of the community, for the protection of its womanhood and its honour, to adopt Passive Resistance.”

“This Meeting of British Indians authorises the Chairman to forward copies of the foregoing resolutions to the Union Government, the Imperial Government and the Indian Government.”

Mr. Ebrahim S. Coovadia moved the first resolution. Mr. S. Padiachy, Chairman of the Pretoria Tamil Society, in seconding, said that although they suffered so bitterly for last six years, he did not think that what they had suffered was anything at all in comparison with the disgrace which they were now called upon to suffer, and he hoped that, in order to maintain the honour of their religion and the honour of their Motherland, all Hindus, Mahomedans and Parsees would unite to secure relief. Mr. D. Kalianjee supported the resolution. The resolution was carried unanimously. Mr. Birch then explained the legal position:—*The Indian Opinion.*

#### LORD HARDINGE'S BIRTHDAY.

A public meeting of the citizens of Bombay was held on Thursday evening in the Municipal Council Hall to settle the necessary details for celebrating the coming birthday of His Excellency Lord Hardinge, which falls on the 20th June next.

The meeting was convened by the Hon. Sir. P. M. Mehta, Sir Currimbhoy Ebrahim, Sir Sassoon J. David, Sir Dorab Tata, Sir Bhalchandra Krishna, Sir Vithaldas Thakerey, Sir Jagmohandass Varjiwandass and others.

The circular letter convening the meeting among other things stated:—

Her Excellency Lady Hardinge who has by her marvellous courage and generous sympathy made her name a household word in this country has publicly expressed a noble desire that on the coming Birthday of his Excellency Lord Hardinge, the Viceroy of India, which falls on the 20th of June next, the children all over the land should be enabled to share her great joy which has been considerably increased by the fact of His Excellency's miraculous escape from the deadly hand of the

assassin at the time of the Delhi Entry, in December last. The citizens of Bombay, we are sure, will most gladly participate in a movement inaugurated to heighten the satisfaction of their Excellencies and will make an endeavour worthy of their great city in carrying out the generous wishes of Her Excellency Lady Hardinge. Influential and representative citizens of Bombay have been consulted in the matter and it is their wish that a representative Committee should be formed to enable the children to spend the day as a holiday and to entertain the boys and girls in Elementary Schools and in the middle school forms of High Schools, the number of such children in these schools approximating 40,000. To carry out the above mentioned object, it is roughly estimated that a sum of Rs. 15,000 will be required, and it is also proposed that the Day which should be a public holiday for schools should be made educative in its influence. Subject to further suggestions it is proposed that a holiday should be secured for the children in various municipal and other private schools. As the 20th of June comes at the beginning of the monsoon it is thought both risky and unworkable to collect such a large number of children in a public place like the Oval or the Esplanade, in Fort. Each school should, therefore, gather them in the school-hall specially decorated for the occasion and the Head Master or the Head Mistress of the school should make them sing appropriate songs composed for the occasion in the languages used in the school. Further, either members of the Children's Entertainment Committee, or the Head Master, or the Head Mistress of the school should address the children on the significance of the day; and lastly sweetmeats should be distributed to them. Moreover it is proposed that small portraits of their Excellencies printed on art paper should be given to each pupil as a memento of this Birthday celebration.

On the motion of Dr. Stanley Read, seconded by Sir Bhalchandra Krishna, the Hon. Sir Pherozeah Mehta was voted to the chair.

#### THE CHAIRMAN'S SPEECH.

The chairman, in opening the proceedings, said that he was sure every one well remembered how deeply the heart of the country was moved when the news of the outrageous attempt on the life of their beloved Viceroy was received and with what relief the country learnt of his providential and miraculous escape. When it was known that His Excellency had recovered from the dire effects of those injuries, a universal desire was expressed to celebrate the country's joy on the occasion of his birthday. Her Excellency Lady Hardinge announced some time ago that she had decided to utilise the various sums placed at her disposal by princes and people of India as a thanks-offering for the Viceroy's recovery to provide an entertainment to the children in hospitals in India and other institutions designed to afford relief to destitute children. Her Excellency also desired that if it was possible an entertainment should be provided for all the school children so that they might share her happiness and gratitude at the recovery of the Viceroy. The object had commended itself to them all and he hoped the movement would be a success.

Mr. G. K. Devdhar, followed with a brief statement. He said that the movement had already found warm supporters. From Nagpore Sir Gangadhar Rao Chitnavis had written expressing his approval. At Indore Sir Narayan Chandavarkar had already arranged to celebrate the occasion with the approval of His Highness the Maharaja Holkar, and, at Ahmedabad Sir Chitambhai was interesting himself in the matter. At Poona the Municipality had undertaken the movement. Mr. Devdhar said that the response already made was encouraging. He then

made a statement as to the scope of the proposed entertainment the extent of the funds required to make it a success and the number of school children likely to participate in the entertainment and proceeded to say that Mr. N. B. Masani, Secretary of the Schools' Committee had prepared an estimate and it was calculated that about fifty thousand children would have to be entertained on the birthday of the Viceroy. He thought that the original figure of Rs. 15,000 of the fund required was considerably under-estimated as it was at first thought that the number of children would be about thirty thousand. That estimate had exceeded. He said that Mr. Platt Ruskin had computed that ten thousand children could be entertained with cinema performance on that day in Bombay. He suggested that the holiday should be made not only entertaining to children but educative in its influence and that the children should be impressed upon with the significance of the day. He said that a working committee out of the general body of subscribers should be formed with also representatives of various schools belonging to different sections of the community to organize and carry out the work and there should be lady-teachers and other ladies also on this Committee.

The Hon. Mr. Fazulbhoj moved: That this Meeting of the citizens of Bombay resolves that the next birthday of His Excellency Lord Hardinge which falls on the 20th June, be celebrated in the manner desired by Her Excellency Lady Hardinge, by giving an entertainment to the children in the several schools in Bombay; and that a General Committee consisting of influential gentlemen (named at the meeting) be formed for the purpose of collecting of the funds and carrying out the above mentioned object.

The Hon. Mr. Lalubhoj Samaldas seconded the motion, which was agreed to.

The Hon. Dr. Demonte moved that Sir Pherozeshah be appointed Chairman and Dr. Stanley Reed, Mr. Purshotamdas Thakordas, Mr. Devadhar, the Hon. Mr. Fazulbhoj Chinoy and Mr. R. P. Masani be appointed Secretaries with the Hon. Mr. Lalubhai Samaldas as the treasurer.

In seconding the motion Mr. K. Natrajan remarked that Sir Pherozeshah's acceptance of the chairmanship stamped the movement unmistakably as a spontaneous, unofficial movement and assured it of success.

The motion was carried.

On the motion of Mr. Purshotamdas Thakordas, seconded by Sir Bhalchandra Krishna a working committee was appointed to make the necessary arrangements.

A vote of thanks to the Chairman terminated the proceedings.

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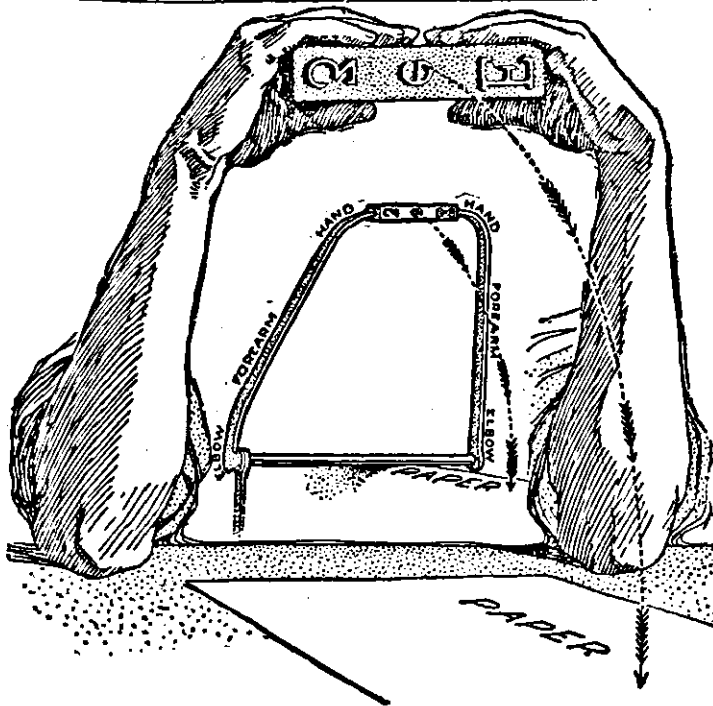
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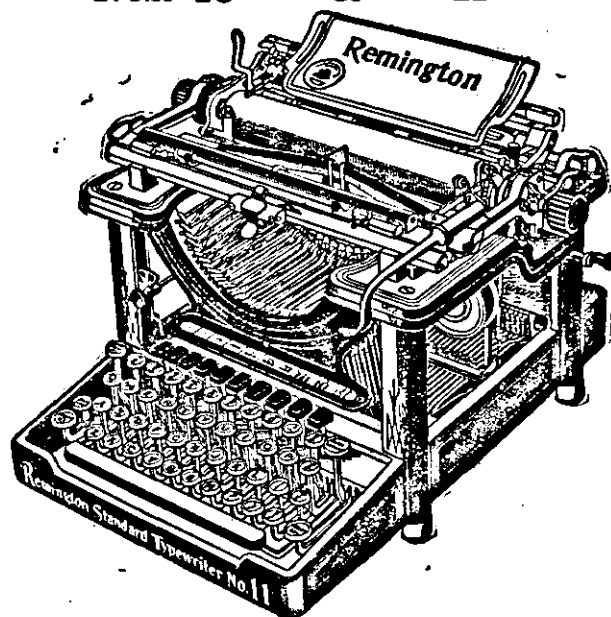
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# THE INDIAN \* SOCIAL \* REFORMER.

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"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 print in another column the appeal of the Honorary Secretaries of the Lord Hardinge's Children's Entertainment Fund. The Committee has barely a month in which to make arrangements for the entertainment of 50,000 children in Bombay schools, and we trust that the response to their appeal will be both prompt and liberal. Their Excellencies Lord and Lady Hardinge have given another proof of their love of India and her people by inviting our friend, the Rev. C. F. Andrews, to deliver a lecture at Viceregal Lodge, Simla, on Thursday the 26th instant, on the poetry of Rabindranath Tagore. Speaking of Mr. Rabindranath's poetry, we are reminded that there has been some comment regarding the honour done to him in England as compared with the indifference of Indians outside Bengal. He is not the only eminent Indian who had first to establish his position in the eyes of the West before his own country would acclaim him. The late Swami Vivekananda and several others had the same experience. As regards a great poet not obtaining recognition in his own country for a long time, surely there have been other examples before Mr. Tagore. Not to mention the illustrious Greek of whom it has been said "seven cities claimed great Homer dead, through which, the living Homer begged for bread," was not Browning for long neglected by his own countrymen?

The Honorary Secretary of the Moslem is taking steps to give effect to the resolution passed at the last Session of that body about the promotion of friendlier feelings between the Hindus and Mahomedans. He has invited four prominent members of each community from every province to meet next September in Lucknow to discuss and settle preliminaries to future organised action. While on this point, we should not fail to express our gratification at the movement set on foot in Calcutta, under the leadership of Mr. Justice Hasan Imam, to commemorate the memory of the late Sir Syed Ahmed. Sir Syed Ahmed will always share with Raja Ram Mohun Roy the glory of being one of the fathers of Modern India. We earnestly trust that all communities will co-operate to make this belated movement a complete success. Syed Ahmed, it was that spoke of the Hindus and Mahomedans being the two eyes of the Empire.

We print in another column the impression gathered by a friend of the changes taking place in China. The Chinese have surely learnt how to conduct a Revolution on modern lines, when the pen is mightier than the sword. They know the value of enlisting the sympathy of the civilised world. The proclamation issued by the first Chinese Parliament which assembled at Peking on the 8th April, is an impressive document. Beginning with the momentous declaration that the will of Heaven is manifested

through the will of the people, the proclamation closes on a lofty note: "Now, therefore, we unite to form this Assembly and presume to publish our aspirations. May ours be a just government. May our five races lay aside their prejudices. May rain and sunshine bring bounteous harvest and cause the husbandman to rejoice. May the scholar be happy in his home and the merchant conduct his trade in peace. May no duty of government be unfulfilled and no hidden wound go unredressed. Thus may the glory be spread abroad and these our words be echoed far and wide, that those in distant lands who hear may rejoice, our neighbors on every side give us praise, and may the new life of the old nation be lasting and unending. Who of us can dare to be neglectful of his duties!"

President Woodrow Wilson's term of office promises to prove an object lesson in the possibility of combining morality and politics to a higher degree than has yet been attained. The following London telegram to the *Pioneer* is significant of the new spirit in American politics: The "Standard" New York correspondent states that the first Hindu to become an United States citizen, Mr. Akhoy Kumar Mozumdar, was born in Calcutta and is a "Yogi" (ascetic). He has just obtained the necessary judicial ruling that Mr. Mazumdar was a free white person within the meaning of the Nationalisation Act, which seems to have been influenced by the candidate's statement that high caste Hindus always considered themselves Aryans.

Mr. Premchand Hurruchand, Beawar, Rajputana sends us a printed letter advocating the rearing of large trees, especially fruit trees, by agriculturists all over the country with the help of Government and Municipal and Local bodies, as a sure means of increasing the rain-fall. "India," he writes, "now only gets rain for three months and even that in a very unnatural, weak, hasty and irregular manner, while almost failing and creating terrible famines in one or other parts of the country every year. Besides, the constitution of the rain clouds has lately been so weakened to hold the rains that the rains fall down heavily in a day or two and all the water is carried away to the sea through the rivers, instead of sinking deep into the land by falling slowly and continuously for many days to fill up tanks, rivers etc., and to benefit growth." We think the suggestion is an excellent one and there ought to be little difficulty in giving effect to it in view of the inborn love of trees characteristic of all classes of the Indian people. For ourselves, we can never look upon a great tree without emotion, it means so much in its own silent language and the neighbourhood of a great tree has a pervading moral influence. This love of trees is evident in almost all our great classics and also in the semi-religious sentiments and associations with which the more common Indian species are regarded in this country. A movement to encourage the growth of

trees is sure to be popular among all classes. Mr. Premchand's suggestion is, therefore, worthy of favourable consideration.

One would scarcely believe that there were persons, presumably of some intelligence, in these days who would act as the Zemindars are alleged to have done in the following telegram from Calcutta: "The question of wearing the sacred thread is troubling the higher caste Hindus of both Bengal and Behar. Recently two Brahmin zemindars at Muzafferpore ordered their Kurmi tenants to throw away the sacred thread which they had adopted. The Kurmis refused to do so whereupon they were assaulted by the zemindars with swords. The Deputy Magistrate of Muzafferpore sentenced the zemindars to six months' imprisonment. They moved the High Court and have obtained a rule against their conviction and sentence."

Mr. N. K. Ramaswami, High Court Vakil, Madras, writes as follows with reference to the scheme for reorganising the Social Conference: "It was in 1865 that I joined the Madras Hindu Social Reform Association and began to take active interest in social reform. During these years, I must admit that social reform has been making good progress. But none can deny that a great deal yet remains to be done to consolidate and strengthen the movement against the inroads of pseudo-orthodoxy and social double-life that are the curse of our people. I am glad the proposed scheme has just come in time and I hope all educated Indians will join it."

A Chinese National Opium Conference, composed of delegates appointed by the Governors of the different Provinces of China and held in Peking from March 4 to 10, sent out to the world an appeal for aid in a movement having for its object, according to the *China Republican* (Shanghai) of March 13, "the purchase, at cost price, and total destruction of the large stocks of unsaleable India opium at Shanghai and other treaty ports in order to preserve friendly relations with Great Britain, which has lately pressed the Chinese Government to take over the whole of the Black Poison, valued at \$ 100,000,000, and dispose of it to the citizens of the Chung Hua Republic [Great Republic of China] by means of monopolies created and protected by the Chinese Government".

In a volume entitled "The Economics of Land Value", which was given to be published on May 14th by Mr. Unwin, Mr. Harold Storey, Secretary of the Yorkshire Liberal Federation, shows the extraordinary position held by Land in the production and distribution of wealth. He briefly and clearly explains the economic forces that determine the share of wealth that can be claimed by the various classes of the community, and argues that unless some remedy can be found the growth of landrents will increasingly impoverish the people. He advocates legislative action along various lines, and particularly insists upon the rating and taxing of land value. This latter policy is carefully analysed in all its bearings. The author shows what it will do, and what it cannot do, and by fresh line of argument proves the necessity for other supplementary forms of taxation. The book affords a complete and balanced statement of the case that has to be met by any practical Land Policy.

Messrs. Jack announce "The Battlefields of Scotland" by T. C. F. Brochie. The work will deal in a picturesque fashion with those scenes which witnessed the long and bitter struggle for national and religious freedom. The volume will be illustrated with an extensive series of crayon drawings by the author, the result of an extended sketching tour over all the Scottish battlefields.

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, MAY 18th, 1913.

### THE SYRIAN CHRISTIAN CONGRESS

Mr. Chandy's presidential address at the third session of the Travancore and Cochin Christian Congress held at Tiruvella on the 1st instant, suggests some reflections. The first of these is the strong hold which the principle of religious liberty has had on the Hindu mind from ancient times. The late Lord Acton has pointed out how the recognition of this principle marked an important stage in the history of human progress. He has also acknowledged that it was first proclaimed in India by Buddha. The Syrian Christians of Malabar, according to tradition, date from the middle of the first century after Christ. They were received and treated by the Hindu rulers of that date exactly as the Parsis were several centuries later, in a far distant part of the country, as distance was reckoned in those days of slow locomotion, by another Hindu ruler. This shows that the principle of religious liberty was one of the corner-stones of Hindu policy from the earliest times and from one end of the country to another, whatever might be the dynasty which happened to hold sway. Incidentally, it also shows that there was an underlying unity of principle inspiring and controlling Hindu political and social institutions whether in the recesses of the Himalayas, in Gujarat or in Malabar. "When Christians of different sects were persecuting each other in Christian Europe," said Mr. Chandy, "the Hindu rulers of Travancore and Cochin not merely allowed our ancestors to worship our God in peace, but put them in positions of trust in the Army and in the Administration." It is but just to add that the rulers of Travancore had never the least reason to regret their confidence in their Christian subjects. A great Maharaja of that State said on a memorable occasion that if Parasurama returned to Kerala he would not find a more loyal and law-abiding race than the Christians. This traditional Hindu policy of absolute religious freedom is exemplified even to-day in the State of Mysore where, as Mr. Chandy told his hearers, four out of eight Deputy Commissioners are now Christians with full control over Hindu temples.

Strange as it may seem, the liberty to worship God in their own way so freely accorded to the Syrian Christians, did not lead to an independent evolution of the community socially. Except that they attended churches instead of temples, the Syrians became for all practical purposes Hindus in respect of their social and family life, and they remain so to this day. Mr. Chandy in his address narrated a

conversation with an English Missionary who attributed the greatness of England solely to the Christian religion. Mr. Chandy replied that two thousand years of Christianity in Malabar did not produce a single name of world-wide celebrity in religion, science or politics. If we may venture on a piece of criticism, we think that both the English Missionary and Mr. Chandy misconceived the aim and object of Christ's teachings. The great Teacher would have been as much surprised to be told that his teachings were the sovereign specific for commercial and political pre-eminence, as to learn that they were expected to turn out world-wide celebrities in science or politics or even in religion. Mr. Chandy's remark, however, is so far pertinent, that attempts to recommend Christianity as a means of political, social or economic progress, because some communities following it have achieved such progress, is doubtful tactics, to take the lowest view of the matter. Christ himself never resorted to it. Though in one context he spoke of his yoke being easy and his burden light, he constantly insisted on those who would follow him taking up their cross. And in so doing he showed a remarkable insight into human nature which responds from its depths to a call for sacrifice as it seldom does to invitations to fame and fortune. A good deal too much is made of the Republican Chinese Government, asking the prayers of Christian Churches in England for the stability of the new Government, as if it meant that the four hundred millions of the Chinese Empire were on the eve of embracing Christianity. Let us wait and see. For our own part, we can not help thinking that the Chinese Revolution is the outcome more of modern ideas of political liberty than of his Sun Yat Sen's study of the Christian Scriptures.

Mr. Chandy reproached his co-religionists with having succumbed to the spirit of caste which effectively barred the door to progress. We think this is a correct statement, though we doubt if the Syrian Christians can be said to have imbibed caste from their Hindu surroundings. If the tradition about their advent or establishment as a community in Malabar in the middle of the first century of the Christian era is at all reliable, it is well to remember that the question of caste had not, or had only very recently, been settled in the Christian Church in Jerusalem. The controversies on the point set forth so vividly in the Acts of the Apostles, like so much else in that great masterpiece of the literary art, vividly recall some of our socio-religious controversies at the present day. The Parsis who are the strongest and most convinced upholders of caste in modern India, also brought their caste with them and did not borrow it from the Hindus. The fact is that caste is the means by which in societies entrenched in status, as most ancient societies were, individuals and groups find scope and support for their notions of self-respect. We mention these things because it is becoming a fashion among some of the numerically smaller communities of India to impute their shortcomings to the influence of their Hindu surroundings just as it was—we hope no educated man believes in the myth to-day—the fashion till recently to father all the defects of Hindu society on the Mahomedan influence in Indian history. The Hindu has too many sins of omission and commission of his own to stone for without those of his neighbours. Mr. Chandy in some parts of his address attempted to stir up the spirit of emulation among his co-religionists by holding

up the example of the Hindu community. Some of the castes which Mr. Chandy selected as types of the progressive spirit do not, in our opinion, deserve the compliment. There is as much disunion and envy and uncharitableness among Hindus as amongst any other community. The fact is we are all very much the same by whatever name we call ourselves. The Syrian Christians as Syrian Christians have no future in the modern world as the Hindus as Hindus and the Mahomedans as Mahomedans, and the Parsis as Parsis have no future. The only hope for all the communities of India and for each of them, lies in their finding a way whereby they can combine and unite for the common good of the country and of all the people who dwell therein.

#### SIR JAMES MESTON'S STATESMENSHP.

Writing not long ago, on the work of the Educational Department, we suggested that, in view of its close contact with the social life of the people, it would be desirable to appoint a Committee, on which non-official opinion was adequately represented, to assist the Director of Public Instruction in administering the Department. We are glad to note that Government of Sir James Meston in the United Provinces of Agra and Oudh have taken a step in the direction of associating non-officials with the work of the Department. They have appointed a Committee to assist Government in framing and in carrying out a comprehensive policy of education on the lines of the Government of India Resolution issued two months ago. The Government Resolution appointing the Committee marks a most important and fruitful departure in the annals of Indian Education. We, therefore, quote the following sentences from it bearing on the functions of the proposed Committee: "The Government of India in paragraph 11 of their resolution of February 21st 1913, laid down a number of general principles in regard to primary education. These may be taken as the basis of the constructive work which is now in contemplation; but, as the Government of India anticipated, they may have to be modified in some respects to suit the local conditions of the Province, and they will further require to be supplemented in numerous points of detail. To this end, as also to obtain competent advice in framing the comprehensive policy above referred to, the Local Government is desirous of securing the assistance of a strong representative Committee which shall include administrative officers, educational experts, and non-officials who are specially interested in education. Such a committee will accordingly meet at Naini Tal early in June, under the presidency of Mr. T. C. Piggott, I. C. S., Judicial Commissioner of Oudh. In addition to this general Committee it is hoped to have sub-committees or small separate committees at work upon certain special sections of the question. The result of their labours will be communicated to the main Committee which will incorporate them with suitable recommendations in its general report. There is no desire on the part of the Local Government to restrict the Committee's enquiry to specified topics or by definite limitations. At the same time there are certain main branches of the subject on which recommendations are specially invited. These are: 1.—Improvement of teachers; 2.—Suitability of the curriculum; 3.—Education for special classes; 4.—Nature of the school buildings; 5.—Encouragement of aided and indigenous schools; 6.—Encouragement of girls' schools; 7.—Machinery of inspection and control. After due examination of these subjects the committee will be in a position to advise Government as to the most profitable employment of the available resources in the different parts of the Province."

### ASSASSINATION NEVER CHANGED THE COURSE OF HISTORY.

( By Mr. Ramachandra Hari Kelkar, B.A. Class, Fergusson College, Poona. )

The recent attempt on the life of our Viceroy has, no doubt, greatly agitated our minds. That the life of a representative of Royalty should be held so cheap is a strange thing indeed; especially strange it is in a country where Royalty is held in reverence scarcely less than that offered to the Almighty. The occasion of his State entry in the new Capital was an awe-inspiring one. The place was the august Capital of the great Moguls. No wonder, that the men of Delhi cried shame upon the foul miscreant.

The attempt has a deeper significance to us, who are under the impression that the advent of political fanaticism in India is but a temporary phase. If we just cast a glance at the world's history in the past few years the curtain will be raised from before our eye. Though political fanaticism is not a movement as new as we might be led to think, it has, nevertheless, assumed an alarming aspect in the last few years. It is becoming the creed of a regular political party, who make it their point to remove by any means in their power, any persons who, in their opinion, are the cause of the degeneration of societies. A strange illusion that the creed has a sort of patriotic tint has materially encouraged the spread of this movement. Throughout the vast expanse of the civilised world many a worthy life has fallen a victim to the anarchic movement. Soldiers and statesmen, laymen and nobles, even kings and emperors have not escaped the clutches of these fanatics. Nay, the anarchists have their weapons directed specially against these last. They think that the results brought about by the removal of these men will be greater in proportion to the greatness of their victims. Let us cast but a look at the private agony and the public suffering caused by the hands of these men. Presidents of America, Kings and Tsars of Europe, ministers of the type of Marquis, etc., have perished. Their families have been left behind to mourn their loss; anarchy and no rule have been the fate of countries that needed these great men to raise them from their present misery. Writers are of opinion that this anarchic creed is a product of the Western civilization. But let us investigate deeper before we conclude that there is any such paternal connection between the two.

On the very face of it this is the result of the struggle for life that is growing harder everyday through the working of natural and artificial causes. The natural cause is the growth of population, the artificial one is the distrust in the minds of men as to the intentions of fellow-citizens and if we may coin the word, fellow-nations also. The old age has passed away carrying along with it the old respect for the individual. A strong reaction has set in. Society is regarded as an institution completely established, it is regarded as an organism and the principle that the changes in it are wrought by individual agencies, is forgotten in the heat of the controversy. Even questions strictly connected with individual welfare are looked at from a socialistic point of view. Naturally enough, the importance of the individual in political machinery is lost sight of. The predominance and the power of individual rulers is dreaded. Society is full of suspicion as to the motives of its constituent individuals and the undoubted fact that society is but a contract of individuals for the advancement of their own welfare and that its encroachments should not go so far as to be galling to the liberty and happiness of individuals is never taken into consideration by writers on this point. Thus viewed at, the anarchic movement will be seen to be the mental product of

dispairing men who resort to drastic measures for the removal of all-engrossing evils. There is a ring of sincerity in these minds; but what is the use of sincerity if it be applied to a fundamentally wicked cause? This is not certainly a product of the Western civilization as such rather it is the result of certain social evils which do exist in a more or less degree in every society. Many of us may pride themselves on the sacred character of Eastern institutions and the non-appearance of this hated feature in their countries. They are superficial thinkers who think thus and connive at the grossest injustice that is being done in one way or other, to the different state of their societies. If this neglect is continued for a longer period and care is not taken to go to the bottom of social evils caused by the privileges of one section, of society and the disabilities of the other, they may live to rue for the rapid disappearance of this sacred character.

Many of us are also misled by what appears to them as the passing wave of anarchic thought. It was before this with us and it will continue for some time after this. The form may have been different but the fact was there. What student of history has not read of religious fanaticism and the organised murderous societies of old? We know of the sect of Hashishins founded by a Sheik-al-Jabal. The sect, in fact, has given us an English word assassin which forms part of the title of this essay. Even within our memory we have read of the wholesale massacres of Christians in 1895, this being an accomplice in which has conferred the notorious title of 'the Great Assassin' on Abdul Hamid, the Sultan of Constantinople.

The several undesirable results caused by the actions of these anarchists may be summed under two heads, private and public. The private results are the grief caused to private families which have lost perhaps their support of maintenance. Besides these, the private individuals living in the neighbourhood of these men in that of their spheres of action do suffer sometimes to an enormous degree. They are in perpetual terror as they are afraid of their being, somehow or other implicated in the crime. The weapons again, that these men use are most of them explosives. These latter cause injury not the victim alone but also the bystanders who happen to assemble there or who attempt a generous rescue. We have heard of the death of Dr. Lalkaka who was shot dead as he proceeded to save Sir Curzon Wylie from the assault of Madanlal Dhingra. We have also read of the murder of the jailor when he wanted to help Naren Goswami, the Government witness at Allipur who perished at the hands of his brother-prisoner Kanhayalal Dutt.

As to the public injuries caused by the anarchist's weapons, the first that rushes to our mind is the reluctance of men of ability to come forward to help the cause of their country. An additional distrust takes root in countries governed by foreigners among the rulers and the ruled and even the ablest and the best-intentioned leaders of the populace do not get a hearing at the hands of Government officials and are consequently hampered in their noble work. If the victim be an official of great ability and world-wide sympathies the loss is the more aggravated. The loss of a Julius Cæsar or of an Abraham Lincoln is greatly to be deplored. The unsettled state of a country is a serious hindrance to the development of its resources. The trouble and the expense entailed by the country in finding out the offenders and punishing them rises sometimes to an abnormal amount. We have noted in this country and especially in the two Bengals the financial crisis caused by the extra funds that had to be spent on the investigation department. Had the attempt referred to at the beginning not taken

place at all, all the money spent upon the prize and all the expenses entailed by the special police arrangements in connection with it would have been a net gain to the budget.

Turning from the results to the motives that actuate these political murders we also see a two-fold classification. Leaving aside the private murders and their private and political causes there are left three motives worthy to be considered, namely, the impatience of oppression, the intolerance of power and the misguided love for reform. In most cases the first of these causes works to a greater degree than any other. The anarchists do see only the first half of their future. They see the tyranny there, they think themselves bound by duty to do their best to check it, and they offer the blow. But they seem to forget that such sudden changes never profit any cause whatsoever. The temporary paralysis hinders the carrying out their own programme of reform, the people being out of their wits by the sudden disturbance cannot understand them and without their thorough mastication, the reforms are a dead letter. For three years the new Republic of Portugal had to fight against the partisans of King Manuel. For three years its internal reforms were in suspense. Nay, such a sudden change is necessarily an evil for what is evil but the non-adoption of internal conditions to external circumstances. The sudden change caused by a murder disturbs the equilibrium and the disturbance is beyond question an evil to be reckoned with.

Intolerance of power is also an equally strong motive. Man is the born enemy of oppression and will try to resist pressure in whichever direction it may endeavour to force him. The pressure caused by a vacuum is sometimes sufficient to burst the bladder put in the bell-jar. The pressure of a water column breaks the vessel. Why not then the spirit of liberty that is ingrained in man burst through the bonds put upon it by the temporal power? This to its face seems to be a very plausible argument. But physical laws should be cautiously applied to political matters. The sudden removal of a pressure almost always causes an explosion. The reaction works as much mischief as the action itself. The wisest course to be followed is to attempt to lift the weight bit by bit and the process will be the easier one. Sure and steady wins the race rather than headlong rush and sudden rest.

The third of the motives appears to be the noblest of all. The historical instance of the motives of Brutus in his murder of Cæsar is cited as an example in this case. Brutus believed and sincerely believed that the removal of Cæsar from the political life of Rome was the only way of curing the many evils then rampant. But his calculations miserably failed for the removal of the one strong hand who alone could have guided the state safely out the chaos was the signal for an anarchy and for a rule of petty jealousies and private grudges. Sometimes this motive assumes the form of an overweening confidence in his own power, in the mind of the murderer. He is led to believe that he alone is capable of improving the degenerated society and begins by removing objectionable persons he meets with. Ultimately the end is lost in the means, and wholesale butchery is the result. The fact that there are limits to the power of a single individual is never taken into account. The still more fundamental fact that man everywhere on the surface of this earth refuses as far as possible to submit to any change does not even react the horizon of the murderer's mental vision. In fact tyranny in the Greek sense of the word is always abhorred by humanity.

Whatever be the different motives that are predominant in the minds of different anarchists, all of them, without an exception, believe that they can cure their country's ailments by the removal of individual despots. But the question never occurs to their

mind, can the fate of societies depend upon the will and power of a single individual? Do we seriously believe that political evils can be removed by the removal of single personalities? Sometimes, it, no doubt, happens that the death of a single individual overturns the established order. In a country where there are only a few persons of ability, the death of one or two of their number would mean much, for nobody will come forward to take up their places and reorganise the institutions. In such a case then the Anarchist seems to have been successful in overthrowing the old order. But even then there remains a defect in his calculation and it is their complete failure. For patriotic as they consider themselves to be, they would be doing a fatal mistake in removing the few able hands who could have controlled the affairs. Order, howsoever tyrannous it might be, is first to be looked for. A Government whosoever wicked might be its rule, is still better than no Government. Besides this fundamental defect in the very nature of the anarchist theory there are many others which are obvious to any clear headed observer. The secrets of these men have oozed out so many times that if we carefully look into the failures, we must be convinced that they far outnumber the successful attempts. In the hurry of their impatient minds they are far likely to miss their proper victims. But yesterday an attempt on a Chinese General failed and the bullet killed the would-be Prime-Minister of that country. The death of Mrs. and Miss Kennedy in our country tells the same fate. If one ransacks the pages of history for a number of such instances as the Gunpowder Plot in England and the Rye House Plot in the same country one shall be left in no doubt as to the truth of our statement.

On the other hand if we come to the other alternative that no changes do take place by these murders or if they take place they are changes for the worse, the anarchist movement has no meaning at all. Whatever useful work it does is that it indicates the existence of a deep-rooted discontent in any country. But the dangers of this fundamentally wicked way are clearly in excess of the advantages. Can we not think of any better ways of giving expression to the same discontent? There are innumerable forms of constitutional agitation which can work to the same end. That the men responsible for the rule and happiness of a country should be well acquainted with the wants and requirements of its people and that there should be regular institutions which will accomplish the task, is a laudable thing indeed. Equally laudable is the attempt of rulers who give every facility to such institutions. In many countries the rise of these hated anarchists is due to the irresponsible actions of irresponsible officers who attempt to check the growth of loyal institutions. They are following a self-destructive policy and it is the duty of higher authority not to encourage such a fatal tendency. Many times it happens that the higher authorities have praiseworthy intentions but owing to their inability to look into the affairs of each and every corner of the country and owing to the superior power gained by shortsighted local officers through their vicinity to the affected part, their noble aims are frustrated. This might seem to be almost an unavoidable and insurmountable difficulty, but the developed forms of modern representative system such as special commissions and local juries tend to put a stop to such mishaps. Of course, there will still be some drawbacks, but which human institutions have ever attained perfection?

But this theoretical exposition of the anarchists' faults will not be a sufficient argument against their work. We ought to show, in addition, that whenever they have attempted such a thing they have sustained a telling failure. In no instance have they ever attained their object. We should look to

past history for such examples, for though at present there are several instances of that sort such as those mentioned before, we are too near to judge fairly of their effects. History has not as yet passed its mature verdict in their cases and it would be unwise on our part to deal with them at present. Moreover, we have no such necessity for we are not certainly short of instances which can be cited in proof of our argument.

The case of Julius Cæsar is well-known to all. His murder flung Rome into a few years' anarchy and his wise and beneficent rule was substituted by that of the more tyrannical and less generous Augustus. The murder of William the silent of Holland never quelled the rebellion of the United Provinces and his son forced the unwitting Philip within only twenty-five years time to sign a virtual acknowledgement of independence. The legal murder of Charles I was followed by the absolute rule of the Protector and President Lincoln's death did not stop the reunion of United States of America.

In India, too, the political murders of the last few years have only hindered the silent progress of this country. The new Press-act and other acts of the same nature weigh heavily upon the development of the Indian press. They will not, it is hoped, be a permanent feature and the awakening and silent progress of this country will go on at a rapidly increasing rate. We are, however, too close to our times to criticise and prophesy on these matters.

This essay cannot be concluded without giving a few hints as to the remedies to be used to prevent the spread of this hated creed. One of the most efficient of them is the deepened study of history, which alone gives a wholesome direction to future calculations. Moral education will also help a little by creating in us a disgust for such bloody affairs and by increasing the sense of human misery attendant on them. We must not abandon hope and join with Mark Antony to see.

"How the people take the cruel issues of these bloody men;" for no real progress can be effected till the general public take it up heart and soul.

#### PROGRESSIVE CHINA.

A valued friend who is now touring in China, writes to us from Peking under date the 20th April: "There are very great changes going on here, indeed very remarkable. Politically it is a critical time. But the spirit of change is in the air, and questions of reform are prominent. The effort to suppress the opium trade is an earnest one. Quantities of opium are being destroyed, so also growing fields of poppy. The foot binding of the women is fast disappearing. Chinese women are coming to the front in many ways. The unreasoning dislike of the foreigner seems to have completely disappeared. My wife and I wander alone all over the city, and in no single instance have we experienced the slightest discourtesy, on the contrary there are frequently smiles and friendly signs. From the window where I write I look down on the legation quarters where the worst scenes of the Boxer trouble took place in 1900. But the spirit of the people is different now, and the face is turned toward the West. Instead of bitter opposition to railroads, they are now wanted. Yesterday I was riding on a line, Peking to Kalgan, built by Chinamen, by Chinese capital and managed by Chinamen. Great railroad projects are in the air, that will bind all China together. If the China Republic last a great future is before the country. There is religious freedom, and modern education is rapidly spreading. Government by the people is so new an idea for the national Government, that the National Assembly now gathered here is not distinguishing itself for its wisdom, but all friends of China whom I meet, hope that Yuan Shi Kai will be re-elected President, as he seems to be the only strong man that can hold the nation together in these first years of the Republic".

#### LORD HARDINGE BIRTH-DAY CELEBRATION COMMITTEE, BOMBAY.

##### CHILDREN'S ENTERTAINMENT FUND.

The following appeal for funds has been distributed by the Hon. Secretaries of the above Committee of which the Hon. Sir Pherozeahab M. Mehta, K. C. S. I., is the President and the Hon. Mr. Lalubhai Samaldas is the Treasurer:—

The Lord Hardinge Birth-day Celebration Committee which was formed in Bombay on the 8th instant have, at their first meeting held on the 12th instant resolved to carry out, in a suitable manner, provided the necessary funds are forthcoming, the wish so touchingly expressed by her Excellency Lady Hardinge who desires that the children in the country should be given an opportunity to share her great joy on the occasion of the birth-day of His Excellency Lord Hardinge, the Viceroy of India, which falls on the 20th of June next. There are, at the lowest computation 50,000 children in the various primary and middle Schools in Bombay numbering about 500; and to entertain such a large number of children in the city it is estimated that a sum of Rs. 15,000 will be required. The Entertainment will take the form of a gathering in each School on that day which will be a holiday for the children, when they will first sing songs specially composed for the celebration in their own language; they will then be addressed in their own vernacular on the significance on the day; portraits of their Excellencies Lord and Lady Hardinge specially printed for the occasion on art paper will be distributed to each child as a souvenir and lastly, sweetmeats will be presented to each child.

There is only a month for the Committee to make the necessary arrangements for such a large undertaking; but the Committee feel confident that the public of Bombay will heartily co-operate with them in their efforts to make this Celebration worthy of their great city. Those who feel interested in this work are earnestly requested to help the work either by sending their contribution, or collecting subscriptions for the Children's Entertainment Fund for which printed subscription forms will be supplied or by being a volunteer in the organization of the Committee's work.

The work of collection which is the most urgent part of the Committee's programme is specially rendered difficult this time owing to the fact that a large number of the leading citizens of Bombay have gone to the Hill-stations. But considering the smallness of the amount needed and the character of the work for which it is required it is hoped that the public of Bombay—rich as well as poor—will send in their mite promptly and will mark their sympathy with a movement that is sure to introduce an element of joy and freshness in the life of the poor children of the city in association with the thought of their Excellencies' providential escape. Subscriptions should be sent to the Secretaries or Treasurer of the Lord Hardinge Birthday Celebration Committee, 89, Apollo Street, Fort, Bombay (Telephone No. 466). All Communications should be sent to the Secretaries to the above address.

Yours faithfully,

STANLEY REED,

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## SOCIAL REFORM TOPICS.

In this letter I am glad to refer to the Provincial Social Conference held in the first week of this month. It is a hopeful sign that the social reform cause has gained the adherence and sympathy of such a wealthy and distinguished resident of Ahmedabad, as Sir Chinubhai Madhavlal. If I remember aright, Sir Chinubhai was inveigled into being a party to the meeting of the anti-social-reform busy bodies of that town, who, to save their religion from perdition, thundered out the ban of ostracism against those rebellious spirits who took part in the inter-caste dinner of the Aryan Brotherhood of Bombay. Sir Chinubhai deserves to be congratulated on the happy turn that he took in joining the social reform flag. I hope he will not henceforth drift gradually on the retrograde side, but stick to his wise decision and with his money and influence support with his might and main the rational cause of the emancipation of our Society from the deadening shackles of blind tradition and custom.

Mr. Divatia's address was lucid and forceful. He touched the very plague spot when he said that caste was the root cause of our social ills. Is it difficult to do this monster to death? I believe, not. But the only drawback is that we are not consistently and continuously fighting with it. If only a part of the enthusiasm and fire that till a social reform on the platform of a Social Conference meeting were maintained in carrying on our efforts and good wishes and promises throughout the year, we shall have the pleasure of reaching our haven at an early date. But even the most veteran soldier of the social reform army glides into a sort of inertia. The war cry and the din of battle are but faint echoes as days pass on. The philosophy of quietism has left its hereditary impress upon our minds and most of us are content with the lives of lotus-eaters. Would that the opposition of the orthodox party was also more systematic and thorough-going. It is also sporadic and we are not put on our mettle from year's end to year's end. Let me hope that the new Social Reform Association scheme will thrive in the hands of my friends, Messrs. Dalvi and Deodhar and we shall have a brighter future.

But one thing I am sure of. A great cause does require voluntary workers, but to depend solely upon honorary workers, especially such as office-bearer as the secretary, is to fail to understand the gravity and importance of such work. It is unnatural to expect continuous work from such an overburdened gentleman as the General Secretary of the National Social Conference with his present most responsible duties of a Dewan. It is equally idle to expect real solid work from a professional man like Mr. Dalvi however clever and sincere he may be. As to my friend, Mr. Deodhar, he is a worker of manifold activities, wonderful energy and indomitable application. But his hands are already too full. He is, moreover, of invaluable help as a humanitarian worker and his divided energies must necessarily tell upon the efficiency of the social reform organisation work. It is not the practice in Europe to throw the burden of conducting an organisation on an honorary secretary. Even financially such a small institution as the Moral Education League with an annual income of about £. 625 spends annually £. 350 on the salaries of its Secretaries and I know from personal knowledge that Mr. Harold Johnson, Secretary of the League, devotes his whole time to the work of the League, assisted by one Assistant Secretary. The R. P. Association has also got a paid Secretary. Other workers are honorary as well as voluntary, but the Societies are wise in appointing paid Secretaries. I am strongly of opinion that the same procedure must be followed by all the reformers with regard to their Social Conferences, whether national or provincial. Empty must be our boast if we cannot raise efficient funds to defray, say, the salaries of our paid Secretary and one or two Assistant Secretaries. The former should receive a salary of Rs. 100 p. m., while the few Assistant Secretaries may be given Rs. 50 each. Thus Rs. 200 per month is absolutely an indispensable item of expenditure. I suggest that in the new scheme room must be made for this arrangement. Otherwise with all our best intentions the work turned out, is bound to be poor.

V. G. PRADHAN.

## WHEN EARTH WAS YOUNG.

(THE PUBLIC, CHICAGO.)

NOTE FOR THOSE WHO READ THIS TALE: Herein it is gently suggested to each reader that because we are the "heirs of all the ages," because every one's true thought-companions are widely scattered over every race and period, and because millions of loving toilers are trying to carry the world forward into another and a better Golden Age, we may very often take pleasure in the doings of many fellow-travellers whom we have not seen, and whose names are not known to history. The two men of whom you are now to be told seem to be worth remembrance ones," in the story of human progress.

THE MOTHER OF THOSE WHO WEAVE

THINGS TOGETHER.

Sometimes when we think of bygone neighbours who belonged to forgotten peoples, and who lived, toiled, suffered, conquered and went to their sleep, long ages ago, our hearts flame within us, as if we had once known each other. Then we perceive that we are really walking today by the light of torches which these elders lit for us, and their fellowship grows dear and near. Especially in winter, in the shadows behind the fire-light one sees the places where great things came to pass. One of these places was that prehistoric continent of which Plato has told, which Tennyson called "Diviner Atlantis whom the waves have buried deep."

Gone are now the languages, the literatures, the peoples of ancient Atlantis, except as they survive among the Iberian Basques, the Hamitic Berbers, and in the few remains of those interesting Gusanchos, the happy-hearted, high-minded race that once lived under the shadows of Teneriffe Peak.

Still if we only had more of the wisdom which transcends all which is written, it might well happen that whenever we sailed the Atlantic, above the kingdom that once made war on the rest of the world, we should become aware of the essential unity of human life, and of our own debt to nameless Atlantean toilers; the ocean which roils above the place where they once lived might even become luminous with a soft glow, as if all the profounder deeps yet remembered these old time discoverers.

There was a woman, in the very first of Atlantis, when families of scattered cave-dwellers began to grow into clans and tribes. New, and still the mightiest of miracles was the Promethean gift of fire, lightning sent, and gathered up in fear and reverence from the burning edge of the forest. New was the bone fishhook which some of the wisest of the men had begun to shape. Still in use were obsidian axes and knives.

This woman was young, and good to look upon. She belonged to that fair-haired, long-headed race among whose descendants were to be numbered in some future age, its blonde Libyans of whom Homer sang. She was quick with words, ready with smiles, deft with her busy hands. Still, as of old, she and the other women bore their burdens on their backs in the heavy skins of animals or in curving pieces of bark held in the hands.

She often fed her fire with driftwood from the river, casting aside green flood-torn willow branches. One day she noted how the hanging strips of bark had curled, twisted and crossed each other. That quickness of comprehension which had often given her leadership among the women of her group now led her to tear off the long bark strips, lay them on the ground and cross them "above and below" as the accident of fire's heat or sunshine upon the green bark had in one case suggested. She thus seized upon the warp and woof principle; she interlaced the strips in a square pattern, like the weaving of the bottom of a cane chair.

Before many days she had woven of the willow bark a mat of some size upon which she laid a rounded stone to keep it

safe, as it dried the bark curled up about the rock, and so suggested the thought of a receptacle. Thus she rose from the idea of a mat to see conception of a basket. She tied the ends together and rimmed it about with heavier bark. Proudly then she went forth among her seed-gathering burden-bearing companions with something light, roomy, strong—a vast improvement over skins, and cylinders of bark.

The women gathered about her, and she taught the new art, which some of them began to better, and carry into new fields. One woman pulled slender willow rods and wove them, another found that pine-tree roots and tough stems of grass could be pulled so closely together as to make a water-tight basket. There came a time when one of the weaving women put a wall of kneaded wet clay inside of osiers and burned it, so that she had a cooking pot of the very first "willow pattern" pottery that was ever seen.

Other processes were soon invented and other materials came into use. Someone pounded the tough bark, and then secured fibres which could be twisted together and then used for weaving cloth. In tribe after tribe all the way across Atlantis the textile fabrics of all the ages began to swim into sight. Possible at last were mulberry groves, cotton fields, the shearing of great flocks of sheep, the harvesting of blue-blossomed acres of flax. Coming were the rollicking processions of Guilds of hand-weavers, spinners, dyers, tailors, clothiers. Coming, too, were powerlooms, factories, dry-goods emporiums, whole argosies of sea-going ships, miles of freight trains. As the oak from the acorn, so all these activities came from the woman who first wove stripes of bark together. From that came also every development of mat-making, basketmaking and of such greater weaves as the mainsails of ships, the carpets of the orient, the hangings of royal palaces.

She ought to seem a real person to all of us, even yet—this woman of Atlantis, who once lived in a valley near the western end of the Atlas Mountains—that western half which fell into the abysses of ocean. Intellectually she is the mother of all who live in any manner by the weaving arts. That which came to her she gave to others, "without money and without price and the thing travelled far and fast. Out of her first weave the business of clothing the world has grown; from that came every single thing in art, science, and literature which involves a weaver. No encyclopedia could hold it all.

But one wishes that the toilers in our factories, the chemists experimenting with new dyes and mordants, the cheerless shop-girls who handle these lovely weaves, the queenly women who wear them and many, many others, might become more fully aware of the debt we owe to that first of all who weave; that woman who made weaving for ages, a home industry, and who so began a continually greater and greater fellowship of workers that people sought out more possibilities of color, and fairer patterns of weaving, and made new sorts of tools for new purposes.

It might have been about then and there, you know, that some inventing brothers and sisters of ours began to shape the first of the moving levers—the thing which we call a wheel—as gift for spinner and potter, for the chariots of kings going out to war, for millions of millions of cunning machineries in and upon and over the throbbing modern world. How intensely one's heart thrills with the wonder of the first weave, the first basket, the first piece of cloth, the first wheel. All these were instinct with life; they chanted hymns to men and to each other; they began to make poet and create mythologies.

It was a wonderful gift which this inventor gave towards the betterment of human existence, nor was it in the least her fault that we have mingled so much misery and blind selfishness with our modern textile industries. The daughter of Atlantis was a free, out-door woman who did her weaving as she chose, in sun or in shade, and in earth's great "Open Work Shop." Some of these days our inventors will manage to pour air and sunlight, health and pleasantness through every acre of our vast factories.

Truly she would have been very well worth knowing—this useful and attractive Elder Sister of ours. It is believable, too, that some time a submarine investigator studying the ruins of the cities of Atlantis may happen across a tablet in their "Temple to the Gods of the Industrial Arts," on which will be found recorded the name and the fame of the "mother" of

those who Weave Things Together." Perhaps we shall even discover that prehistoric artists drew her sweet and noble face, and that not only the weavers of that lost continent, but also the poets, the dramatists, the historians invoked her help when they began the day's work. But certainly she lived; as certainly she first put threads "above and below" and drew them close together.

CHARLES HOWARD SHINN.

### THE MILK SUPPLY IN INDIA.

The following memorial has been addressed to The Most Noble The Marquis of Crewe, K. G., His Majesty's Secretary of State for India, by Mr. K. S. Jassawalla that indefatigable worker in the course of pursuing:—

My Lord,

I have the honour of receiving a letter from His Excellency Lord Hardinge, the Viceroy of India, advising me that the memorial, dated 15th November 1911, addressed to His Majesty the King-Emperor has been forwarded to your lordship. I beg leave to request your lordship to pay full consideration to this matter of most vital importance to India. In addition to what is already stated in the memorial I beg leave to draw your lordship's particular attention to the following which I have been only able to discover during my few months' stay in this country.

The Indian Government have up till now seemed to rely upon the Statistics which show a regular annual increase in the number of cattle and consequently the petitions made by me to the Government from time to time during the last 27 years were not considered. The official figures show an increase of 1,27,25,627 that is 42%, cattle during the last 10 years. From 1900 to 1910 the Government had to spend £. 1,19,65,214 equivalent to Rs. 16,64,78,210, as famine relief, when thousands and thousands of cattle were bound to have perished. The revenue derived from the slaughter houses during those very ten years shows an increase which means that more cattle were slaughtered. Your lordship in the letter, dated 16th February 1912, writes to me as follows:—

(1) The receipts from markets and from slaughter houses are not shown separately in the various reports on municipalities in India.

(2) No figures are available as to the number of cattle used, annually in India for food.

Now, I beg to submit that the number of cattle slaughtered annually in India for food could be ascertained as there is a certain fee charged by the slaughter house on every head of cattle slaughtered. It is strange that in spite of these facts, the statistics show an increase in the number of cattle by 42%, which is almost incredible I beg leave to point out that your lordship in another letter dated 7th February 1912 states "The statistics of life-stock in British India are not sufficiently accurate for inclusion in the Abstract." In the same letter your lordship advised me to consult Agricultural Statistics of India from which I have quoted the above figures.

Then again it may be asked why milk and agricultural cattle should become so scarce and consequently much dearer with the result that thousands and thousands of infants amongst the poor classes perish from want of milk of the cattle kept on the increase according to the official statistics.

Furthermore, during the last ten years the cattle have increased by 42%, whereas the population of India shows an increase of 19% only according to the census. That being so, milk ought to be cheaper than ever.

The infant mortality amongst children from 1 to 2 years of age in England is about 8% in Australia about 7%, whereas in India it is about 46%.

In order to facilitate your lordship's personal inquiries with the question of infant mortality, I beg leave to quote the following census figures in England and Wales, Australia and India,

England & Wales.		Australia.		Bombay Presidency including Native States, Agencies & Aden.	
Ages.	Population.	Ages.	Population.	Ages.	Population.
0-1	796,807	0-1	115,686	0-1	928,466
1-2	727,795	1-2	107,221	1-2	601,834
2-3	785,410	2-3	101,446	2-3	844,650
3-4	786,127	3-4	102,091	3-4	840,805
4-5	726,569	4-5	99,189	4-5	868,895

Thus it will be seen that mortality amongst children of from 2 to 5 years of age is almost equally balanced, whereas the difference of mortality amongst infants of from 1 to 2 years of age in India is enormous, as the percentages which I have already quoted show.

Thus it will be seen that infants in India perish in enormous numbers and I beg leave to maintain to your lordship that there could be no national question to which the Indian Government could pay greater attention than this. It seems a great pity that thousands and thousands of prime cows are slaughtered in India to supply beef to British soldiers who are maintained at India's expense, while every care ought to be taken to preserve these animals for supplying milk to infants, millions of whom have perished from want of it, as proved by the official census figures and for agricultural purposes. Poor India has to stand by and bear this piteous sight and endure this great evil which I beg to submit it is the duty of the Home Government to call upon the Indian Government to take immediate steps to remedy.

I humbly point out to your lordship that this question which affects the population of India is of greater political consequence than any other Indian religious economical or political question. I humbly appeal to your lordship in this matter, not for the agricultural interests of the country, but for the protection of those millions of infants whose loss checks the increase of the population.

I beg leave to point out to your lordship that a correct and regular census of the cattle is necessary and I humbly trust that your lordship will be so good as to see the necessity of asking the Indian Government to cause such a census to be taken.

I also humbly trust that your lordship would be so gracious as to require the Indian Government to enact a law forbidding the slaughter of breeding cows under seven years of age, I beg leave to add that I have received information by the last mail from a municipal official of Calcutta that the Milk Supply Committee of the Calcutta Corporation have unanimously recommended the prohibition of the slaughter of prime cows, viz., cows under seven years of age and fit for breeding purpose.

I humbly trust that your lordship will be so good as to consider this great question in all its bearings in the interests of India and be so gracious as to cause the needful to be done in the matter.

The signatures to the petition numbering two millions are with me in London and can be submitted to your lordship for inspection at any time.

Should your lordship be not satisfied with any of the arguments contained in the memorial and in this letter I would esteem it a favour if your lordship would ask me to supply further explanation.

In conclusion I humbly appeal to your lordship on behalf of India to appoint a Commission to make independent inquiries into the matter in case your lordship is not satisfied with the facts and figures which I have taken great care to collect and lay before your lordship.

While I have addressed your lordship in order to save time, I have also forwarded the same letter to His Excellency the Viceroy and Governor General of India, requesting His Excellency to transmit the same to your lordship.

I have the honour to remain,  
My lord,  
Your lordship's most obedient servant,  
(Sd.) K. S. JASSAWALLA.

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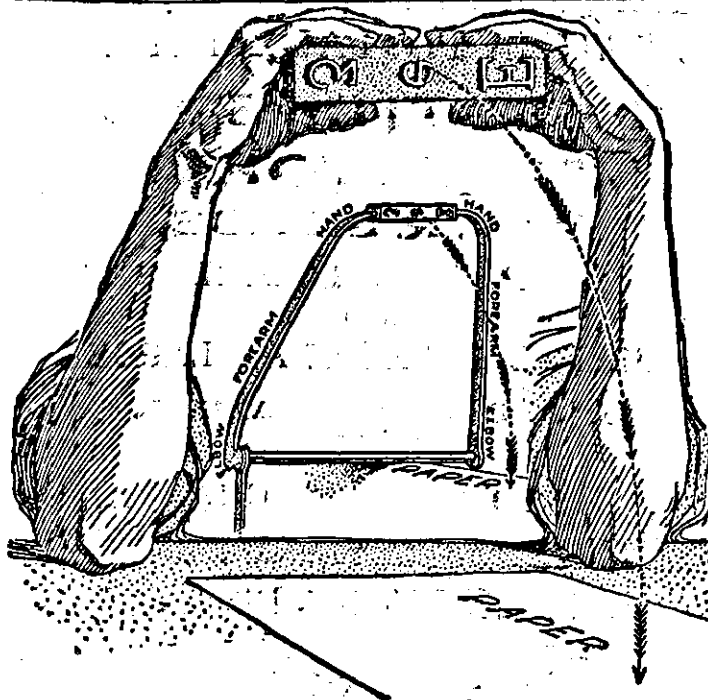
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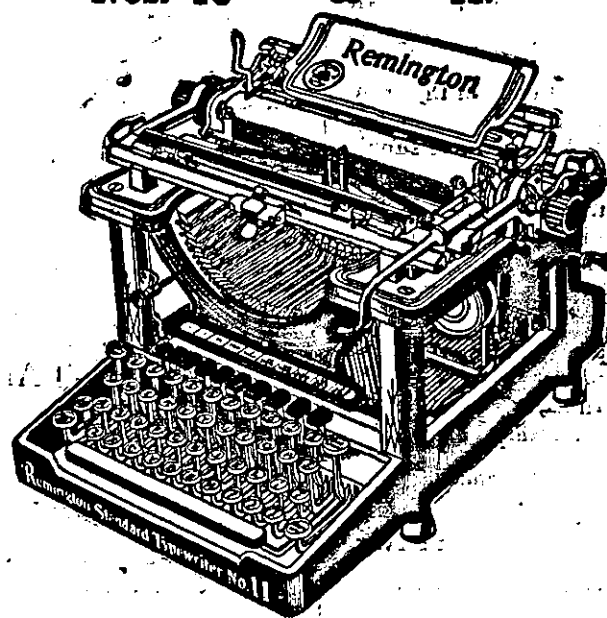
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# THE INDIAN \* SOCIAL \* REFORMER.

 PUBLISHED EVERY SUNDAY MORNING.

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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.

We are enabled by the generosity of His Highness the Aga Khan to supply for one year, free of charge, twenty copies of the *Indian Social Reformer* to poor Mahomedan individuals and institutions in Surat, Ahmedabad, Rajkot and Belgaum. We shall be glad to receive applications at once from these districts. If we do not get a sufficient number of applications from these localities, we shall consider any that may be received from Mahomedans elsewhere. In the case of individuals, it would be desirable to have the application countersigned by some respectable inhabitant of the place from which it is made.

The work in connection with the entertainment on Lord Hardinge's birth-day of the over 5000 children, boys as well as girls, in the primary and middle schools of Bombay City is proceeding apace. The Honorary Secretaries are labouring strenuously to make the arrangements as complete as possible. Mr. Devdhar's office at 89, Apollo Street, is an interesting study of an afternoon. Samples of sweets in specimen packages jostle blue-book of school statistics, the room is littered with printed appeals and applications, files upon files are heaped up on the tables before and beside Mr. Devdhar. To sit in the room for a quarter of an hour watching Mr. Devdhar at work, is full of instruction. He attends to everything himself, nothing is left to chance for subordinates. As the hour for closing approaches he looks into a pile of letters and directs which are to be posted and which are to be delivered by hand, writes out receipts, drafts circulars, calculates percentages, and answers all sorts of enquiries, with the ease and manner of those prodigies who have trained themselves into *satavadhanis*, who can concentrate their minds on many things at a time. A very attractive and appropriate souvenir, with Lord and Lady Hardinge's portraits encircled by a bevy of Indian children with garlands of flowers in their hands, has been designed for distribution among the children on the memorable day. The movement has won the sympathy of all classes, and subscriptions from rich and poor are coming in. The Committee has wisely decided to make its appeal to as wide a circle as possible, and the inscription on the collecting papers says that any sum of not less than two annas will be thankfully accepted. There is all the more need to expedite the work of collection as the 20th of June is hardly a month ahead. In view of enquiries, we print below the text of the letter which Her Excellency Lady Hardinge wrote to Surgeon General C. P. Lukis on the 28th March, expressing her desire that the Viceroy's birthday might be celebrated by an entertainment to children all over India.

Her Excellency observed: "I have been considering how I could give the greatest happiness by spending the thank-offering for the Viceroy's recovery which

has been so kindly and generously placed in my hands. My first wish was to give to all the little children of India a holiday and birthday feast on June 20th the Viceroy's birthday, so that they might share with me on that day my joy that his life has been spared by God's goodness through these anxious months. But when I came to consider the numbers I found this to be out of the question. I wish very much that it could be done, and that no little child in India, boy or girl, need be left out. But such a vast birthday treat as that is clearly beyond the fund at my disposal. I had therefore to limit my ideas, and I considered various schemes, for instance, whether my own treat might be given at the different provincial capitals or in the Delhi district and Calcutta and Simla where the Viceroy had personally resided. But these plans were all open to objections as including some places and omitting others. Then it occurred to me that I might myself give the birthday treat to one special class of children (to whom my sympathy quite naturally goes out most of all at this time) *viz.*, the suffering children, both boys and girls, in the many hospitals of India. I might give them happiness on their beds of pain on one day at least in the middle of the hot weather. I could also probably so utilise the fund that the treat to the little sufferers might be repeated in after years. This seemed to me the happiest way of all for the suffering children who clearly have the first claim, and I would ask you to be the treasurer and disbursing officer of the fund while you remain in India. But I do not wish to abandon altogether my first great desire that all the little children of India should share with me my joy on the Viceroy's birthday this year. I know there are difficulties and I do not know how it can be done but I feel that the loyal hearts of the Indian Empire, who have already shown us so much sympathy, will in some way or other do what they can to make it possible. I leave it with confidence in their hands and ask that this year the Viceroy's birthday, June 20th, may be a "Children's Day" throughout the whole of India."

If you sit down at set of sun,  
And count the deeds that you have done,  
And counting, find  
One self-denying act, one word  
That eased the heart of him who heard,  
One glance most kind,  
That fell like sunshine where it went,  
Then you may count that day well spent.

But if thro' all the livelong day  
You've cheered no heart by yea or nay,—  
If thro' it all  
You've nothing done that you can trace  
That brought the sunshine to one face,  
No act most small,  
That helped some soul, and nothing cost,  
Then count that day as worse than lost,

The *Progress*.

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, MAY 25th, 1913.

## THE MADRAS PROVINCIAL SOCIAL CONFERENCE.

The organisers of the fifteenth Madras Provincial Social Conference have good reason to congratulate themselves on the success which attended its sittings at Trichinopoly. Trichinopoly is not preeminently an orthodox centre like Coñjeevaram or Tiruvadi. The large majority of the youth of the town and its neighbourhood, is educated in the two Christian Missionary Colléges, one Roman Catholic and the other Protestant, which have been long established in that town. It is, therefore, probable that the organisers of the Conference did not experience much opposition from the local conservatives. At any rate, complaints regarding the difficulties which had to be faced, are noticeably absent from the address of the Chairman of the Reception Committee, Mr. S. M. Rajaram Rao, Editor of the *Wednesday Review*. The Presidential chair was taken by Professor K. B. Ramanathap, one of the most thoughtful and scholarly supporters of social progress in the Madras Presidency. Both these gentlemen spoke sound commonsense, and the resolutions passed and the speeches made thereon, would seem to have been marked by the same uncommon quality. No doubt some of the resolutions sound rather tame in comparison with the growing volume of opinion in favour of reform all round, but at any rate there was no backsliding, and that is a great point.

We are glad to read the trenchant remarks of the Hon. Mr. T. V. Seshagiri Iyer in support of the resolution for uplifting the depressed classes. His arguments were directed to show that it was to the interest of the higher classes to do something to raise the lower. This is not, perhaps, placing the question on the highest plane of which it is capable, but doubtless an appeal of that kind has its own place in social reform polemics. Mr. N. K. Ramaswami Iyer attempted to extract from the Social Conference a pronouncement on some current controversies affecting the Theosophic movement, but the President wisely declined to allow the programme to be broken into by a discussion which had no special relevancy to the occasion. The Conference once again placed on record its opinion that the employment of so-called *devadasis* in temples and at domestic and social festivities, was degrading. It approved of the scheme drawn up by the General Secretaries for the reorganisation of the National Social Conference, and appointed a strong Committee to devise the best means whereby effect can be given to it.

Although the Social Conference did well in not allowing itself to be dragged into a wayside quarrel, we can not but think that the recent reaction against mysticism and esotericism in the southern Presidency, must have a very beneficial effect on the social reform movement. Nowhere in India so much as in Madras, has the Theosophical movement been utilised as a weapon to keep the social reformer at bay. If Mrs. Besant did not know that this was the case, she must have been singularly unobservant. And yet there was a time when she spoke and acted as if she was not above utilising the opposition to social reform for the furtherance of Theosophy. However that may be, we congratulate Madras on its hard-won emancipation from the toils of a cult which threatened not so long ago to strangle its intellectual and spiritual life. We trust that the reformers will make use of their opportunity which has been so long wrongfully withheld from them. Theosophical mysticism helped a man to delude himself into the belief that he had, in some inexplicable way, reconciled in his own life the claims of orthodoxy and the claims of conscience. It enabled him to regard the empty space between two stools as the most substantial support for his weight. Now that he has been deprived of this solacing illusion, he is bound to lend a less obstinately unheeding ear to the voice of reason and reform.

## DEPRESSED CLASSES MISSION, BOMBAY.

We wish to invite special attention to the excellent work which the Bombay centre of the above Mission is doing under Mr. V. S. Sohoni. All the other workers who had helped to build up the work in Bombay, have left for other centres as the work of the Mission has expanded. Mr. Shinde has fixed his headquarters in Poona since Mr. A. K. Mudaliar's services were no longer available in the city. Mr. Sayyad has taken charge of the Karnatak Branch at Hubli. With Mr. Shinde and with Mr. Sayyad have gone their respective wives who did meritorious service, while in Bombay, for the cause. Sister Janabai has opened a branch and started work in the Berars. All this expansion is satisfactory, but it has left Mr. Sohoni to grapple single-handed with the growing responsibilities of the most important centre. Mr. Sohoni appeals for at least one additional worker to assist him in this city, and we earnestly trust that he will get one very soon. He also asks for a small Committee to assist him with the details of his work.

The Bombay Society has eleven institutions, educational and religious, under its control. The religion taught is unsectarian theism. The Byculla Samaj in this respect is a remarkable growth. Mr. Sohoni calls attention to the wide and practically unlimited scope that there is for work of a moral and religious character among these classes. He writes: "There is also a vast field for social work to do among the depressed classes. The abuses of the Shimga month, the dreadful habit of drinking, and the miserable unclean living of these unfortunate people, have yet to be tackled. The Temperance and Purity movement has a vast field among them. To do all these things even on a small scale the Bombay branch requires many



earnest workers." We may mention that Mr. Sohoni himself is a talented young man, with a family, who has sacrificed bright prospects of worldly success for work among the lowly and the despised. Men like him are the hope of India, the martyrs whose sweat and blood are the seed of the future greatness of India and her people. One is almost ashamed to indulge in compliments, which must sound empty, of workers like Mr. Sohoni, from one's comparative freedom from the troubles which these brave and noble spirits undergo in furtherance of the common good. But it may be that even words of hope may sometimes cheer them with the thought that the world is not indifferent to their work.

There is a fine spirit of robustness running through the Report. It is good to read that the attitude of the general public of Bombay towards the work of the Mission was encouraging. "Wherever our workers went" we read "they were received cordially and every facility was given to collect clothes, rice and funds in aid of the Mission. Many young men volunteered their services to the Mission with a view to help it in whatever way they could." This, indeed, is what makes Bombay the most desirable city in India for those who have some great cause at heart. Bombay for all its commerce is at heart deeply idealistic. She never turns a deaf ear to appeals in the name of humanity. The people of Bombay are accustomed to back up their sympathy with substantial support. No good cause has ever died for want of support in this great city. Help may be slow in coming. That it does not come more expeditiously is chiefly due to lack of organisation. But this defect is fast disappearing from our civic life. The machinery for the purpose of bringing any good cause to the notice of the public, is now almost complete, thanks to the several famine relief operations which had to be undertaken in recent years. And it is not only the rich who pay. The middle classes and even the manual labourers, respond to appeals in the cause of suffering. Mr. Sohoni's appeal, we are sure, will receive a prompt and liberal response.

#### LORD SYDENHAM'S SPEECHES.

We are glad to see that the speeches which Lord Sydenham delivered while he was Governor of Bombay have been collected together in the form of a well-printed and handy volume by the enthusiasm of Professor Dongre of the Rajaram College at Kolhapur. Lord Sydenham was interested in all phases of our activities, and he did not hesitate to express freely his opinions of many of them. To our mind, the value of these speeches lies not so much in their sequence of ideas, much less in any noticeable felicity of diction, as in the sturdy resoluteness with which an elderly gentleman of over sixty, set himself to master the varied aspects Indian administrative and social problems, knowing full well that his part in solving them must be merely tentative. While he threw himself into the consideration or rather presentation of Indian problems with zeal, we seriously doubt if he had a consistent idea as to the point of view from which they should be approached.

Sometimes he spoke and acted as if India was England, at other times he drew the sharpest distinction between the East and West. It was this somewhat whimsical alternation in his points of view which mystified his more intelligent admirers, and induced some of his critics to suspect his sincerity.

Nobody can say after reading these speeches what Lord Sydenham's position was in some of the deepest questions on which he passed remarks, whether he was a materialist or an idealist, a believer in revealed religion or a pantheist or an agnostic. It may be said that we have no right to enquire into the religious beliefs of an Administrator but when an Administrator sets himself up as an authority on the functions of morality and religion as Lord Sydenham often did, we are surely entitled to know from what premises he himself starts. Many persons agreed with His Excellency when he pointed to certain obvious defects in our educational system and called for their immediate reform. When he proceeded from reflections on the curricula to reflections on the moral aspect of our education, he parted company with educationists, and had to look for support principally to gentlemen who were, for some reason or other, not able to retain the respect of their own offspring and were glad to have it reinstated with the help of the Educational Department. Even these persons experienced a cold shiver when they saw the need for moral education dragged in later on as a ground for sending away boys of fourteen years to England to acquire habits of self-control before appearing for the I.C.S. examination. We have no doubt that to Lord Sydenham himself, the syllogism was unanswerable, but on this line of reasoning which country in the world would merit any form of Government which is not naked one-man rule?

The following passage from Lord Sydenham's address at an Educational Conference is a good example of His Excellency's manner: "It is widely admitted by thoughtful Indians that there are signs of the weakening of parental influence, of the loss of reverence for authority, of a decadence of manners and of growing moral laxity. The restraining forces of ancient India have lost some of their power; the restraining forces of the west are inoperative in India. There has thus been a certain moral loss without any corresponding gain. The educated European may throw off the sanctions of religion; but he has to live in a social environment which has been built up on the basis of Christian morality, and he cannot divest himself of the influence which have formed his conscience. The educated or partially educated Indian who has learned to look on life and the affairs of men from a western standpoint, has no such environment, and may find himself morally rudderless on an ocean of doubt. The restraints of ancient philosophies, which have unconsciously helped to shape the lives of millions in India, who had only the dimmest knowledge of them, have disappeared from his mental horizon. There is nothing to take their place. Ancient customs, some of them salutary and ennobling, have come to be regarded as obsolete. No other customs of the better sort have come to take their place, and blindly to copy the superficial customs of the west is to ignore all that is best in western civilization." Every statement in the above passage is an unproved and unprovable assertion, and the whole argument is nothing more than the merest playing with words. If a half of these statements were true, they would be the most damaging indictment not of English education merely but of British rule in India.

## ASSASSINATION NEVER CHANGED THE COURSE OF HISTORY.

BY MR. ATMA RAM.

(2nd Year Class, St. Stephen's College, Delhi.)

In order to estimate the influence of assassination upon the general course of history, it is necessary to analyse the various forces working for its development. The course of history is an almost indefinite term and hence it is only by having a clear idea of the different factors that determine history in a particular age that one can understand and judge properly how the force of assassination can affect that history. To this end, we interpret the term 'Assassination' as the execution of an individual or a group of individuals. This interpretation is, however, limited by the fact that it has reference to time. For instance, if Cæsar had been killed in the very beginning of life, we could not say that he was assassinated; it is only when he had played a part in history—a part which tended to the destruction of the supposed liberty of Rome—that his murder can be called 'Assassination.' With this limitation of the term, the contention that 'Assassination never changed the course of history' reduces itself to the determining of an individual's influence on the natural trend of affairs. Therefore if the history of past times can testify to the fact that an individual as such plays but a very feeble part in giving birth to a particular course of history, it would be easy to see that the removal of that individual from the stage cannot check what is to be—not, however, according to the will of fate, but according to the mandates of history.

Standing at the horizon of history and casting a glance at its extremely composite landscape, one is simply surprised at the sweeping currents of wind blowing therein—currents which seem to carry away everything with them. Great figures indeed there are but none of them appears to face the wind successfully. In plainer terms one finds that the great men commonly called "the makers of history" are but the creatures of history rather than its creators. The course of history lies practically determined. Individuals as they come are simply that historical spirit personified. For an individual standing as a mere unit it is impossible to bring about what is not in consonance with the demands of history—demands which, in other words, mean the needs of the society moving about in that historical atmosphere.

With this observation before our mind, the first and foremost factor which comes to our notice is "Religion," and one might be tempted to remark that the above cannot stand a Krishna, a Christ (as purely historical personages) a Buddha, or a Luther. It might be objected that such a reasoning at once deprives these master-spirits of all the credit which is due to them. But a careful student of history will soon see the fallacy of these objections. Society had become corrupt; reformation in the morals of people was badly wanted. The very corruption of the age indicated that the ground was prepared for a revolution in religion. The future course of history, then, was already determined. We can, therefore, say positively that a Buddha was but the creature of history. Credit is due to this great master in so far as he realised the requirements of history and expounded them. Had Saki Muni been killed in the very beginning of his preaching, a Buddha would certainly have risen though, it might have been, in the person not of a Gautama but of some one else. Viewing Christ from the same historical standpoint, one cannot fail to see that His Crucifixion (apart from its spiritual significance) did not hinder the course of history which required a higher, purer and loftier morality than was already

present. If we lay aside the question of His Divinity, we must observe that Christianity was bound to come in another form, it might have been. The truth is that when one studies the history preceding the advent of Buddhism, Christianity or Lutherism, one feels that such a corruption as there prevalent could not but awaken a vehement protest in select souls. What Lord Krishna says as to His appearance on earth "Whenever there is an exaltation of unrighteousness" (Bhagvad Gita Discourse iv 7-8) is the simple law of history.

Coming now to another domain we find the working of the same law through and through. Let us first take the case of the political relations between the Popes and the lay-rulers. Presumably we can say that it was the course of history that brought about circumstances which invested papacy with a power over and above that enjoyed by secular or temporal chiefs. As long as the belief in the primacy of St. Peter and in the founding by him of the Roman Church was unshaken in men's mind; as long as the papal position at what was thought to be the political centre of the world had a charm for the people; as long as the Popes were regarded as the protectors of the much-endearing mother, Rome; as long as the false donations of Constantine was believed to be a fact and above all as long as temporal authority was looked upon as solely existing for the use of God's deputies on earth, so long no individual Pope, however weak, could be stripped of his powers over lay-rulers. Gregory the Great is exiled—removed from the stage with violence, hence practically speaking assassinated—but the Roman Pontiffs do not loose their power. The forces of history further, require that such powers in the hands of single individuals should ultimately lead to their misuse and a Renaissance should deal a death-blow to them.

The political history of Europe emphasizes our theory only too strongly. One might think that rulers like Charles V, Philip II and Louis XIV wielded their despotic power because they were mighty persons. In a certain sense it is true. Weak rulers, like Charles I of England would have used this power foolishly and given place to better hands. But the fact remains that it was not these giants who supported the divine-right theory. Were it not for the forces at work from time immemorial that were tending towards the establishment of an absolute monarchy, an individual man like Philip II, coral insect as he is despite his so-called wonderful greatness, could never assert his divine right of kingship. In no distant future the growing spirit of national consciousness and of the sovereign right of people becomes sufficiently developed a spirit which grows along with the growth of monarchy, as if to establish the truth of Newton's law in Mechanics, "To every action there is an equal and opposite reaction." Now this same Philip fails miserably before the Dutch. No assassination of the Dutch leader, William the silent by Philip's hirelings checks or allays the vigorous rise of the Dutch republic. Even Louis is knocked down by the grandson of this great hero—a worthy liberator of nations. We might in the same way argue that history has not yet made Russia fit for a democracy which indeed will come but only if the people go on working for it patiently. Hence let today a Czar be assassinated, let the Nihilists murder this officer or that the course of history cannot change and bring in a ready-made republic tomorrow.

Viewing the history of the great inventors one cannot but come to the same conclusion. The industrial revolution in England "was the counterpart of that commercial and colonial expansion movement which we have presented as the dominant feature of this period. It was England's commercial supremacy which had prepared the way for the

great industrial development. The outward movement had created a world-wide market for English goods..... Naturally manufactures were encouraged and the Inventive genius and ingenuity in devising improved processes in the industrial arts stimulated to the utmost." (Modern Age by P.V.N. Myers, P. 329). The conclusion is obvious. The age quickened the inventive genius and there arose a Watt, a Hargreaves, a Stephenson and all the rest of them. No rational being would for a moment believe that the assassination of Stephenson would have left us without the locomotive. Indeed if individual by itself is the power to determine the course of history, why India has lagged behind in the matter of sharing any glory of inventions. Fertile brains we have had but the bounty of nature and the consequent absence of a struggle for existence directed their genius almost wholly to the domain of pure metaphysics. The individual, then, is only an instrument in the hands of historical forces and if broken would soon be replaced by another.

A word of caution, perhaps, will not be out of place here. When we call an individual as a mere instrument, we do not at all imply that he should sit folded hands and wait for the supernatural powers of history to force him into activity under the impression that what is to be will be. This would become mere fatalism and a highly objectionable creed of causation. A little consideration, however, will expose the folly of such an attitude. What we say is that if the forces of history favour the work of an individual, such a work is bound to come. If it is not favoured by circumstances but is a necessity of the time—a necessity which must ultimately trace its origin from some previous facts of history—, then, too, if the agent is removed, the merit and wisdom of his work will be perceived by others and the work will be taken up by them. For, if it is a necessity, it is impossible that the whole community without exception would be against it and if it is, then there is no hope of success even at the hands of that one personality. Hence we do not at all imply that man cannot shape what is to be. History, an abstract term as it is, cannot go on automatically. Further discussion on this point seems to be outside the scope of the present work.

Lastly when we come to our own India and study its history even with a superficial care, we see the truth of the same general statement. If we read the history of the establishment of British rule in India, we cannot help feeling that it was the forces of justice, peace and good government on the one hand and those of disunion, political demoralization and chaos on the other that brought it about. In India we had historical need of a government which might crush the universal disorder. Personalities like Clive did, no doubt, secure this establishment, but a Clive was the creature of the age when he laid down his pen for the sword. And when once the rule was established and sanctioned by historical circumstances no mutiny could subvert it, no assassination of British officers could undermine it, and no rebellions of misguided chiefs here and there could bring it to an end. One might say that the Assassination of British in cold blood during the dark days of the mutiny transferred India from the corrupt rule of the Company to the direct control of the British nation a fact which has affected India profoundly. But the truth is that the days of selfish rule were over and we had already begun to have a Bentinck. Moreover the killing of the British officers was not strictly the same as assassination in our sense. One thing is clear. The ultimate object of the murderers was the expulsion of the British. Their atrocities—which we may look upon as simple concomitants of warfare and not assassination—could not turn the British out of India. The mutiny, as its very name implies, was not the national struggle of a people able to stand on their own legs, for otherwise British rule in India

would have been nipped in the bud. In this case we have, therefore, a good illustration of the fact that the removal of certain individuals from the Arena of their activity has no effect on the general course of history.

We now jump to our own times, and here we might refrain from commenting on what is a very delicate subject. One thing, however, is certain. Forces are at work for the regeneration of an Indian nationality, for the formation of a self-respecting United India, able to direct its own affairs (under wise guidance, of course). Liberty is being granted to us as we become fit for it and we have plenty of it now. The ideal of an Indian nation has been set forth. Those of our individual rulers who are working for this ideal are really going with the current, while those other 'Sun-baked' Anglo-Indians, having very shallow sympathies, who go the opposite way must fail; for, the British rule in India stands for the attainment of this ideal. This party is doomed to failure. No anarchist movement is needed to put an end to their doings. It was, as we have seen above, no mere chance that India came under England. Individual Anglo-Indian cannot avert what England is to do for India. We may take the other side for the sake of argument. Suppose the British rule stands for the degeneration of India, for the crushing down of Indians and for colonising India with a white population. In a word let us suppose that the British policy in India should never rise. If such be the policy of our government, it is evident that a British officer cannot avert it by falling a victim to the atrocities of a few hot-headed anarchists. Only the stubborn resistance of a united people against the British as a whole can change this course. Hence as long as the heart of India is on the side of the benign British Government—an extremely enlightened and liberal Government—, assassination of any of its representatives, however high-placed he might be, would simply mean a betrayal of the trust and faith reposed by the Government, a treason against the country and a sin against God.

#### THE NEXT ANNIVERSARY OF THE WIDOW MARRIAGE ACT.

THE EDITOR, *The Indian Social Reformer*.

DEAR SIR,

The day of the annual celebration of the passing of Widow Marriage Act is approaching and I wish to appeal to the organizers to consider the extremely slow progress their cause is making in the Mahrathi speaking districts and total absence of it in the Canarese country.

As marriage is considered necessary to every virgin, so it is necessary for every widow. But a widow when she loses her husband may be said to lose her parents also because educated men apparently reformers take no steps to bring about the marriage of their widowed daughters or relatives. And in this country brides and bridegrooms can not approach each other and settle their marriages. So some tender hearted persons should come forward to adopt widows, look out for suitable grooms and propose to them. In this manner only can the mischief caused by early marriage be repaired and most men who have not been married at the age of 16 will prefer to marry widows of mature age, especially those who have lost their first wives and are now required to marry girls of tender years, will be very happy, if they are approached by the reformer guardians of widows.

Even in Gujrat I believe there is one agency only and it brings about one or two marriages every month. If the agencies are multiplied the number of marriages will also be multiplied.

This is a matter the importance of which cannot be exaggerated. India is suffering from many ills and some attribute them to the widows curse. Curse or no curse how can the people of India be happy who have widow relatives, who are unhappy?

Yours faithfully,

X.

## A DISTINGUISHED PUNJABEE.

One can scarcely conceive of a career which left a higher personal impress than that Lala Harri Ram Sethi, who loved and respected by all and mourned by a multitude of friends and admirers—both Europeans and Indians—retired to his eternal rest on the night of the 7th instant. The deceased was held in high esteem by the Hindus, Mahomedans and the Christians and his funeral presented an unprecedented spectacle. While all the educational institutions, *viz.*, the Gordon Mission College, the American P. Mission High School, the Mamooji Islamia School, the Khalsa Schools, the Sanatana Dharma Schools and the three Arya Schools were closed out of respect for him.

Lala Harri Ram Sethi was borne in 1840. Continuing the business of his father as an Ironmonger, Lala Harri Ram Sethi has managed to develop it into assuredly the biggest manufacturing concern of its kind in the Punjab and has acquired for it the distinction of its being placed on the Government List. Messrs. Harri Ram & Bros, as the Firm is known, have their factory and Head Offices at Rawalpindi with branches at Karachi, Srinagar, Lahore, Murree, and Jammu and enjoy extensive business connections and an unrivalled reputation. Their motor service to Kashmir has reduced the road worries to a minimum. Lala Harri Ram's youngerson has but quite recently returned from England after having qualified himself as an Electrical and Mechanical Engineer while his nephews are still there for similar purposes which go to establish his ambition to yet further develop his business but which he has not unfortunately lived to see fulfilled. Lala Harri Ram Sethi presents an ideal picture of saintly life. He had a profound admiration for Swamy Dayanand Saraswati, the founder of the Arya Samaj. Unless ill-health prevented his so doing he never missed a meeting of the Arya Samaj. As president of the Arya Samaj, president of the D. A. V. School Managing Committee, and President of the Sukh Dayak Sabha which owed to its inception to him alone he has rendered immense service to Hindus generally but he was nevertheless highly admired by the Mahomedans and Christians also who have since his demise given ample proofs of their solicitation for him. His name is associated with substantial endowments and he was never found sparing where public interests were concerned although he has always remained averse to publicity being given to his such gifts. As a Municipal Commissioner in charge of the sanitary and building works branch of the Committee in its earlier stages for about eighteen years he has served the people and helped the Municipality materially to bring the latter in an organised form. In a largely attended meeting held at the Public gardens on the evening of the 1st instant to mourn over Lala Harri Ram's death a positive proof was rendered of his self-denial when the leaders vouched authoritatively for the fact that since the introduction in the Municipal Committee of the election System—although on numerous occasions persuaded to do so—he could not be brought about to stand for a seat because he was averse to creating party strife which he believed to be the fore-runner of mutual ill-feelings. A noble life, is the verdict one must conscientiously pronounce upon the career of Lala Harai Ram Sethi. From its opening to its close the great business organiser and philanthropist was swayed by pure and lofty principles. The success he achieved never disturbed his inward serenity. Verily his name is blessed.

RAWALPINDI, }  
18-5-1918. }

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### MADRAS PROVINCIAL SOCIAL CONFERENCE.

Trichinopoly, May 6.—The fifteenth Madras Provincial Social Conference met on the morning of the 6th at 8 a.m. in the Provincial Conference pandal. A large number of delegates to the Provincial Conference attended the sitting.

The following is the address delivered by Rao Sabib S. M. Raja Ram Rao, Editor, "Wednesday Review" as the Chairman of the Reception Committee of the Social Conference.

It is my privilege to-day to welcome you to this to fifteenth session of the Madras Provincial Social Conference. A number of resolutions bearing on social reform will be placed before you for discussion and I do not therefore propose to make any detailed reference to them here. I shall content myself with indicating briefly the lines on which social reform may be advanced and the spirit which must animate us in our work. It will be more to the purpose if those of us who are agreed on the necessity of adapting our social polity to suit modern conditions, conserve our forces and put our convictions to practical uses than if we merely meet at stated intervals and preach the principles of reform to the general public. A little bit of preaching to the converted is necessary, though the task may seem superfluous. The social reform movement in India which might be traced to the days of Ram Mohun Roy would have had a more hopeful record of work to its credit, if those who approved of the principles of it, hesitated less to carry them out in their every-day lives. Broadly speaking social reformers if the term may pass, are of two classes those who insist on personal example as the only test of one's sincerity of conviction, and the most effective method of furthering reform and those who wish to make sure of a following before they took a step in advance. What is called effecting reform on national lines and on the lines of the least resistance appeals to them most and they deprecate all action which would move unless the Pandit walks abreast of them, primed with Shastraic authorities for the slightest departure from custom and common belief. They even offer money-prizes and other attractive awards for treatises to prove from holy books that a father who has the temerity to keep his ten-year daughter unmarried till she was six months older, would not be adjudged a heretic by the Powers above and the salvation of his soul denied him for ever more. They have no objection to their co-religionists taking a sea-voyage provided a special steamer is chartered for their exclusive use and the ordinances of the Hindu society are punctiliously observed on boardship and during their sojourn in a foreign country, they do not come across anything foreign. The same attitude of mind is reflected throughout their views on other reforms. It may be due to their anxiety to maintain Hindu society intact, its virtues, defects and all, but it is scarcely the attitude of mind which will be helpful in effecting the much needed changes in the social organism if we are not to lag behind in the race of civilisation and progress. If we are to wait for the pandit or the priest till he is ready to march with us, we may have to wait till the crack of doom and still the pandit may not come. It will certainly be a desirable consummation if he appreciates the need of change for progress and chooses to lend a helping hand to the social reformer. But to my limited vision, there seems to be no chance of his doing so, and with or without him, we will have to carve our social future. "I am not afraid of the priests in the long run," Prof. Huxley wrote once "Scientific method is the white and which will slowly but surely destroy their fortifications. And the importance of scientific method in modern practical life—always growing

and increasing—is the guarantee for the gradual emancipation of the ignorant upper and lower classes, the former of whom especially are the strength of the priests." Some such resolution we shall have to form if we would progress, and propelling force of modern life and its conditions which India cannot escape, will prove the white ant which Huxley speaks of. Everything comes to him who waits, may be a convenient article of faith to put off practical action but waiting for the majority has never yet made for progress. A little impatience is a necessary condition of it, and waiting and stagnation are not so far removed from each other as we are prone to imagine. It may be contended that even if we decided to do without the pandit or the priest, we shall have to reckon with woman who are a no mean factor in the situation. It is true no great advance can be made if women who form more than half the society, will not move. But the risk of it is very small, indeed, if we remember that their opposition mainly springs from their ignorance, state for which men are more responsible than the women themselves, and when once they are admitted to the light of knowledge, they will not hesitate as men do move on as fast as is necessary. George Jacob Holyoake, the great socialist agitator, speaking from his experience says, seeing how much faster political and social amendment would proceed were the quick discernment and decision of women engaged in public affairs, I often spoke of it in lectures. The fine scorn of women for delay in doing what can be done and ought to be done was much wanted in politics where men who declare an evil to be intolerable will desist from abating it on the appearance of the first fool who tells them "the time is not come" to act against it. Women being one half of society suffered greatly by the intolerance and ignorance of men in matters which did not concern me. If our women are sufficiently educated, we also may rely upon their fine scorn for delay and for men who may tell them, "the time is not come". While we should as a matter of supreme necessity give our women the soundest education possible, that they might help us on in our struggles for social advancement we ought not to delude ourselves into the belief that we should abstain from any practical action till the women are ready with their help. As I said a little while ago, waiting and stagnation are synonymous and those who, appropriating to themselves the title of social reformer, counsel indefinite waiting will not succeed in advancing the cause of reform by so much as an inch, though I am ready to respect their honesty of purpose. If any reform is to be effected it must be by personal example more than anything else. Nothing brave, nothing hive, is so true of a reformer in whatever field he may work. He may be taunted with a desire for notoriety, as he elects to depart, all alone if need be, from established custom, and having set his hand to the plough refuses to turn back. But he who would bear the cross must be prepared to undergo social persecution of sorts and even part with whatever is near and dear to him here. You cannot cling to the obsolete usages of society and at the same time was against them. It is as impossible as eating the cake and having it too. The silken dalliance of life is no portion of the reformer. He must be of the stuff of which martyrs are made. If you would but glance at the lives of great reformers in India or elsewhere, one thing will be insistently clear to you the reformer's life is one of exacting self sacrifice and often of oppressive loneliness and to him the joys of life have a different meaning from what they ordinarily signify. Gentlemen, I do not wish to depict the life of a reformer in needlessly sombre hues and exaggerate his trials. But it is best to have no illusions about it lest the disappointment should be keener than it need be. The value of personal example in social reform cannot be overrated. Let us not preach what we are not prepared to do ourselves. There is little use in our asking other people to walk the path of reform while we

are truckling to conventional orthodoxy and are trying to reconcile to the dictates of conscience those of worldly prudence. While I lay special stress on personal example, I wish you to understand it in its larger significance. You can scarcely expect a social reformer, however ardent he may be, to set an example himself in the matter of marrying boys and girls at an advanced age if he is not blessed with children, nor do you expect a reformer whose sons-in-law are fortunately alive, to celebrate widow-remarriages in his house. But every reformer, whatever the degree of domestic felicity which it is given to him to enjoy, can be and ought to be an example to his neighbours in respect of personal purity. With some people, the social reformer is a byword for whatever is forbidden and unclean in the matter of eating and drinking and they are not slow in expressing their belief that one turns a reformer because he has an unconquerable weakness for the fleshpots of Egypt. Gentlemen, I dare say it is calumny of the basest kind, for which there is not a shred of evidence. But it ought to serve us as a constant reminder that if we should succeed in our mission of reforming the society and impress those about us with the nobility of our mission and the honesty of our purpose, we cannot set before ourselves too high a standard of personal morality and excellence. Nothing can be more inimical to the cause of reform than a cleavage, ever so slight, between the professions and practices of a reformer. Personal example should take also other forms; for instance, a reformer who is keen on advancing the education of women, cannot prove his sympathy better than starting a Girls' School where it may be wanting, and subscribing to the extent he can towards the maintenance of Schools that might already exist. Nothing is more hateful than the sight of a reformer who grows eloquent over female education fighting shy of a donation list when one is presented to him. In this connection I should like to refer to the scheme drawn up by Sir N. G. Chandavarkar for the better organization of social reform, Sir Narayan rightly emphasises the importance of sympathisers of social reform regularly giving donations and subscriptions for institution started with the specific purpose of promoting reform. There is no surer test of a man's sympathy for a cause than the amount of pecuniary sacrifice he is prepared to make on its behalf. Nobody will be disposed to put the least faith in our professions, if we talk with generosity and keep our pockets air-tight all while. After all, it is the spirit with which we approach the social problems that decides the measure of our success more than the problems themselves. There will be differences of opinion on particular items of reform and it cannot be that all those who work in the social field will think alike. Uniformity of thought is nowhere possible and it is vain to attempt to secure it. But all those who work for the reformation of the society may be inspired by a like spirit, the spirit of justice and fair-play towards the weaker and the less endowed amongst them. Let us not postpone a reform because it is not asked of us, and the voice that pleads for it is not loud enough to command attention. We ought not to measure the importance and urgency of a reform by the rules of arithmetic. If we are convinced of the justice of the remarriage of widows, we shall not engage ourselves in statistical calculations to see if each woman would have a chance of marriage should widows be permitted a second chance. Are we prepared to apply the same rule of three to men also? Where does justice come in if we insist on a rigid code of morals in the case of women, while we are ready to wink to the enormities of men, not to mention minor escapades, and do not deny them any of the social and caste privileges? A society which suffers an old man on the very verge of extinction to take unto himself a wife bearing serial number 7 or 8 has no right to look up a whole library of shastras for texts to permit a widowed child to remarry. "The poison of our sins is not intellectual dimness chiefly" said Carlyle "but torpid unvaracity of heart." The Hindu intellect does not surely suffer from dimness, but heart cannot give a like account of itself, so long as we let social injustices go by without a protest and a determination to arrest their progress. What matters most is the spirit of unswerving loyalty to the cause of justice and truth which must inspire us in our work and I have no doubt that there will be abundant evidence of that spirit in your deliberations today and tomorrow under the wise guidance of Professor Ramanatha Aiyer.

### BE YE STEDFAST.

One who keeps his thoughts steadfastly fixed on God exercises a powerful influence, conscious or unconscious upon the lives of those people with whom he associates. It is said of certain of the apostles that those who watched them "took knowledge of them, that they had been with Jesus." Many of the adherents of Christian Science have become such from watching the lives of Christian Scientists. The critical observer has oftentimes been forced to admit that the Christian Science wife, husband, child, friend or neighbour possesses something which sustains in times of adversity—something that he himself needs. There has followed an honest investigation of the subject which has nearly always resulted in the acceptance of this Science of Christianity.

Steadfastness becomes one of the qualities of the individual only when his heart is fixed upon a steadfast God, a God that is unchangeable, eternal, permanent Love. Then he gains a standard in thought by which to know himself and through self-examination to ascertain whether he himself is wavering or firm. The average person chafes under discipline. The human will deceives and makes one think himself constant when he is under a phase of self-conceit which finally acts, reacts and gives way to despair under the pressure of severe trial. Obstinacy has not in it one iota of God's eternal law. One may have prayed for many years "Thy will be done" and at the same time tried to "concentrate" his own will instead of depending on God for help. The church at Corinth lacked this spiritual quality of steadfastness. This need was shown by its divisions, its exuberant verbosity, its selfish display, its absorption of heathen influences and its idolatrous customs. Paul exhorted this church to be steadfast. As a remedy for its weakness he advised it to keep busily occupied with God's work and to know that this labor was not in vain in God.

"Hold thought steadfastly to the enduring, the good, and the true," writes Mrs. Eddy in the Christian Science textbook, "and you will bring these into your experience proportionably to their occupancy of your thoughts" (Science and Health, p. 261). Human life seems to be a perpetual series of changes. The seasons come and go, the leaves appear and disappear, friends meet and part, nations rise and fall. The process of drifting from our position may be almost unconscious. Sometimes, when one is in the current of a river, it is not until he is actually on the rocks that he realizes he is there. Continually exposed to currents of opinion, habit, action, which tend to carry one insensibly away from God, midst all these meameric, kaleidoscopic influences, it stands one in need to look well to his mental realm that he be not separated from the contemplation of the real and eternal.

The Scriptures emphasize the necessity of persistent continuance in serving God. The effect of this faithfulness to the highest and best is manifested in the steady eye, the calm voice, the even temper, the constant friend well-balanced life. Mrs. Eddy says: "The best spiritual type of Christly method for uplifting human thought and imparting divine Truth, is stationary power, stillness, and strength; and when this spiritual ideal is made our own, it becomes the model for human action" (Retrospection and Introspection, p. 93). One who has formed this ideal is not continually flitting from place to place for either health or pleasure. The transitory ambitions for power and money have no attraction for him. He knows that the world and the things of the world have never given him any real happiness, neither can they take happiness from him for in righteousness is he established.

It goes a long way toward helping another to be steadfast to let him know that we expect this quality of him. Suspi-

cion of another, may be the first step toward making him untrustworthy. Even if one whom we trust proves false, forgiveness and kindness will help him to see his fault where condemnation would not, and may give him an incentive to improve his character. It is well under these circumstances to examine our own ways and see if we have always proved steadfast to God and our fellowman at all times and under all circumstances. A straightforward position in the community in which one lives, on all moral, social and civil questions, is Christ-like. All right minded men esteem a firm and decided character when it is built on the rock Christ Jesus.

Jesus, through his understanding of God as eternal Life and of himself as God's child forever reflecting this Life, overcame death. This victory over the enemy of mankind—not friend, as theology has falsely taught—was the reward of Jesus' steadfast, unflinching, unselfish loyalty to his Father-Mother, God. There is no instance in his career where he sought to establish his own glory. Rather the keynote of his life was expressed when he said, "The Son can do nothing of himself." His constant supply of power from God, which healed the sick, cast out evil and raised the dead, was never interrupted, for self was never in the way. God is the same today as in the time of Jesus. Even as the woman in the throng touched the hem of Jesus' garment, so today it is possible for one to touch the garment of Christ-thought, to understand Jesus' words and to be cleansed of selfishness and disease.

Strict adherence to the highest ideals of right that one has already gained will open the way to a greater attainment. The perpetual effort to eliminate all unkindness from thought and word will finally make one God's friend. The faithful performance of every duty will earn the "well done" benediction. The separation of truth from error in one's conversation will fit one for heavenly places in Christ. When thought, conversation and action have become steadfast to a changeless God one will lose the sense of fear and rise to his God-given dominion over the body. He will know from actual experience that habitual thought of God as unchangeable will enable him to weather the tempests of this life and cause him to stand calm and unmoved amid the noise of mighty waters:—

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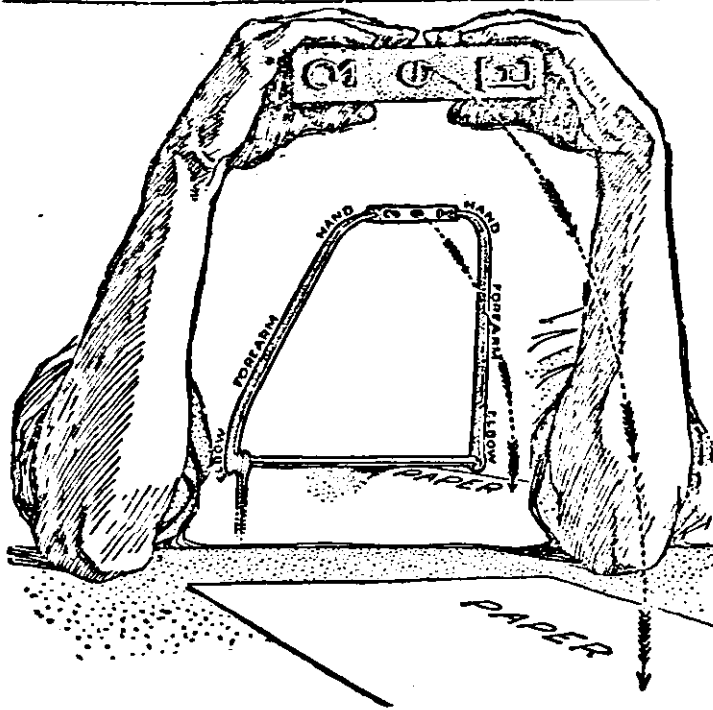
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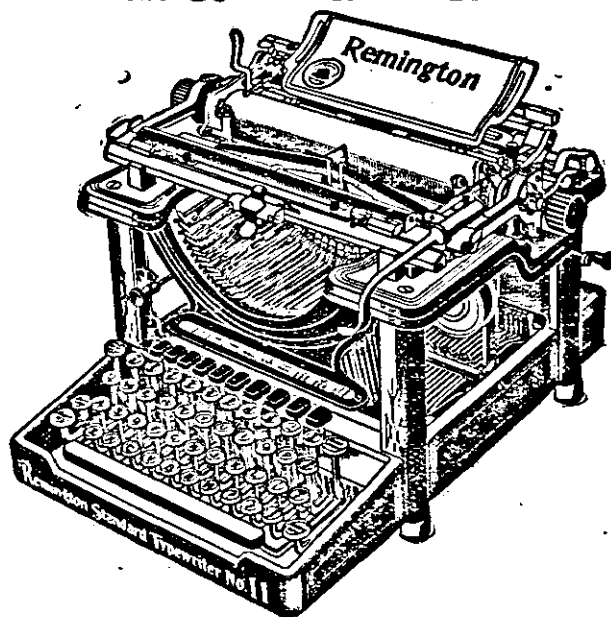
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# THE INDIAN \* SOCIAL \* REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXIII.

BOMBAY—SUNDAY, JUNE 1, 1913.

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.

We noticed in the last issue the excellent work which is being done by the Bombay branch of the Depressed Classes Mission Society. We print to-day Mr. Shinde's review of the operations of the Mission in all its branches. There are in all at present six branches, Bombay, Poona, the Karnatak branch at Hubli, Mangalore, Bhavnagar and the Central Provinces. Other centres where some work is being done are Amraoti, Akola, Dapoli, Malwan, Satara, Thana, Matheran, Rajkot and Yeotmal. There are agencies working for the amelioration of the Depressed Classes in Madras and East Bengal, which are not included in the review, probably because they are not affiliated to the Mission. The progress made by the Mission may be gauged by the fact that it has now under it 27 educational institutions with 1,231 pupils receiving primary education in five different vernaculars in different provinces. The complaint is common that the children are taken away much too early from the schools, but this is a practice which will disappear with increasing appreciation of the utility of education. We congratulate Mr. Shinde and his colleagues most heartily on the results achieved, and wish them an ever enlarging field of useful and successful work. There is one piece of friendly criticism which we should like to offer on a very minor point connected with the Mission's organisation last year. Some of the workers, we note, are designated as Captain So-and-So in the statements printed in the report. We think that the Society would do well to eschew such pseudo-military titles.

Mr. K. Rangarao, Secretary of the local Depressed Classes Mission, writes to us from Mangalore: "The Depressed Classes Mission in Mangalore has settled two Colonies of Panchamas on plots of its own in the suburbs of Mangalore. On one of these plots, which is known as the Urmila Devi Garden there was a notable event on Sunday the 18th instant. Four Panchama youths two of whom are old students of the Depressed Classes Mission School and now undergoing training in the local Government Training School, were married each to a young woman of the same community. The Panchamas are, of all Districts in the Madras Presidency, most backward in South Canara, in respect of education. It is scarce to find even a ryot among this class of resourceless day labourers in this District. Their improvidence is on a par with their poverty, drunkenness being their besetting sin. The sin is unfortunately sanctified by custom which makes the use of toddy or arrack indispensable on auspicious and inauspicious occasions. During marriages, the prevalent custom is for all the guests to get drunk and go in a procession beating Dhobi (a peculiar kind of drum), the use of tomtom being denied to them by higher castes, dancing and

singing songs, without much of either rhyme or sense in them, dressed only with a slender dirty cloth round the waist. Even the bride and bridegroom cannot dress like the people of higher castes. Nine dinners to all guests (all caste people in the village should be invited) are a *sine qua non* of the marriage. Owing to this costly essential, Panchamas (males as well as females) have sometimes to wait unmarried till the 35th or 40th year. This does not conduce to the purity of morals among these people. A common device to minimize this cost is to marry 5 or 6 couples at one time in the same Pandal, so that the cost of the dinners might be distributed among the several bridegrooms."

He goes on to say: "In the marriages that were celebrated in the Panchama Colony on Sunday last, the number of dinners was cut down, from 9 to 3 and the use of liquor was strictly tabooed. The indecent dancing in procession was done away with and the brides and bridegrooms dressed in the same fashion as higher castes. The introduction of these innovations in the marriage ceremony, especially the abolition of drink and dancing, brought down upon the couples, the wrath of the elders of the community who boycotted the marriages. This was more than compensated for by the presence of the following notable guests who attended to encourage the reforms which were effected at these marriages: Rao Bahadur M. Raghunath Rao, Rao Saheb M. Gopal Rao, B.A., B.L., K. Sadasiva Rao, B.A., LL. B., P. N. Bhandarkar, B.A., LL. B., B. Mangesha Rao, B.A., LL., M. Madhava Rao, B.A., B.L., Dr. M. S. Rao, L.R.C.P. etc., Pundit Parmeshwaraya, U. Raghunathaya, A. Timmabba Punja B.A., M. Ramachandra, B.A., A. Balkrishnashetty, Iddinabba Saheb, M. Sabjan Saheb and twenty others. The marriage pandal was put up near the nicely built Andaman Well so named to commemorate the charity of our Indian brethren in Port Blair. All the guests as they parted sprinkled flowers on the couples to signify their blessings. This is the first instance in this District, of higher caste people having attended the wedding among the so-called Pariah people."

*The Indian World* observes: "The nuptials of a girl-widow of 13 celebrated with the help of the police—where in the civilised world can such a thing be dreamt of? Yet a few days ago, in the district of Chittagong, was a Hindu girl-widow remarried by her father at the age of 13 with the assistance of the magistrate of the District. What a commentary this on our vaunted civilisation! If there had been no British rule in India, *suttee* and infanticide and the rest of it would still have continued to form part of our social and religious life. Of course, this is only one side of the shield,—but how dark!"

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, JUNE 1st, 1913.

## A LOST LEADER.

We were authoritatively informed twelve days ago that Mr. Dayaram Gidumal, retired District and Sessions Judge of Ahmedabad, General Secretary of the Bombay Seva Sadan, had been married on the 3rd April last, according to the Anand rite of the Sikhs, to Miss Urmila Divatia, Superintendent of the Bandra Branch of the Seva Sadan. Our informant imposed on us, at the same time, the obligation to treat the information as confidential. The circumstances which may justify a secret marriage are very few and, indeed, we can think of none. The news, however, is now public property. We feel, therefore, that we have no justification for withholding the fact from our readers. They are aware in what high respect we in these columns had hitherto held, and written of, Mr. Dayaram. The news of his marriage came upon us with a shock. Mr. Dayaram has a wife living and is the father of several grown-up children. The usual pretext which is held to justify a polygamous marriage among reputable Hindus, does not apply to his case. Holding as we do that polygamy is as utterly degrading to man as to woman, we entirely fail to reconcile Mr. Dayaram's conduct with his professions about helping his sisters to a higher level of moral and social responsibilities. The position almost of paternal responsibility which he occupied in the Seva Sadan, of which Miss Divatia was also a prominent worker, makes the marriage especially odious. In all our experience, we have not known a case of backsliding as grievous as Mr. Dayaram's. Men, from whom better things were expected, have seen their daughters married at tender years for fear of social ostracism; they have submitted to *prayaschittam*, or a penitential rite, for going on a sea-voyage or dining with persons of another caste, to avoid being excommunicated. But in no case that we know of has any Indian, professing social reform sympathies, taken unto himself a second wife when his first wife was living. We understand that Mr. Dayaram has resigned his connection with the Seva Sadan. We wish he had never joined it. It will be some time before the Institution recovers the public confidence which this most unfortunate event has cruelly disturbed.

The choice of the rite, shows a good deal of legal ingenuity. No valid marriage could have been contracted according to the Hindu rite, between Miss Divatia, who is a Nagar Brahmin of Gujarat, and Mr. Dayaram who is an Amil of Sind. The Civil Marriage Act of 1872 makes polygamy penal both for man and woman, and, in fact, it is not open to a man who has one or more wives living. The Anand

marriage is the only marriage which has received the sanction of an Indian statute without the condition of monogamy which attaches to all other statutory marriages. (The Widow Remarriage Act really did nothing more than declare that the British Indian Legislature declined to recognise the disability imposed by custom on Hindu widows in respect of remarriage.) We protested at the time when the Anand Marriage Act was passed against this anomaly. The measure was proposed and supported on the plea that it merely placed beyond doubt the validity of a long standing custom among certain Punjab Sikhs. The Government of the Punjab, if we remember rightly, held that it was not necessary to pass an Act of the kind, as Anand marriages were sufficiently protected by the general Act protecting Punjab customs. The Government of India had no idea that, by passing the Bill, it was providing a statutory form of polygamy to persons who had never recognised or followed the Punjab custom. The Act, as it stands, is a menace to morality, and we trust that the Government of India will take prompt steps so to amend the Act as to make it monogamous, so far at least as adult converts to Sikhism are concerned.

The manner in which the marriage has been apparently brought about is another of its painful features. It is impossible to believe that Mr. Narasingrao Divatia, the father of the bride, would have failed to recognise the flagrant impropriety of presiding at the Ahmedabad Social Conference on the 6th April if he had been a consenting party to the marriage three days previously. If the promoters of the Conference had been cognisant of the marriage, they would, of course, have never thought of inviting Mr. Divatia to preside on the occasion. The Ahmedabad Conference, it may be recalled, placed on record its emphatic opinion against polygamy in the following resolution: "This Conference is of opinion that strong efforts should be made to encourage the monogamous ideal of marriage and strongly condemns polygamy."

The movement to celebrate the Viceroy's birthday in Bombay is making good progress, as will be seen from the report of the proceedings of a meeting of the Working Committee printed on another page. Over Rs. 6,500 have been subscribed and the Standing Committee of the Corporation has recommended a grant of Rs. 5,000 to the Fund. His Excellency the Governor has subscribed Rs. 500.

Lady Sydenham sends to the depressed classes Mission Society of India, through Major Greig, Military Secretary to H. E. the Governor of Bombay, Rs. 500, "which was given to her by a friend for some charity" and a very kind message "of her best wishes for the success and prosperity of the Mission which she will try to help in any way she can, should opportunity occur in England."

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## ASSASSINATION NEVER CHANGED THE COURSE OF HISTORY.

BY NAR SINGH ROY SHARMA.

(1st year, A. E. Christian College, Allahabad.)

Assassination springs usually from a desire to remove one in power, to gain power for oneself, to secure some rights political, or social, to secure redress of grievances, to obtain revenge for a private wrong, or to hinder progress, and history shows that assassins have often been idle, weak-minded persons who have ample time to brood over fancied ills and whose meagre mental power suggested no way except violence to cure them. So many such acts of violence and folly have proved abortive and have failed to accomplish the end in view, and so few have accomplished in any degree the results expected that we can safely make the assertion that "Assassination never changed the course of history." The course of history is like the course of a river; its flow cannot be checked by throwing a stone into it as history has gone on the same way despite assassination; its surface is disturbed a moment only by the violence. How can a man alter its course by assassinating one man or a handful of men? Owing to his folly, his country may remain for a time without development, and blood-shed and wars may prevent the accumulation of wealth, the strife his act engenders may impede the progress of civilization, and may arrest the onward march of the people for a few years, but it is impossible that any permanent change can be worked.

If we look into the Roman history, we find two assassinations which corroborate our statement that history will pursue its course in spite of individual's efforts to bend it.

Firstly, we have the assassination of Pompey when he landed in Egypt. Previous to his assassination a message from Pompey signifying his intention of landing in Egypt had thrown the ministers into great alarm because there was a dispute in Egypt between Ptolemy and his sister Cleopatra, the joint rulers and the ministers thought that Pompey would take advantage of the condition of affairs in that country to take the reins of Government in his own hands. As he stepped on the barge sent to receive him he was assassinated. He fell without a struggle, but did this villainous act of Egyptian ministers check the advance of the Roman standard in Egypt? Did it preserve Egypt from coming under the suzerainty of Rome? Did it prevent Cæsar from landing in Egypt? When he entered Alexandria, he demanded that Ptolemy and his sister and rival Cleopatra should disband their forces and submit to his arbitration. After much resistance, they had to submit to Cæsar's proposal, and it became evident to the Egyptian ministers that their treacherous attempt on Pompey's life could not save them from submission to a foreign ruler. Only a few years later we meet in Roman history the story of the assassination of that same Cæsar, the mighty Julius, one of the world's great warriors and rulers. Most of the common people and nobles did not love him, because they believed that he wished to be made king, because he was named Dictator and Imperator for life, and because he was approached with sacrifices and honours hitherto reserved for the gods. This discontented element in Rome found a good instrument in M. Junius Brutus. The dissatisfied senators assailed him with constant reproaches and gradually brought him to think that it was his duty as a patriot to put an end to Cæsar's rule. Let us pause to observe carefully that man whose assassination was to be an act of patriotism. This was the man who made Rome what it was, who had very few superiors as a general, and as a ruler who ruled unceasingly for the welfare of Rome. Undoubtedly he loved power, but on that account we can not judge his conduct too severely for power is

loved by every ambitious man. Now Brutus in his eagerness to please the people struck a death blow to the greatest man of the age. And were the people, then freed from necessity of submitting quietly to the rule of one man? Were not the rulers of the Cæsarian and Flavian houses styled Emperors? No the effect of the fall of the great man was the renewal of blood-shed for another half generation. The arduous task handled by him was accomplished by a far less generous ruler namely Octavius, who became unquestionably as supreme as Cæsar had ever been, and in fact he did what Cæsar had never done in assuming the title and state of an Emperor. He solved successfully the problem which Cæsar had been forced to leave unaccomplished. He invested the authority won by the sword with a constitutional character.

Now let us turn to the modern history and see if there is anything to confirm our primary proposition. Jean Paul Marat was a famous revolutionary leader in France, and his life forms a part of the history of the French Revolution. We do not need to judge his conduct, but his case may serve as a good example to illustrate that the murder of this or that man cannot change the course of history. This man stood firmly from the beginning to the end in the favour of the Republic. He would always suspect and oppose those who were powerful and refuse power for himself. He did not fear to accuse Dumouriez, a man who was very powerful and who could have almost restored monarchy in France had it not been for the opposition. Marat was hated by the Girondins for being the representative of extreme republicanism. It was thus that he became unpopular and the Girondins ordered that he should be tried before the Tribunal—*Revolutionnaire* but he was acquitted because the people were at his back. His enemies still were impressed that they could turn the tide by removing him, and therefore they engaged a young girl Charlotte Corday to stab him. Did this attempt put an end to the French Republic? Was monarchy restored again in France? No Marat did fall but the end for which he suffered so much and for which he sacrificed his fortune, health, and life was reached.

Again coming to a later period, we have the foul, shocking assassination of Abraham Lincoln who was the liberator of the slaves and the successful ruler of a mighty people, whose fame "Will ever grow brighter as time passes and whose great work will be better understood." He was assassinated by a Southern fanatic after the war between the Northern and Southern States and why? Because Lincoln believed himself to be an instrument and leader of the forces of freedom, because he knew the toils of the slaves and of the poor whites of the South and because he wished to preserve the Union. But was the attempt on his life successful in any way in preventing his successor from following the footing laid by him, although that successor was one of the weakest presidents of the United States? Are the Northern and Southern States not now under one flag?

These are some of the illustrations based on historical grounds to show that the assassination may endanger the peace and prosperity of a country, may check the advance of history for a time but its course is sure to find its way onward. The wonderful movements of history which have turned miraculously the stream of the ages from the channels it had cut for centuries have not been assassinations and murders. Great wars, it is true, have been powerful forces in diverting events from the end towards which they seemed to be moving, but how futile seems violence and blood-shed in working out of the world's destiny beside quite but irresistible power of such movements as the spread of Christianity or Buddhism, the Renaissance and Reformation in Europe, and the spiritual and intellectual awakening of the East in the last century.

For instance Jesus Christ was born in a very low sphere and was not at all aided by any worldly influence in His mission; and when He proclaimed His mission and sent forth His disciples on preaching tours to make known Himself and His work, He did not begin by killing any particular man, or by conspiring against the lives of powerful Jews, but by inviting peacefully both Jew and Gentile to the kingdom of God. Though He was not accorded a very warm reception on His first appearance yet He never even intended to use violent methods to compel to believe Him. He by His preaching, by His life, death, rising again gave a fresh impetus to His movement. It was started in a country not very remarkable for any political, commercial, or literary influence, nevertheless it spread so rapidly that in an incredibly short period of time, it was diffused throughout the whole civilized world. Nor has the rapid advance of Christianity been confined to its earlier years, it is, day by day, making advance with marvellous speed.

We can also look into the glorious life of Buddha who came earlier than Christ, his teaching was so earnest and high, so deep reaching, and so radical still it met with eager acceptance among the people so intensely religious, simply because he showed to the people that the doctrines of the priests held out very little hope and fought on behalf of the oppressive caste and not because he killed one or two influential Brahmans who opposed him. Very little light is thrown over the Buddhism in Indian History, nevertheless it is beyond doubt that it worked a great change not only among the people of India but Ceylon and Burma whence it penetrated into Arakan, Pegu and Siam. It became the state religion of Kashmir and was thence carried to Nepal, Tibet and China. In short the typical life and character of Buddha, his unparalleled self-sacrifice for the welfare of humanity did much more to alter the course of history than what could scarcely have been accomplished by assassination.

Then after a lapse of thousand years there arose another man who by strength of his enthusiastic and fiery imagination, sometimes, summoned the savage people of Arabia to do battle for the faith, at another rebuked them for their weak faith and thus excited their courage and inspired in them endeavour for sacrifice, and again extorted them to virtue and so on. He alone could do what thousand assassinations would have ever been able to do.

Turning to English History we have John Wicliffe whose voice thundered throughout Europe and did much more than what several conspiracies against human lives could have done. There is another man Martin Luther the period of whose life brought about a complete change, not only in Germany, his own country but the progressive, vital element of Reformation passed from Germany to Switzerland and through Switzerland to France, Holland, England, and Scotland. The work begun by him was supported by princes and nations, was continued, preserved, and advanced by the reformers.

If any one is really determined to make alteration in the course of history let him follow John Wicliffe, who had a forgotten gospel to preach,—the gospel by which men were to be converted and to be made "New Creatures" and this result, this new birth, was not dependant on any churchly form or ordinance; it was not the outcome of any priestly prerogative or service or influence. He raised up by his preaching and personal influence a body of converted men who should themselves become witnesses of the same truth by which he had been saved. This was the inspiration under which he became a great preacher. He organised his living witnesses into classes and societies. In the pulpit he used his preaching power and in the class-room his private and personal influence. Thus was derived Wesleyan Methodism not because Wesley tried to remove every body who

opposed him or whom he disliked but because he was a pioneer of reform.

No subject had been more fitting and profitable, more edifying at the time when the whole world is shocked at the violent attempt made upon the lives of those in power. If we examine such deeds in every aspect and look at them from every point of view, we shall fail to find what change or reconstruction they can bring about. They may be unfortunate to the nation, they may be detrimental to the interests of the country where they are committed, but they can never stop the progress of history. If the people of any country have any grievances let them get those grievances redressed by persistent appeals to the authorities; if they want to remove any evils let them go to the very roots of the evils and try to stop them there.

They cannot gain their object, they can not accomplish the end in view by the removal of a particular man. If any individual wants to feed his private grudge by the assassination of one in authority, let him rest assured that he will be treated more sternly by the successor of the victim. If he has any reform to introduce into society let him not adopt the violent means of depriving his opponents of life but attract the people towards the reform by showing its advantages. Again if any people have suffered the losses let them make good their losses by their own exertions; if they want to defend their rights, or gain privileges which they did not have before, let them convince those in power that their aspirations are legitimate, and let them be not satisfied until they have been actually given the privileges they are demanding; if they once fail to get what they want let them remain persevering in their endeavours till the authorities have felt the force of their rights; but let them avoid humiliation, the remorse and disgrace, let them escape the censure of the world by refusing to have recourse to treacherous attempts on the lives of their fellow men.

If there are men who have any belief that they can turn the stream of history by the help of murders, assassinations, conspiracies they would do well to imitate the caution of wider hands and broader minds; and they would act prudently if instead of guiding others they would follow them. Let them look for employment in more honourable quarters, let them be satisfied with what can be accomplished through the agency of more reasonable methods; let them not act under ignorance and folly, let them be illuminated by themselves before they illuminate others by their counsel.

#### COAL PRODUCTION IN INDIA.

We are able to publish the following figures of output of Coal in British India during 1912, in advance of the annual report by the courtesy of the Chief Inspector of Mines:—

Province.	Tons.
Bengal ... ..	4,306,129
Bihar & Orissa ... ..	9,123,437
Punjab ... ..	38,409
Assam ... ..	296,615
Baluchistan... ..	45,732
Central Provinces... ..	233,996
North-Western Provinces ... ..	50
Total.	14,044,368

A Correspondent writes: "Sakhtai Joshi, a Chitpavan young woman of 20 who became a widow while she was yet a child and who was supported by Mr. S. N. Pandit, Bar-at-law, Rajkot, and the Social Reform Association, was married a fortnight ago to Mr. Talegaonkar, a Deshastha Brahmin, Postmaster at Badnera, drawing Rs. 70 per month, and aged 34. The marriage was performed at Badnera. Nearly 200 persons attended. Mr. Chiplunkar, B.A., assisted as priest. Mrs. Karve helped a great deal in bringing about the marriage."

## THE DEPRESSED CLASSES MISSION.

The Executive Committee of the D. C. M. again offer their humble thanks to God Almighty for enabling them to spend another year of useful service to their depressed brethren in India. The year under report has been the most prosperous in the brief history of the Mission, both in respect of extension and consolidation of its work as will be seen from the progress at the following centres.

### BOMBAY.

The work at the head-quarters has been largely developed. The handsome annual grant of Rs. 6,000 to be continued for three years by the Trustees of the late Mr. N. M. Wadia's estate has enabled the Society to start a separate Technical School at Parel and to increase the number of boarders at the Hostel from 17 to 40. The Ram Mohan Rai Day and Night Schools are also among the additions of the year caused by a donation from a Gujrathi gentleman and supply an urgent need felt long by children of the Gujrathi Bhangis at the Mahalaxmi Kacharapatti. The local Secretary Mr. V. S. Sohoni submits an exhaustive and ably written report of his work which is commended to the special attention of the public. His remarks regarding the "Drawbacks and Difficulties" in the way of the efficient education of the depressed classes children which are so amply borne out by other local secretaries, as well as his account of the successful conduct of the Hostel at Parel are likely to provoke thought and sympathy among the readers.

### POONA.

The work of this branch was taken by the General Secretary directly under his charge since August 1912. The holding of the Maharashtra Conference at Poona in October and the princely gift of Rs. 20,000 by H. H. the Maharaja Tukojirao Holkar of Indore,—events which will be separately dwelt upon have naturally stimulated interest in the work of this branch to a very great extent. Arrangements are made to add a hostel providing accommodation to at least 15 boarders in connection with the Primary Day School of this Branch and facilities are also increased for the technical education at this Branch.

### THE KARNATAK BRANCH.

As a result of the last year's (1911) propagandistic work among the Canarese speaking people of this presidency, an incorporated branch of D. C. M. was successfully launched on the 10th August 1912 at Hubli by Mr. and Mrs. Sayad who are now conducting a Hostel, a Day School and a Night School and several other beneficial activities for the social and spiritual betterment of the Depressed Classes, as will be seen from the interesting report of their five months' work presented by Mr. Sayad. Mr. E. Maconochie, I. C. S., Collector of Dharwar who visited this Branch testifies to the serviceableness and popularity of Mr. Sayad among the depressed as well as the higher classes in Karnatak.

### MANGALORE.

The Building activities at this centre are steadily pushed forth in spite of many difficulties. The Committee has resolved to extend its work out in the district of South Kanara where the problem of the Depressed Classes is reported to be at its very worst and the grievances of the "miserables" to be most deplorable, as will be seen from the extracts quoted by Mr. Rangarao from the report of the Madras Government, in his own report of that centre—page 5.

### BHAVANAGAR.

Mr. L. B. Vaidya and his Committee are to be congratulated on their having secured a site and a new building for their school at Bhavanagar with the splendid

help from H. H. Maharajasaheb and also on their giving the much needed relief to the famine-stricken people in that city.

### THE CENTRAL PROVINCES AND BERAR.

The General Secretary paid a flying visit to this province at the close of the year, and with the assistance of Rao Bahadur R. G. Mundle of Yeotmal, Hon. Rao. Br. R. N. Mudholkar and Mr. Joshi and Dr. Bhat of Amrati, Rao. Br. V. M. Mahajani of Akola and also with the co-operation of Messrs. Kaikini and Dravid of the Servants of India Society at Berar, was able to collect funds towards the maintenance of a new Hostel at Yeotmal as well as that of a responsible Missionary to be stationed at Nagpur for work in the Central Provinces.

Besides, there have been distinct signs of renewed vigour in the smaller centres such as Satara and Malwan. Under the lead of Rao Saheb R. R. Kale arrangements are being made to hold a District Conference at Satara on the lines of the Maharashtra Conference at Poona, while a Committee is formed at Malwan to erect a hall for the use of the local depressed classes. It is however to be noticed here that reports are not received from the centres at Mahableshwar and Madras.

### TECHNICAL EDUCATION.

The long cherished desire of the Society of finding out some means of imparting technical education to the D. C. M. pupils was at least to some extent realised when a separate technical school was opened in April 1912 at Parel with the help of an annual grant of Rs. 6,000 from the N. M. Wadia Trustees to be continued for three years. Four crafts viz. (1) Carpentry, (2) Tailoring, (3) Book-binding, and (4) Sign-board-painting are taught in four separate classes in this school by qualified teachers. There are in all 31 whole day pupils in the four classes, 15 in the carpentry-class in the Sewing, 2 in the Book-binding and 8 in the Painting Class. Besides 30 more pupils attend one or other of these classes for two hours daily. In Poona 50 boys attend the Carpentry and 60 the Sewing Class from two to four periods daily. The special feature therefore of the Society's schools in Bombay and Poona is that every boy and girl from the 3rd vernacular standard upwards has had to attend some technical class for at least two periods of 45 minutes each in the day. This compulsion was introduced slowly and gradually so that now the boys are showing a liking to manual training while the parents, who would have otherwise started all sorts of objections, have hardly felt the change. "The main idea" Mr. Sohoni observes, "of this instruction is to give a training to the hand and eye of the pupils with a view to facilitate their easily taking to some profession to enable them to earn their living. These professions are specially selected for them as it is hoped that by following them much of the social stigma that attaches to them as 'untouchables' will be removed." However it must be confessed that it is by no means an easy task to engender a genuine taste and respect for manual labour in the boys. Being doomed for ages to a life of hard and hopeless drudgery the children as well as the parents in their behalf show a singular distaste for labour and their one ambition under the influence of modern transition seems to be comfortable clerks. In spite of their apparent lack of means and talents, they are always anxious to learn English and be easy going *Pundits* with hardly any prospects rather than try to be hardworking yet cash-earning craftsmen.

### LITERARY EDUCATION.

Another equally amusing but easy to be detected inconsistency in the psychology of these backward classes is that their love of literary education is after all only superficial. With all the persistent efforts of the authorities of the Society's schools at Parel and Poona they have not been able to add

standards higher than 4th English and 2nd English to their respective schools. Their most pathetic complaints are that the parents take away their young children too early from the schools with a view to put them to work and in many cases very promising youths too. As to the attendance at the working men's night schools the same unsteadiness is to be observed. The two night schools at Akola and one at Amraoti had to be closed as the pupils could not withstand the temptation of the extra wages offered by the local mills kept working late in the evenings.

#### EDUCATIONAL STATISTICS.

There are in all 27 educational institutions under the Society with 1,231 pupils under 57 paid teachers (as against 22 institutions, 1,084 pupils and 46 teachers of the past year) receiving primary instruction in five different vernaculars in 6 different provinces. As will be seen from the detailed table of statistics on page there has been a distinct progress. The comparative tendency of the different depressed communities, of availing themselves of the educational facilities offered by this Society, which was indicated in the last year's report at length, holds good this year also.

#### SPIRITUAL-WORK.

To the four Bhajan Samajes working last year, *viz.* at (1) Thugaon, (2) Byculla, (3) Satara, (4) Parel a fifth one at the Poona Cantonment was newly added in August 1912, under the auspices of which divine service was regularly conducted every Saturday evening and occasional lectures were arranged. In connection with the Mandir Fund of the Thugaon Samaj Mr. Gawai collected a small sum in Bombay and Amraoti, but still the Mandir is incomplete for want of funds. As long as Mr. G. K. Kadam was at Kolhapur he zealously conducted a Bhajan Samaj among the Mahars of that city. The members of the Satara Prarthana Samaj, the majority of whom are Mahars and Mangs, attended the D. C. M. Maharashtra Conference at Poona and are taking the lead in arranging a district conference at Satara next year and also an annual meeting of their Samaj. Religious and moral instruction is imparted in many of the Schools of the Society, while strict care is taken to bring up all the boarders in its several institutions in a thoroughly liberal religious atmosphere. Mr. V. R. Shinde, whenever he was in Bombay, conducted a weekly class specially for the Boarders at Parel in systematic history and philosophy of Brahmaism in India.

#### PROPAGANDISTIC WORK.

In the month of April Messrs. A. V. Thakkar, L. C. E. and V. R. Shinde went to Matheran, had an interview with Major Murrison, Superintendent of the hill-station and held two meetings one for the Depressed Classes population and another to approach the visitors to the hills for sympathy to this mission. A small contribution of Rs. 107 was collected in the latter meeting and the amount was handed to Major Murrison, the president of the Matheran Municipality, to be distributed as small aids among the Depressed Classes pupils in the local municipal school. Mr. V. R. Shinde accompanied by Mr. A. M. Sayad then went on a prolonged tour in the Carnatic with a view to prepare the ground for the opening of a new Branch for the Canarese speaking depressed communities. They visited and delivered lectures in Kolhapur, Kurundwad, Belgaum, Shahapur, Dharwar, Hubli, Gudag, Betigiri, Kurudkoti, Hombal and Bijapur, and collected in cash about Rs. 1,400 in aid of the proposed Branch, which was finally opened in the month of August 1912. On the 27th of September 1912 Messrs. A. V. Thakkar and V. R. Shinde organised a demonstration public meeting at Bankipore at which it was resolved that a D. C. M. centre be opened for the province of Behar. The meeting was largely attended and presided over by Raj Purnendu Narayan Sing Bahadur. In

order to make preliminary enquiries a view to start a new Hostel in Berar, Sister Janabai Shinde started on a tour on 3rd November 1912, visited Amraoti, Yeotmal, Thugaon, Ramasavur, Khangaon, Malkapur and Dhulia, collected funds and returned to Bombay, on the 28th December 1912. Mr. V. R. Shinde also visited Berar at the close of the year and lectured at Akola, Amraoti and Yeotmal and made preliminary arrangements for the organization of an incorporated Branch for the Central Provinces and Berar and a Hostel at Yeotmal. This was his third visit to Berar where he found a very good field for the work of the proposed Branch.

#### THE MAHARASTRA CONFERENCE.

The most important event of the year, which was decidedly a propagandistic success was the Provincial Conference held under the auspices of this Society in October 1912 at the amphitheatre of the Fergusson College under the presidency of Sir R. G. Bhandarkar, PH. D., L. L. D., C. I. E. The whole proceedings were in Marathi and are now published in detail in a Marathi report of 27 pages. The notable features of this unique venture were:—(1) About 300 guests of 5 different depressed communities *viz.* the Mahar, Mang, Chambhar, Dhor and Bhangi travelled at their own cost from 54 different places belonging to 17 Marathi speaking districts of the Bombay Presidency and took active part in the deliberations of the Conference. (2) Of these not less than 230 guests were accommodated by the Reception Committee for the three days of the Conference and all of them mixed and messed together without any distinction of caste for the very first time in the history of the caste system in India. (3) The crowning feature was the principal memorable dinner on the 6th October in which about 400 guests most cheerfully partook, among whom not less than fifty were educated gentlemen of the highest castes belonging to the city of Poona. Dr. Mann who as the president of the Reception Committee received and cheered the guests and himself joined the dinner, declared enthusiastically and not less truly that it was a historical event in the orthodox capital of the Marathas. (4) Prominent and representative men coming from several district towns took cheerful and sympathetic part in the deliberations of the Conference for two days, irrespective of their castes and partice and chief of them was Shrimant Babasaheb, Ghorpade Chief of Ichalkaranji. (5) The woman's meeting was presided over by Mrs. Ramabai Ranade and about 100 ladies of higher castes attended the meeting and freely mixed among the so-called 'untouchable women about 200 in number and made sympathetic speeches.

#### RUPEE FUND.

Mr. L. B. Nayak, Captain General of the D. C. M. Rupee Fund reports as follows:—

"The fund was inaugurated in July 1911 with the object of supplementing the general fund of the Mission by collecting a small subscription of one rupee from each donor, thus making it possible for people of even humble means to help the Mission and enlarge its circle of sympathisers and helpers.

"The total collection made during all the twelve months of the year under report is Rs. 1,016 a sum far short of Rs. 5,000 the amount expected from 60 Volunteers. A noticeable feature, however, in the collections of this year was the handsome sum got together by Mrs. Rukmini Shinde. Her contribution to the fund is Rs. 504-8-0 very nearly half the amount of the total collections. Mrs. Shinde and her Captain, Sister Janabai Shinde who considerably helped the former in securing such a large amount showed real zeal and interest in the work of the Mission and their example is worth following. The following are the names of the Volunteers who collected Rs. 20 and over:—



" Mrs. Shantabai Gothoskar Rs. 66, Miss Trivenibai Bhata-vadekar Rs. 60, Mr. S. K. Divekar Rs. 58, Miss Abilyabai Bhandarkar Rs. 57, Mr. D. G. Rajadhyaksha Rs. 53, Miss Krishnabai Thakur Rs. 47, Mr. S. S. Tatre Rs. 28-14-0, Sister Janabai Shinde (who besides being a captain worked as a Volunteer also) Rs. 25 and Mrs. H. Ambabai Narayanrao Rs. 22.

" Our sincere thanks are due to these Volunteers and especially to those whose collections go over Rs. 50. They have all by their disinterested endeavours helped the cause of the Mission to an appreciable degree. Special mention must needs be made of Mr. D. G. Rajadhyaksha who having offered his services as a volunteer only in December last collected within about a fortnight a sum of Rs. 53 with the assistance Sister Chandrabai Rajadhyaksha. We only hope that the example set by them is followed by others with equal zeal and earnestness."

#### H. H. THE HOLKAR'S DONATION.

Financially too the year has proved to be the happiest. It began with the annual donation of Rs. 6,000 from the N. M. Wadia Trustees. By the middle of the year the General Secretary effectively brought to the notice of the Executive Committee the general situation of the whole Society, who in a meeting held on the 29th of August 1912 considered at length its urgent needs and resolved to request a body of the most prominent and representative men of this presidency in sympathy with the Mission to form themselves into a committee for the raising of Rs. 85,000 for the following purposes.

- |  |            |
|--|------------|
| (1) The Society's Home in Bombay   | Rs. 40,000 |
| (2) " " House in Poona   | " 20,000   |
| (3) The maintenance of five additional missionaries for at least five years. | " 25,000   |

Total Rs. 85,000

Consequently a strong appeal for this amount was issued over the signatures of the following gentlemen.—

Sir R. G. Bhandarkar, Sir N. G. Chandavarkar, Sir Chinubhai Madhavlal, Mr. Ratan J. Tata, Hon'ble Mr. Fazulbhoj Currimbhoy, Mr. H. A. Wadia, Mr. Narottam Morarji Gokuldas, Mr. Damoderdas G. Sukhadwalla, Mr. S. N. Pandit, Dr. Harold H. Mann and Mr. V. R. Shinde. In response this appeal His Highness Maharaja Tukojirao Holkar of Indore donated at the close of the year Rs. 20,000 towards a Home in Poona to be called after his illustrious ancestor Maharani Abilyabai Holkar. In honour of this gift which is the biggest the Society has ever received, the D. O. M. Schools in Bombay and Poona were closed for a day and the Boarders at Parel were given a dinner. These gifts, encouraging as they are, have added enormously to the responsibilities of the Society which might be better described in the words of the signatories to the appeal as follow:—

" In a short period of six years the Society has succeeded in extending its most useful and benevolent work in Western, Southern and Central parts of this vast country, parts where the problem of the 'untouchable' classes is at its worst. It has now to spend on the whole Rs. 25,000 every year and has for some reason or other to find its support mainly from the middle classes of this country, who are not as a rule in a position to make any substantial contribution to its funds. The natural consequence has all along been, that the workers of the Mission, few as they are, have had to devote a larger part of their time and energy in collecting subscriptions for the current expenses, which are increasing year after year and yet have very little permanent fund at their disposal. Our earnest appeal is therefore directed especially to the wealthy communities and individuals that they

may contribute substantially to the funds which are so urgently required and thus enable the workers of the Mission to find more time to do direct work among the Depressed Classes, and to cope more effectively with the already innumerable difficulties in their way."

Rs. 60,000 have still to be raised. The grant of the N. M. Wadia Trustees will cease after the year 1914. The work of the Society is rapidly and widely branching in and out of the Presidency. The several Hostels, Technical Schools and other institutions have yet to develop their efficiency largely. It is therefore earnestly hoped that the Prince of other Native States and other wealthy gentlemen in the country will follow the splendid example of H. H. Maharajah Holker and come to the aid of the Society in its arduous task.

The Executive Committee before concluding offer their heartiest thanks to all the Secretaries and members of the Local Committees and to all other co-workers, volunteers, supporters and sympathisers of this unique national cause of the depressed brethren in India.

Depressed Classes Mission }  
Office, Parel, Bombay. }  
17th April 1913.

V. R. SHINDE,  
General Secretary.

#### OUR CALCUTTA LETTER.

(FROM OUR OWN CORRESPONDENT).

##### CINEMATOGRAF THEATRES.

It is only a few years since the first picture show was opened in Calcutta and now the shows are becoming as the sands. These shows, if carried out with some healthy purpose, may do immense good to a society. It is also a known fact that in the advanced European countries, the cinematograph shows have become the vehicle of education. Suppose you are to teach the geography of Africa in an Indian school, and you throw on the screen the scenes of African life,—her great mountains, rivers, waterfalls, and an African village picture illustrating the traits of native life—don't you think this process to be far better than the cut and dried method of committing to memory the geographical names and "Map-pointing"? Here is an immense possibility for a true education, and may we not expect that the educational authorities in India will make similar experiments?

I now come to the 'cinematograph shows' now prevalent in big cities of India. Philosophers are some times heard to say "What great things of trivial causes spring." Indeed when this 'show' first loomed before the public gaze, it appeared a very innocent thing; and it was believed by many that it would replace the theatres against which we have heard so many things. We now see that these shows have also faults which if not suppressed can do as much evil as an ill-conducted theatre. The scenes of murder, robbery, train-wrecking and motor bandits which constantly flash before us in these cinematograph theatres, are productive of evil results; and specially when children are constantly fed with these scenes, they become an easy prey to bad examples and become quite unfit for serious thoughts. To youths also this is not a secure place unless well-conducted. Because the excessive 'love scenes' and constant 'kisses' which play an important part in these films are really sickening and cannot be of good use to us.

Yet I am not going to undervalue cinematography. It can achieve great things. We are told that when the Durbar pictures were shown in the London music halls, the ladies and gentlemen were heard to say "are they not fine horsemen, isn't he a fine man," "How lovely India must be, I would love to be out there." These were the compliments paid to us by those who generally consider Indians as a kind of semi-civilised people, worshipping idols, and have hideous manners. How fine it would be if these cinematograph theatres can produce Ramayana, Mahabharata and Sakuntla and O the pity, instead of these we have murderers, train-wreckers and motor bandits.

## VICEROY'S BIRTHDAY CELEBRATION IN BOMBAY.

Further progress in the making of the arrangements for celebrating the Viceroy's birthday in Bombay on June 20 was reported at a meeting of the working committee held at the Council Hall under the chairmanship of the Hon. Mr. Fazulbhoj M. Chinoy. Rs. 60,000 having been received out of the Rs. 15,000 required, and an appeal was made to the public to subscribe more liberally to a fund which will enable 50,000 children to spend a happy day, sharing with Her Excellency Lady Hardinge the general thanksgivings for His Excellency's escape.

A brief statement showing the progress made was presented by Mr. Devadhar, one of the hon. secretaries. The principal points were as follows:—

(1) Subscriptions promised up-to-date amount to Rs. 6,184-8-0, including H. E. the Governor's handsome contribution of Rs. 500, for which the special thanks of the committee are due to His Excellency. Mrs. Karanjia deserves special thanks.

(2) Marathi and Gujarati songs have been sent by Mr. G. J. Agashe, of Poona, and Mr. G. K. Delvadekar, of Bombay.

(3) Our souvenir, which has been executed by Mr. D. Kashinath, has been highly praised, about 60,000 will be required in Bombay in Marathi, Gujarati, Urdu and English and Her Excellency Lady Hardinge will require about 6,500, besides many orders have been received from outside.

(4) The lists of several schools are ready, and the number of boys' schools comes to 502 and the girls' schools number about 78, and the total number of children is 52,581; but this figure is under-estimated, as is seen from the replies that have been received from the managers of the Anglo-Vernacular schools.

(5) At an informal meeting of the school-officials a rough division of work has been attempted.

(6) An application to Government has been sent for the grant of a holiday to the Elphinstone Middle School in Bombay.

(7) Application to the Trustees of the Wadia Charities has been sent asking for a handsome contribution towards the Committee's Fund.

(8) An application to the Bombay Corporation has been made on the strength of the assistance given to such a movement by the Municipalities of Poona, Ahmedabad, Ahmednagar, Karachi, etc., requesting that body to give our committee substantial financial help.

(9) Nearly 100 letters have been addressed to the managers of Anglo-Vernacular schools and very encouraging replies are being received.

(10) About 120 letters have been addressed to ladies and gentlemen of various sections of the community, to assist the committee by giving the necessary help to the head masters and head mistresses of primary schools in their locality in connection with the celebration. Mrs. Reed and Dilshad Begum Sahab and Mrs. Nikambe and others have offered to help the committee in this direction.

(11) When the schools re-open on the 1st and 10th of June, circular letters will be addressed to them.

(12) Messrs. Natrajan and Savage have prepared a letter which explains generally the lines on which the teachers should address the children in their schools, their preliminary meeting being arranged on the 17th of June.

(13) Contracts for sweetmeats are to be given to about a dozen confectioners.

(14) The manager of the Victoria Bakery has offered to prepare Lord Hardidge birthday celebration cakes.

## AN APPEAL FOR FUNDS.

Resolutions concerning various matters of detail were afterwards passed by the committee. Provision is being made for the supply of harmoniums and phonographs to assist in the entertainment to the children; one correspondent suggested that there might be a three days' fair on the Esplanade, but the meeting agreed with Sir Bhalchandra Krishna that this was impracticable, a suggestion that a brass medal should be given to each child was referred to the secretaries; and the meeting welcomed letters from Mr. R. E. Gibson and the Borah High Priest, the former enclosing a donation of Rs. 500 on behalf of His Excellency and Lady Willingdon and the latter promising the support of his community, which the Chairman expressed the hope would be forthcoming in a generous measure.

His Excellency's private secretary mentioned that the Governor hoped if the fund exceeded the estimated amount required, the committee might find it possible to send some of the surplus to help to swell the funds of the Commissioner in Sind and the Commissioners of the Divisions in the Bombay Presidency.

The Chairman voiced the hearty thanks of the committee to His Excellency and Lady Willingdon for their generous donation towards the fund and expressed the hope that there soon would be a surplus over their estimated surplus from which they could help other funds. Mr. Fazulbhoj Chinoy expressed some disappointment at the fact that the public had not been more liberal, pointing out that up to the present they had only Rs. 6,000, whereas they wanted Rs. 15,000. The time was fast going and only two or three weeks remained and he would like to point out that they would only be able to entertain the children on such a scale as funds allowed. Therefore he appealed to the public of Bombay to send in subscriptions as early as possible either to one or other of the secretaries, to the treasurer, or to the Bank of Bombay. No amount was too small all would be welcome.

## CINEMA PROPOSAL ABANDONED.

The committee were reluctantly compelled to abandon the proposal to entertain the children in cinematograph theatres on account of the difficulties involved. The Chairman said there were ten cinema theatres which were willing to give free performances for the children on June 20, and he had received a letter from Mr. E. Platt, thanks to whose kind offices the offer was made, asking if it was possible for the committee to arrange for conveyances to take the children to the theatres.

Mr. Fazulbhoj Chinoy thought taking 50,000 children about the city on what might perhaps be a wet day was a very serious proposition; in fact, it presented so many difficulties that he thought it would be wiser to keep them in the school and entertain them as best they could. There were ten cinema theatres in Bombay, and they could not accommodate more than 10,000 children. Supposing there were three shows at each, only 30,000 children would be thus entertained.

Dr. Stanley Reed expressed entire concurrence with the remarks of the Hon. Mr. Fazulbhoj. He thought it was quite impossible for the committee to undertake the responsibility for conveying the children to the theatres on a wet day, but they might ask the school masters if they could undertake the responsibility, the committee guaranteeing free exhibitions.

Sir Bhalchandra Krishna expressed similar views.

Mr. Savage, one of the head masters of the city, said the school teachers could not undertake the responsibility.

Dr. Reed moved, Sir Bhalchandra Krishna seconded, and it was agreed, to tender sincere thanks to Mr. Platt for his kindly efforts in this direction and to express the regret of the committee that owing to the difficulties which would have to be taken into account they could take no action in the matter.

At a meeting of the Standing Committee of the Bombay Municipal Corporation on Thursday afternoon, the Hon. Mr. Fazalbhay M. Chinoy presiding, a letter was considered from the Commissioner stating that he had been requested by the secretaries for the Children's Fete to be held on the 20th June in commemoration of His Excellency the Viceroy's recovery, to ask the Municipality to make a contribution towards the expenses of the undertaking. It was proposed that all the school children in Bombay should be suitably entertained in their schools on that day, and a representative committee had been formed for that purpose. In consideration of the special interest that attaches to the occasion, of the universal nature of the intended celebration, and of the fact that a very large proportion of the children would be those attending Municipal schools, the Commissioner ventured to think that it would be both right and graceful on the part of the Municipality to subscribe to the funds. In view of the total expenses likely to be incurred, he thought a contribution of Rs. 5,000 would be suitable.

The Committee resolved to recommend the Corporation to sanction a sum of Rs. 5,000 being subscribed to the fund and that sanction of Government be obtained before the expenditure was made.

The subscription to the fund for the celebration in Bombay of His Excellency the Viceroy's Birthday now total Rs 6,529-8, and the public are requested to kindly send their contributions promptly to the Secretaries, Lord Hardinge Birthday Celebration Committee, 89, Apollo Street, Bombay. The sum previously acknowledged was Rs. 3,412. The following are the subscriptions of Rs. 25 and upwards which have since been received:—

His Excellency Lord Willingdon, Governor of Bombay...	500
Shaik Abdul Wahid Abdullazizbai Ali Ebrahim	500
Johagchand Naginchand	101
Sir Vasanji Tricumji	100
Mr. Palonji Edulji Plumber	100
Mr. Saleman Kasam Haji Mehta	100
The Hon. Sir Jamshedji Jaajibhoy, Bart.	100
Mr. M. N. Gabhai	51
Mr. B. N. Karanja	51
The Hon. Mr. Graham	50
Mr. Salebhai K. Barodawala	50
Mr. P. R. Cadell	50
The Hon. Mr. Fazuibhoy M. Chinoy	50
Mr. Mia Mahomed Chotanie	50
Mr. Abdul Mia Khandwani	50
E. A.	50
Mr. A. Framji	50
Mr. Hajibhoy Lalji	50
Sir Bhalchandra Krishna, Kt.	25
Mr. N. V. Mandlik, (Second instalment)	25
Mr. Bhaskarrao Mehta	25
Mr. Anandji Nanji	25
Mr. Meghaji Vasanji Tricumji	25
Sheth Ouramsey Damji	25
Mr. Bhalchand Karimchand	25
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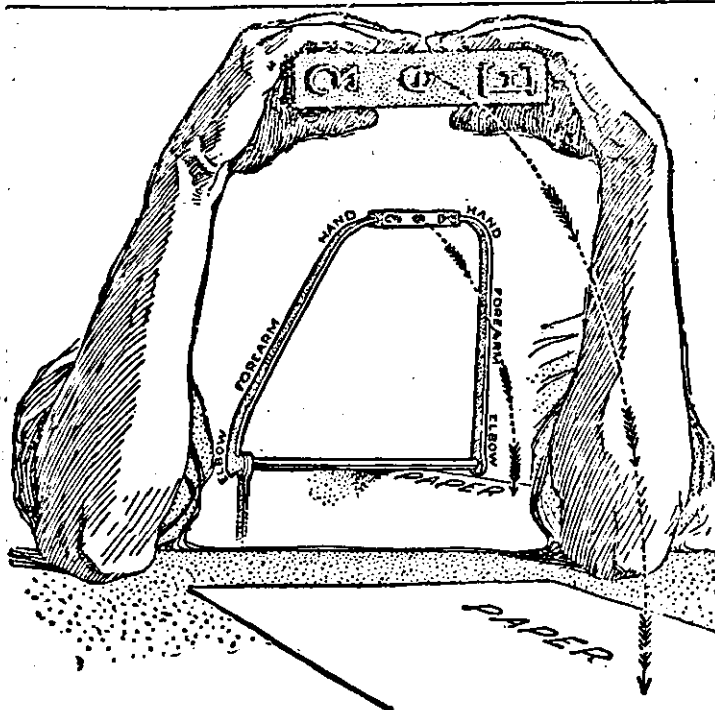
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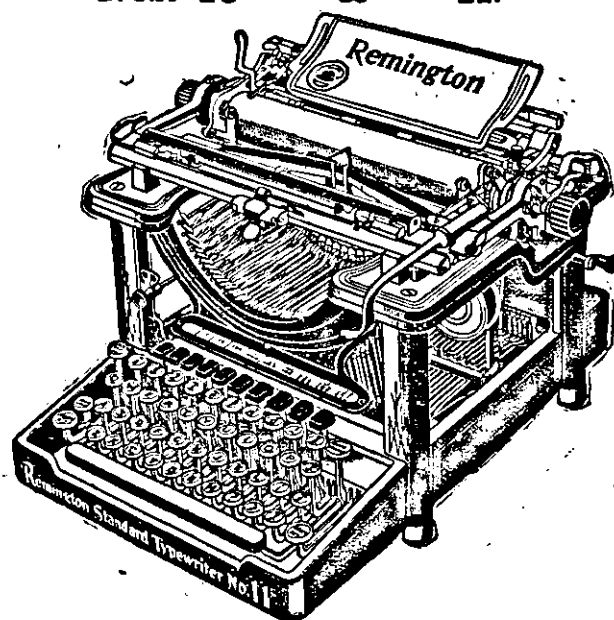
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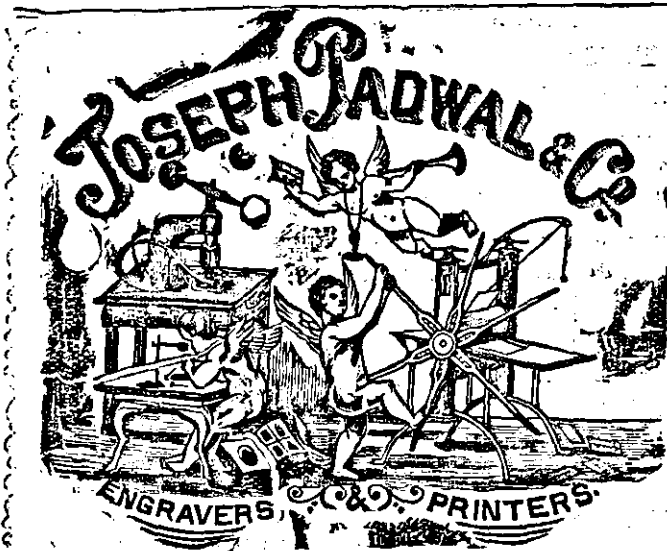
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BOMBAY—SUNDAY, JUNE 8, 1913.

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.

A case recently decided by the Bombay High Court, in which the English wife of a Parsi failed to obtain a decree for the restitution of conjugal rights against her husband, on the ground that the Indian Courts had power only to grant such a decree in the case of Christians, has provoked some discussion in the press in India and in England. The English papers are inclined to utilise the case as a warning to English women against contracting marriages with Indians. The Indian papers, even the most orthodox, which would regard such marriages with extreme disfavour under all circumstances, are inclined to resent the intervention of their English contemporaries as a piece of impertinence. Meanwhile, the fact is lost sight of, that when two persons are impelled by passion or interest to link their fates together by an act of matrimony, the last consideration which would deter them from their purpose is the state of the law regarding the restitution of conjugal rights. While there have been some very bad cases of Indian husbands seeking to extricate themselves from the bonds of marriage with English women, into which they had entered with eyes open, by discreditable devices, it is not true to say that there have been no cases in which intermarriages have proved happy. On general grounds, we are ourselves of opinion that, as things stand, intermarriages between Europeans and Indians are not to be entered into with a light heart. The position of the wife in this country, excluded from the society of both Europeans and Indians, is bound to become intolerable unless sustained by a sacrifice which no right-feeling man is entitled to exact from a fellow-being. Everything about her tends to accentuate her isolation and to make her feel that she has made a great sacrifice in marrying her husband. An Indian friend, whose opinion is entitled to weight, remarked to us the other day that he would have less objection to intermarriages between Europeans and Indians if India was a self-governing country like Japan or China. There is some force in that observation. There have been scores of cases in which English and Indian ladies wedded to husbands of their own respective complexions have suffered more hardship than the lady in the present case but the *London Times* has seldom cared to interest itself in their fortunes!

The current number of *Progress* has a highly appreciative paragraph on the appointment of Sir Narayan Chandavarkar as the Dewan of Indore. Our contemporary observes: "The appointment of Sir Narayan G. Chandavarkar as Dewan of the State of Indore on his retirement from his position as Judge of the High Court, Bombay, has roused much more than ordinary interest. It is a remarkable thing that so scholarly and studious a judge should willingly make the sacrifice of the years of rest that he might have devoted to quiet research

and the completion of his literary labours, and should take up the onerous and often invidious duties that fall to the lot of 'the Dewan of no mean state.' It is the State of Indore that is honoured by the advent of Sir Narayan, and not Sir Narayan who is advanced by this appointment. It must have been a pleasant surprise to H. H. Savai Tukoji Rao, the young ruler of the State, to find that Sir Narayan would consent to become his Dewan. For there is no public man in India who has a higher reputation for integrity than Sir Narayan." Our contemporary adds: "Another characteristic of Sir Narayan mentioned in almost every one of the many articles that have appeared about him in the last few weeks, is the earnestness and reality of his religious life. He is not a Christian but his testimony to the value of the Bible on the occasion of the Tercentenary of the publication of the Authorized Version of the English Bible, was the expression of a real conviction of its religious as well as of its literary worth. A writer in the *Indian Social Reformer* mentions how Sir Narayan advised the reading of the Bible along with the Bhagavad Gita. And through all his speeches, particularly in his Sunday Classes, each month in Bombay and his addresses to young men in many places, there has run a strong moral purpose and a high enthusiasm for moral purity and integrity. His high position in Indore will give him many opportunities of action, and many observers will watch with interest his efforts to secure orderly and healthy advance in that important State."

One of the smallest Administration Reports that we have come across, is that of Faridkote for the year 1912-13. The front cover has a gold border and inscription which combine with the size and weight of the volume to make it as dainty as it is possible for an Administration Report to be. Sardar Bahadur Dyal Singh Man, President of the Council of Regency, is a humanitarian of the patriarchal type, and deals with the people of the State in a spirit of stern affection. Accordingly, the first important act of the Administration recorded in the Report, is "warning the subjects—by means of Durbar speeches, public discourses and orders—against crimes, such as female infanticide, dacoity, adultery, rape, theft, burglary, &c., with desirable results tending to peace, order, temperance and subsidence of the evil spirit of litigiousness." We commend the report as a document betraying much earnestness of spirit.

We are indebted to the Rev. R. E. Hume for the interesting article entitled "Operations after the Recent Floods in America," which we reprint today from the *Outlook* of New York. It is of great interest to Indian readers, not only as a typical instance of graphic reporting, but also for its own inherent interest in describing the beginning of important social service operations, and that too as initiated and supervised by a woman. The perfection of the organisation, is only equal to the complete manner in which the resources of Science are made to subserve the relief of human suffering.

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, JUNE 8th, 1913.

## STRIKES.

The railway strikes that have been in progress for the last two weeks, have drawn the attention of the public to the growth of a new force of immense importance for good or evil to the industrial and social well-being of the country. The strike began on one railway. Failing to get redress for their grievances, real or supposed, the strikers appealed to their confreres on other railways to strike, so that pressure might be brought to bear on the offending company to set right what was wrong in its relations with its employees. The machinery by which this has been brought about is an Association consisting of members drawn from all the railways. It has been said that, while the Madras Railway employees had every right to strike in order to get their grievances redressed, the so-called sympathetic strike is not a thing to be tolerated. We do not know that there is much force in such a distinction. Once the right to strike is conceded—and it is impossible not to concede it in these days—the strikers must be allowed every means of bringing their efforts to a successful conclusion, which does not violate the rights and liberties of their fellowmen. If a general "sympathetic strike" can be declared effectively, it may in the long run be found to be cheaper and to involve less dislocation of the normal social and industrial life of the community than sporadic and isolated strikes. The moment an organisation capable of directing such a strike comes into existence, that moment all need of strikes would be at an end, for no Railway Company would care to measure strength with such a power. The thing has been done in European countries, and Syndicalism is no longer an academic theory. In India, owing to its diversity of races, it can not but be a slow growth. But the great fact of modern life is that Labour is beginning to realise that its interests everywhere are identical, and Labour organisations are tending to become international. The attempt to organise a general strike on all the railways in the Indian Empire has not been successful, but it has been attended with results which far exceed expectations. It is evident that Indian workmen on Railways are learning the value and the methods of co-operation in defence of their interests.

We welcome the growth of this spirit, but unless the power of co-operation is utilised and directed with moderation and statesmanship, it is likely to prove more harmful to the workers than to the em-

ployers. The one thing that should never be forgotten is that only so far as the objects of a strike impress the disinterested onlooker by their justice and propriety, is it likely to attain fruit. The general public is the ultimate arbiter. If it is convinced that the grievances complained of are real, it will cheerfully undergo considerable inconvenience rather than see the movement collapse. If, on the other hand, there is reason to suspect that there is behind the strike nothing more important than the vain desire of an individual or a Society to show off its power, public opinion will support strong measures being used to put down the movement. It behoves the leaders of strikes to show that they have begun reluctantly and after every effort possible to obtain redress by argument and appeal, and that they are anxious to end as soon as reasonably moderate concessions are made to their demands. They must remember that the convenience of the public is deeply involved in their operations. After all, a strike is a very clumsy and irrational way of settling differences between employers and the employed. If the former learn to look upon the latter as helpers and not as servants, as human beings of flesh and blood to be treated as brothers and not as slaves to be exploited, there will never rise an occasion for strikes. This, however, is a dream of the distant future. Meanwhile, is it impossible to have some machinery which can adjust and regulate from time to time, and in an automatic manner, the movement of wages in relation to prices? Instead of leaving the employer and the employed to fight out among themselves, can not the State establish a permanent and disinterested tribunal to adjudge between the claims of capital and labour? Competition as the sole principle of social and industrial life has been the prolific parent of anarchism. The fetish has lost the reverence of its most fanatical votaries in the West. The Government of India should take early action with a view to obviate the recurrence of strikes which, more than the loss and suffering occasioned by them, always leave a deposit of hard feeling between employers and workmen every time they occur.

We take the following from the *Mysore Patriot*: "Rai Bahadur A. Narasimha Iyengar and a number of the leading gentlemen and ladies were present at the opening of a Panchama Girls' School in the Krishnamurtipuram at 8 a.m. on Sunday. Mrs. Rangamma, Superintendent of the Abalashrama, opened the School with invocations to Ganesha first and to the Almighty God secondly, in a sweet song. There were about 50 girls present. The number of Pariahs in attendance came to upwards of 100. The School work commenced. Mrs. Rangamma herself taught them that morning and said that a separate teacher would be sent the next day. Some of the elderly Pariahs asked for a night school and many of them desired to learn the three R's as well as lessons on health and sanitation. Arrangements in this direction were promised. Mrs. Rangamma distributed among the girls books, slates, pencils, etc., to the value of Rs. 50. It is very creditable that a Hindu orthodox lady should set an example of such charity. We learn that she has agreed to deliver a religious sermon every Friday to the Panchama women."



## RELIEF-OPERATIONS IN AMERICA.

( FROM THE OUTLOOK OF NEW YORK )

The telephone bell rang in the office of the National Red Cross at the War Department in Washington.

"Miss Boardman," said a man's voice, "this is the office of the Associated Press. The Miami River is rising in Ohio, and the town of Dayton is partly under water. Other rivers are rising, and it looks as if there might be serious trouble."

Miss Mabel Boardman, Chairman of the National Relief Board of the American National Red Cross, ascertained the meager details, rang off, dictated a telegram to Governor Cox of Ohio asking if he needed help, and turned her attention back to the really serious situation in tornado-swept Omaha.

Governor Cox telegraphed back his thanks, but said the trouble was not serious. Then followed three telegrams in quick succession the same afternoon, saying that matters were getting worse, the water was still rising, there were already many deaths, and that the State would be glad to have the assistance of the National Red Cross.

To be sure, the Director-General, Mr. Ernest P. Bicknell, had started twenty-four hours before for Nebraska; it was problematical what he would do when he heard the "C.O.D." from Ohio, and he was out of reach of the telegraph. To insure a Director on the scene of action in both places, the ever-vigilant Miss Boardman telegraphed Mr. Lies of Chicago to proceed to Omaha, and Mr. Edmonds of Cincinnati to take charge in Dayton pending Mr. Bicknell's arrival.

So much, and a good deal more, was already accomplished before people of the country at large learned through the morning papers of Wednesday the 26th, that a fearful calamity had over-taken Ohio.

By that time a rescue party had been detailed, and was hurrying towards each threatened district along the rivers that were still rising with terrifying rapidity. These were no armies of well-meant, unskilled volunteers, but trained bands of emergency workers, doctors and nurses, each under a competent general who had dropped his regular work at the Red Cross call-to-arms. Whatever you do every day for your living, if you are on the Red Cross emergency roll—if, in other words, you are allowed to help in time of trouble—it means that you are among the elect of your kind.

On the afternoon of the 26th the office of the Red Cross in the War Department is a particularly peaceful-looking spot. A casual glance around would never lead the uninitiated to suspect that the greatest disaster which this generation has known is in progress and that the relief work is being directed from this little room.

At her desk sits Miss Boardman with her hat still on, alternately dictating telegrams and conversing on the long-distance telephone all up and down the Atlantic sea-coast. A secretary is ticking a typewriter, another is being interviewed by a reporter in a corner, and an army officer is calmly reading in the afternoon paper a highly colored and brilliantly imaginative account of the news from the front.

A messenger boy enters with a telegram, and leans negligently against the desk with the vacuous expression that sits eternally on the face of the messenger boy. Miss Boardman tears the telegram open, glances it over hastily, calls up the Associated Press, and over the telephone gives the news that brings forth an "extra" within an hour in cities all over the country. A message has actually come through from the beleaguered, burning city of

Dayton. A cry for help has come at last over the one intact wire that spans the flood.

It is not much in the ways of news; but the American people want everything there is; and the Red Cross is glad to give it to them, for where, but to the generosity of these same American people, does the Red Cross look for the money and provisions with which to carry on the work of relief?

Mr. Edmonds has telegraphed from Dayton that he needs cooked food, clothing, bedding, doctors and nurses.

"No tents?" asks the reporter, and is informed that the Secretary of War has despatched those long ago from the nearest posts.

From Akron Miss Gladwin, Chairman of the local Red Cross Nursing Association, has proceeded with a staff of eighteen nurses to report at Columbus to Major Fauntleroy, who is the army medical officer in charge of the division hospital being assembled there. Major Fauntleroy has a staff of eight army surgeons besides the equipment which, consisting of tents and fittings which can be packed and carried to the battlefield, is as complete as that of any hospital.

Thirty nurses from the near-by towns are already at Dayton, and Cincinnati is to send ten more. Mr. James Jackson, of Cleveland, has taken charge at Piqua and Sidney.

Dr. Edward T. Devine, of New York, has telephoned that he is ready to report for duty anywhere he is wanted. Ordinarily the Red Cross makes requisitions on its near-by members. But Dr. Devine grew up near the scene of the present disaster; and besides being at home there, he is particularly valuable because of his experience in San Francisco, at the sinking of the Slocum and of the Titanic, and at the triangle fire. So Miss Boardman asks him to go to Columbus and report to the Governor.

The Cincinnati and Cleveland Red Cross chapters are instructed to go ahead and raise funds and supplies.

Telegrams have been despatched to the Governors of all the States, to the Red Cross State Boards and local chapters, appealing to all for aid. In other words, the Red Cross is calling out all the reserves, which is a most unusual procedure even in every grave situations; this means an appeal for money and supplies published in every daily paper in the United States. On the morrow the money will come rolling in, and the little band of workers in the home office will have plenty of book-keeping and receipt-writing, besides the work of holding themselves constantly responsive to the outside world by telephone and telegrams. Letter-writing has become a lost art; the typewriters are used only to write out despatches.

At the end of the day Miss Boardman rises, and pulls down the rollers top of her desk.

"Mr. McGee, will you get out the atlas and look up all the large towns near the flooded district where we haven't chapters, and wire the mayors for aid?" She waves a handful of telegrams. "Oh, this telegraphing is going to be a big expense to us; better ask the companies for free service." No soulless corporation has ever refused one of these requests from the Red Cross.

"Here are two cheques that came in to-day from people in the city," she continues. "Will you please send them to Mr. Reeside, so that the district committee may have the credit for them on their books? And here," handing a slip of paper to her secretary, "is where I can be reached from eight until ten-thirty, and at this house from ten-thirty to twelve; before and after that at home."

And Miss Boardman draws on her gloves and pulls down her veil with the unruffled composure of

one who has just completed a routine day's work. Tomorrow will bring complications of a different kind, she knows; for, besides the book-keeping and care of the money, there will be many blundering, well-meant offers of help,—out-of-the-way towns which have collected supplies and do not know how to forward them; theatrical companies who will give their services, if she will make arrangements, etc; and these things must not be allowed to clog the smooth perfection of the machinery which is working to fill the greatest needs of the stricken communities in the shortest possible time.

### ASSASSINATION NEVER CHANGED THE COURSE OF HISTORY.

BY MR. P. A. SUBRAHMANYAN.

(Senior B. A. Class, St. Joseph's College, Trichinopoly.)

A little towards the close of that classical work of Motley's on "The Rise of the Dutch Republic," there is a remarkable account of a remarkable event in the history of the United Netherlands—the assassination of William the Silent. The relation of the attempt is minute and vivid; the narration of the action impressive and dramatic; the description of the scene accurate and picturesque; and the account of the issue tragic and blood-stirring. The greatness of the victim is vividly contrasted with the obscurity of the victimiser. The love and reverence in which the former was held in his country is ably placed side by side with the execration and hatred which shrouded the name of the latter in his. And the universal lamentation excited by the tragic end of the one is skillfully set off against the equally universal joy evinced at the unfortunate death of the other. In short, Motley's description of the assassination of William the Silent by Balthasar Gerard stands unrivalled in the history of English Prose-literature, in point of artistic excellence and dramatic effect, but for the equally fine production of James Antony Froude's on the execution of Mary Stuart.

It is such an estimate as this that the student of the literary art makes of this piece of literature. The philosopher of history and politics, on the other hand, gets also a totally different kind of impression from the account in Motley's work. The exquisiteness of the language holds out to him attractions only of the second rank. The author's genius for finish and fineness is of but secondary moment to him. He is quite above being taken up altogether with the aesthetic satisfaction which the piece affords him. He goes directly to consider the consequences of the deed, to set up a contrast between its abiding results and the passing effects which it might have produced on contemporaries, to do the work, in short, of the scientific historian. His vocation, at defining one phase of which has been made above a feeble and indirect attempt, forbids him from stopping at the end of the narrative part of the piece. It impels him to go to the succeeding pages of the work wherein he expects to find summed up the results of the great event. Before long, his research is crowned with splendid success. He is delighted to see that the author devotes due space to the consideration of the abiding nature of William's work and of the resolution of William's patriotic posterity unflinchingly to continue and perfect what their "Father William" had begun. He comes over and over again, with an enthusiasm which is, like thirst for knowledge, the less satiated the better it is fed, on sentences such as: "The Commonwealth which William had liberated for ever for Spanish tyranny continued to exist as a great and flourishing republic during more than two centuries under the successive stadtholders of his sons and descendants." And finally he arrives

at the conclusion that the unhappy event of the 10th of July 1584 not only failed of its intended results, but succeeded in producing exactly the reverse, that the Dutch Republic, far from following the footsteps of its founder managed to secure champions of her cause who would fully avenge William's death, who would turn the tables completely on his enemies, who would bring up most carefully and most paternally the young ward entrusted to their care, and who, enabling her to emerge from her minority in all her youthful vigour and beauty, would extend her glory to the utmost limits of both hemispheres, would draw from all parts of the world princely bidders to her hand of alliance, and would leave her only when she would have become in Europe, what in Shakespeare's immortal words, Antonio's "argosies" had become on the ocean:—

"(Like) segniors and rich burghers on the flood,  
Or as it were the pageants of the sea,  
Do overpeer the petty traffickers,  
That curtsy to them, do them reverence  
As they fly by them with their woven wings."

This conclusion at once sets him a thinking. It brings before his vision, as the Laputan brought before the bewildered Gulliver's, a whole host of illustrious personages whom the pages of History unfold as victims to the assassin's knife. It fires up his instinct for grouping together instances of the same phenomenon, and sets in motion the machinery within him which perceives, examines, analyses, compares and generalises.

In this process of common place historical induction, the instance to strike him first of assassination as a device for altering history is probably that afforded by the life of Jesus Christ. At once, he recounts the whole story the Nativity at Bethlehem, the report of the happy portents, Herod's orders for general infanticide; the flight to Egypt, the return to Judaea, the preaching of a new Gospel, the conversion of many of the Jews, the Crucifixion. Then comes the history of the Post-Christian annals and of the rapid progress of the New Faith, shadowed forth in a highly significant manner by the letter of St. Paul's to the Thessalonians. And overleaping some four centuries of time, our historian arrives at the era of Constantine the Great when the whole Roman World resounds with acclamations at the "state entry" of the religion of Jesus of Nazareth into the empire of the "Immortal City." Then through the thick mist of the Middle Ages, through the period of the Imperial-Papal struggles, of crusades, of schisms, and of General Councils, through the age of a destructive Renaissance and devastating Wars of Religion, through long and unhappy periods of protesting, schismatic, heretic and finally rationalistic reformations, he travels and finds himself in an age when the best portion of the civilised world is reckoning the years from the birth-day of the crucified one, when Christian missionaries are ever more enthusiastic in their work of conversion, when non-Christian philosophers are unreserved in their admiration for the exemplary career of the Nazareth-Child, when a Nativity Ode, and a Paradise Regained are singing the glory of the Judacan teacher, and when more than half the twentieth-century-world are votaries at the shrine of the victim of Herod's wrath.

This review over, our philosopher of history, like the imaginary traveller in Goldsmith's little poem passes on to a date in the history of England, when an event somewhat similar to but of far less universal significance than this world-known story was brought about in that island. His eyes are fixed on the enraged Henry II. gracelessly denouncing, at an unhappy hour, the cruelty of the fate which placed him at the mercy of an "upstart clerk." He sees at once half a dozen knights hasten to Canterbury,

He finds the sanctuary of the Cathedral there too small to hold the person of its saintly master. In an instant he looks, with horror, at the murderer's dagger thrusts into the archbishop's bosom. And when, a few minutes later, he gets up from his trance, he finds himself, like Rip Van Winkle in Washington Irving's delightful story, in a totally different world. The whole of Christendom has, so to say surrounded the palace of Henry II, as the street-urchins of the town surrounded the house of Adam Warner in *The Last of the Barons*, and is loud in its denunciations of the royal murderer. The wearer of William the Conqueror's crown stands bareheaded before the spiritual head of Christendom. The wielder of England's sceptre is ready to receive the stripes to be administered to him by the successor of St. Peter. He finds too late that one Becket dead is more than twenty Becketts alive. At the moment the archbishop's breath departed from his body through the opening made by the murderer's dagger, there flashed, as it were, in the air, a thousand swords ready to avenge the deed, and there were sounded a thousand trumpets blowing, to adopt Carlyle's phraseology, the far-famed blast of doom proclaiming unto the ears of Henry II and through him of the listening world that state-ascendancy over the Church was to be no more for four centuries.

From this bloody scene and epoch, our imaginative historian is carried, against all the dicta of dramatic unity of a Eurifides or a Sophocles, across the Channel and over a distance of six centuries to the France of 1789. He visualises before himself the desperate courage of Louis XVI and at a later date, the heroic resignation of Maria Antoinette when they were respectively dragged out of their palace to fall a prey to the executioner's axes. He hears, as it were, the loud and stately proclamation of the universal Rights of Man, he witnesses the formal institution of democracy. But he sees a little later the Universal Rights of Man revoked, he sees the democracy pulled down. He finds instead the institution of a military despotism, which, whatever it proved in reality, was certainly not consistent with the expression just then on the lips of every French man—*Viva la Republique*. He learns that some one or other "Corsican Upstart" was to deny to France the enjoyment of a republic proper up to the day of the France-German War of 1878. He realises that the final chasing away of the monarchical element from the French Constitution was not after all the direct outcome of the atrocity of the 21st of January 1793.

In these instances then lies in abundance that material which strengthens him in the view he has taken of political assassination on reading of the events which followed the tragic end in 44 B. C. of the founder of the Roman imperial greatness. In these cases there is enough to convince him that human nature continuing to see as it is will never for a moment consider the assassin's knife the same as the soldier's sword, will never hail the murderer of men as the deliverer of humanity. These assassins whose names have been held in execration by generations without number, whose presence the tribunal of history refuses to endure, and whose memory humanity loathes to cherish—teach him one lesson of importance: the greater their number bulks, as time goes on, the deeper is the veil of dark crime cast on their supposed heroism, and the intenser is their conviction in their righteousness, the quicker is the popular reaction against them. Their history forcibly thrusts him into the world of current politics. It makes him reflect how unthinking in the face of all this historic evidence has been that grossly mean, that flagrantly ungrateful wretch, who lately attempted the precious life of the viceroy of our land. It carries him into a digression away from his subject and makes him shudder to think of that omi-

nous day. It makes him regret the unhappy hour chosen for the state-entry. It leads him to heave a sigh of relief and consolation at seeing the attempt rendered futile, at feeling that the strong arm and sympathetic heart of our viceroy have been miraculously saved for the good of our country, when the momentous question of a change of capital is presenting a novel set of problems, when a proposed reform of the Civil Service is ushering in a fresh crop of conflicting interests and when a contemplated augmentation of local self-government is forestalling an era of new hopes.

After this digression from the field of historical investigation into the province of patriotic sentiment, our gentleman of the scientific history, gets up, as if from a reverie, and feels possibly the temptation, like Tennyson at the end of his "*Dream of Fair Women*," to recount his adventures into the world of imagination. He traced the origin of this intellectual treat to his late engagement with Motley's book, which took him to the Judaea of the first century A. D. to the England of 1170, to the France of 1789, and finally to his own land of birth of his own lifetime. And most clearly convinced that all cold-blooded spitting of human blood produces no other result than what these stories and the story of Prince Arthur and King John attest it to have produced, he feels that the murder pleading duty is either shameless hypocrisy or misdirected piety. He gets up from his seat finally, filled with the idea that if the assassin does not attain his object *here* and is incapable of changing the course of history, he does not *hereafter* either attain the fruit of real dutifulness summed up in these famous lines of Tennyson's:

"Not once or twice in our fair island-story,  
The path of duty was the way to glory,  
He, that ever following her commands,  
On with toil of heart and knees and bands,  
Thro' the long gorge to the far light has won,  
His path upward, and prevail'd,  
Shall find the toppling crags of duty scaled,  
Are close upon the shining table-lands,  
To which our God himself is moon and sun."

The address which the Rev. C. F. Andrews delivered at Viceregal Lodge, Simla, on Monday, is a most sympathetic study of the poetry and inspiration of the great Bengali poet, Rabindra Nath Tagore. The sentiments expressed in the following concluding sentences do honour to Mr. Andrews both as a man and as a staunch Christian. "Many have found in his (the poet's) late religious works resemblances extraordinarily akin to Christian thought, and have hastily assumed that he has borrowed them directly and wholly from Christianity. The more I have considered the matter, however, the more I have felt certain that the main source of his spiritual conceptions has been the great storehouse of thought contained in the Indian classics and in the Vaishnav literature of Bengal. But the source of that appreciation of Christianity, I find in the Upanishads, in the Buddhist ideal, in the Vaishnava hymns, in Kabir. May it not be," he concluded, "that in the higher ranges of ancient Hinduism on the one hand, and in the higher ranges of primitive Christianity on the other, there may be found, to continue the metaphor, a great mountain chain uniting East and West together, and affording one unbroken highway for the great onward march by which the human race as a whole shall reach at length those shining tablelands to which our God himself is Sun and Moon?" A fine idea finely expressed. His Excellency the Viceroy in thanking Mr. Andrews for his inspiring address spoke of Mr. Tagore as the Poet Laureate of Asia.

## THE NATIONAL SOCIAL CONFERENCE SCHEME.

(By MR. V. G. PRADHAN, M. A., L. T.)

When I penned my last letter on 'Social Reform Topics,' the full text of the Presidential speech of Mr. Divatia had not reached my hands. I was gratified to find that Mr. Divatia had made an almost identical suggestion as regards the appointment of two *paid* Secretaries to carry on the work of the Conference. This corroboration of my suggestion lends additional importance to it. I can, therefore, draw the attention of the organisers of the new scheme to it with better authority and let me hope that this valuable suggestion will be accorded the most serious and deep consideration worthy of its importance. My friend, Mr. Devdhar has kindly sent me a copy of the scheme of work by the National Social Conference with a request to send him my views and suggestions thereon. It is hoped that these my letters in the *Reformer* will be accepted as embodying my views and suggestions on the scheme.

Regular readers of the *Reformer* might remember that I suggested the idea of the formation of an All-India Social Reform Association of all those social reformers who subscribed to a definite social reform creed. I think *Conference* is not an appropriate name for an institution of this kind. A conference is an annual or periodical assemblage of the members and sympathisers of an institution or an association. It is therefore, more appropriate to call this institution either as a league or an association and the name suggested by me appears to me to be the most appropriate. But to obviate the appearance of 'a gaseous vertebrate', I think it is better to call the Central Association as the *Union of Social Reform Associations*. In a vast continent like our country it is, I fear, dangerous and impracticable to resort to centralisation. It is immensely better to organise Provincial and District Associations, each province or district taking up the responsibility of maintaining its own association and carrying on vigorous work and contributing an annual contribution to the Union for its maintenance as an advisory and directive body. Thus the Union will form a federation of the associations existing in different parts of India, each of which accepts and teaches and works for the Social reform principles expounded by the Union. The Union should have its Council for conducting all the Central business of the associations it represents. The Council should be constituted as follows:—Each federated Association should have the right to elect two delegates, and in addition one for the first full fifty subscribing members and one for each additional twenty-five members.

The Council should appoint its own officers, elect and control special committees, raise funds for the general work of the Social Reform movement, train speakers, and hold classes in Ethics, Psychology, Philosophy, Literature and Social Science.

The annual National Social Conference should be constituted of the members of the Union and such persons as may be delegated by the provincial and district associations. The office of the Union may be kept itinerant and held for one year in one of the presidency towns in which the annual gathering is to be held by rotation. Thus the Secretaries of the Union and its Council will be in touch with all provinces and no one presidency will have undue predominance. To rouse the enthusiasm of the provincial and district associations of a presidency and to maintain the vigour of their work the shifting localisation of the Union office will be of the utmost use. Thus all the presidency will feel the same amount of interest in the work of the Union and no one will enjoy the

monopoly of the benefits of the work of the Council of the Union. As stated above every presidency association will have its own office-bearers, its own office and its own programme of work specialised to answer its own needs and conditions of social life. The Secretaries of the Union and some of the members of the Council of the Union should, however, visit from time to time all the provincial centres and see how far and with what enthusiasm and vigour their programme of work are carried on. Itinerant lectures, whether honorary or paid, should carry on the propaganda work of the Union. Thus every effort must be made to infuse real vitality and life into all the veins of this wide organism. Every moment of its existence it must throb with animation and give evidence of a living organism. The present spasmodic and unsystematic life of fits and starts must make room for a continuously vibrating system of life and strength. Thus shall our work live and shape the social destinies of our Society.

I reserve other topics and points for my next letter.

## MIXED MARRIAGES.

THE EDITOR, The *Indian Social Reformer*.

Sir,

We all sympathise with the Bombay Correspondent of The *Times*, when he ventilates the social grievance of the Englishwoman. Every Indian aims at obeying the law, and, therefore, I may say Englishmen may count on the support of my countrymen in stamping out the black-sheep—black-ship if he is. May we count on the generosity and character of Englishmen in remedying our own grievances? Englishwomen are not alone in the misfortune. The non-Christian damsel.—Indian, white or Eurasian—is equally persecuted. In the Colonies the marriages of Indians are not valid and their children are branded as bastards! Colonies which claim to be civilized, Colonies which are British! Will Englishmen or rather the British not "do unto others as *they* would have them do unto *Englishmen*"? Would that not strengthen their own position? As long as the "British Law" will have faults of its own and as long as the non-Christians are mercilessly victimised by this Christian Law, there is no moral justification for denouncing others and raising a hue-and-cry. There are we know level-headed Englishmen who will not fail to ask that question and shame those who would support the Colonial barbarism.

When a lake is over-full and the dam is about to burst, is it not true that we give it an outlet in another direction and divert it? Instead, therefore, of this common sense and straightforward remedy, we would expose ourselves to the blame of still more 'stifling' the force, if the law is so framed as to make mixed marriages impossible. The proper thing for the Government to do is to encourage intermarriages in India by supporting bills like that of Mr. Basu. But, if this is not done, people will buy a return passage, and marry under the English law by coming to England. Or they will, if they are already in England and wish to marry an Englishwoman, marry her in England in the absence of a possibility of doing that in India. The legal difficulty and its removal as desired by the *Times* will not alter the situation. The legal position in the Wadia case is rare and impossible as far as the laws of England and India are concerned. By making such a weak weapon its support against the racial question, the *Times* has given a proof more of the jealousy or "pugnacity," of the Englishman.

21, Cromwell Road, }  
London S. W. }

Yours truly,  
RAGHUNATH.

### BENGAL'S EMPTY CRADLE.

The appalling waste of infant life that is going on in this country unchecked and almost unnoticed raises afresh the question, if it is not true that we are really a dying race. The blessings of British rule are indeed manifold but so far as the improvement of our race goes, the truth seems to be that the golden age was in the past and apparently is not in the future. Indeed as a race we are dying, and judging from the hard logic of facts the conclusion is irresistible that the age is not far distant when the Bengalees will exist only as a wretched remnants of a highly developed race or will be as rare in this Peninsula as the Dodo in Madagascar.

We shall, first of all, require to know if we are dying, how? Plague, Malaria, Cholera, Small-pox and Famine are, of course, fixtures in the land. Again villages are being deserted and town population is swelling in every part of the country. But as regards the birth-rate in towns, the figures are disheartening to a degree. It is common knowledge that town life does not favour longevity. But the most serious thing is that the infantile mortality is increasing with leaps and bounds almost in every town of India. What can we do to save our race at the cradle?

In our own city, infantile mortality, as we learn from the most important query made by Mr. R. K. Doss in the Municipal meeting of Tuesday last, was, in April last, 44 per cent, that is to say, of every 100 children of the age of from 1 to 5 years, there were 44 deaths, or in other words, of every two children nearly one died.

Now here is a fact that must chill the stoutest heart amongst us. Could anything be more appalling than the fact that, in April last, of the children population of this city, of the age of from 1 to 5 years, as many died as were living? Yet we are not quite sure that the deaths were not more than were recorded, as was clear from the reply of the Chairman to Mr. Doss's query on the point.

It will be seen that infantile mortality in this city is higher than that of Calcutta. The average number of deaths among children under one year of age during the last decade was 16 per cent. of the total deaths and 81 per cent of births; that is to say, out of every 8 children born in Calcutta one dies within a year. It is generally known that mortality is higher among children under one year than among those between 1 to 5 years. In England and Wales, in 1909, there were 109 deaths per 1,000 births. Of the 518,003 deaths registered during the year in England and Wales, 99,430 or 19 per cent., were those of infants under one year of age. In Dacca, in April last, infantile mortality was among children of 1 to 5 years of age, 44 per cent; in Calcutta, according to the last census, the average is 38 per cent among children under one year, while in England and Wales, in 1909, it was 19 per cent. Again while in the course of last ten years the figures have come down considerably, almost by one-third, in England and Wales, in India they are going up by leaps and bounds. We have not just now before us the figures relating to infantile deaths in the towns of other provinces but excepting perhaps Bombay, there is, we believe, not a single town in the whole of India where infantile mortality has not gradually increased.

Coming to the causes that combine thus to destroy our race at the very cradle, we are reminded that most of the diseases that thin away our children population are grouped under diarrhoeal diseases. Now the diarrhoeal diseases again mostly spring from impure milk. That pure milk is one of the rarest of the rare things in a town is, of course, common

experience. That child life is vitally connected with a pure milk supply is also generally understood. But where is the remedy? It is a large subject which we propose to treat separately.

As regards the milk supply of this city, all that we need say is that most of the 44 per cent of infantile mortality which the Municipality has recorded, is to be explained, we think, by the proverbial impurity of the Dacca milk. The only available record of Dacca's pure milk supply does not exceed 5 maunds a day.

The lying-in-rooms in the house of the average Bengalee is perhaps the most potent factor in the mortality of children under one year. We all know how wretched the hut or the room and how unhealthy the conditions are amongst which a child is born and also kept, in some cases, for several weeks. When to the superstition of our women is added the ignorance of the country *dai*, the husband or the father must be helpless.

Next the boy-father and the girl-wife. At this some would, we are aware, shake their heads. They would suspect in this the parrot cry of the reformer against early marriage. We really wish we were wrong and they were right. But the facts are bad enough to warrant such a hope as the following facts will show: In the ten years from 1901 to 11, the number of child wives between the ages of 10 and 15 rose from 6,016,759 to 6,500,000; between the ages 5 and 10 the number was 2,500,000, i.e., 298,598 more than in 1901. These figures are taken from the census reports and apply to all-India.

A pure supply of milk, improvement of the lying-in-rooms, a cheap supply of trained and educated Midwives and Lady-Doctors and raising the age of marriage, these are some of the directions in which our efforts for the preservation of our race, by checking the appalling amount infantile mortality in the land, should proceed:—The *Herald*, Dacca.

### LORD HARDINGE'S CHILDREN'S DAY IN BOMBAY.

APPRECIATION BY H. E. LADY HARDINGE.

The following gracious communication from Her Excellency Lady Hardinge has been communicated to the Honorary Secretaries of the Lord Hardinge Birthday Celebration Committee of Bombay by the Military Secretary to His Excellency the Viceroy:—

I. Lady Hardinge is most anxious to express her deep and grateful appreciation of the splendid efforts made by the Committee of the Lord Hardinge Birthday Celebration Committee of Bombay to co-operate with her in her desire to signalise this year's anniversary of the Viceroy's birthday by so generously enabling the children in the Primary and Middle Schools of their City to participate with those in other parts of India in the celebration of that occasion. Recent events still fresh in the public mind render this day an occasion of special thankfulness.

II. Lady Hardinge has seen and greatly admired the extremely artistic treatment of the portraits of Lord Hardinge and herself which have been produced under the auspices of the Committee and a large number of which she is asking to have sent to her personally.

III. Lady Hardinge realises to the full the arduous labours which the Committee in their generous loyalty have imposed upon themselves and the difficulties which at this season of the year militate against the achievement of their project and her heartfelt thanks go out to those who have so nobly contributed in every way towards the success of the undertaking which in their hand she feels is assured.

## RABINDRA NATH TAGORE.

On Monday evening the Rev. O. F. Andrews of St. Stephen's College, Delhi, delivered a very interesting address on Rabindra Nath Tagore, the Great Indian poet, at Viceregal Lodge, Simla. After a most sympathetic review of the principal stages in the evolution of the poet's life, Mr. Andrews concluded as follows :—

He has fared forth as a voyager, a pilgrim. It was his own health which first compelled him to set out to the West, combined with the longing to be with his son during his University career. But here again, as in the former periods mentioned, the outward circumstances have brought with them a new poetic and spiritual experience. "As I crossed the Atlantic," he wrote to me only last week. "I realized that a new stage in my life had begun, the stage of a voyager. To the open road!" Such are now his inner thoughts and longings, and he is dwelling more and more during the voyaging period on the universal aspects of humanity. He is facing the larger problems of mankind. On the literary side there has been also an advance, though to some of his own countrymen it may rather appear a pause.

With the greatest modesty and diffidence and without realizing their supreme value he placed before his English friends some of his own translations of his poems. "I found," he said, "that I had to strip them of all their gaudy ornaments and clothe them in the simplest dress." That "simplest dress" has now been seen to represent a most beautiful and rhythmical prose which has actually enriched and enlarged the bounds of English literature. The triumph has been won (a triumph never before achieved in literary history) of a poet transcribing his own work into a wholly new medium, and giving his own message with his own lips, as it were, to two peoples speaking two different tongues. Of the effect of the little book *Gitanjali* on the mind of the thinking West, it would be difficult to speak in strong enough terms. It has already been confidently declared by men of the highest literary reputation that the event of its publication is likely to mark a new epoch in English literature. However this may be, it has meant a common meeting-ground of appreciation between East and West, such as has not been realized in any other sphere. It has led to the great hope that in the higher phases of life and thought East and West may soon become wholly, and intimately one.

If it is felt by his own countrymen that the price of this gain which has come to the West from their own poet's absence from England is too high to pay, then I would urge that this is taking a short-sighted view. Nations as well as individuals need to leave the narrow grove of self and merge themselves in the universal. Of them it is true also that to lose self is to find it. Bengali literature will be none the poorer but all the richer for having given of its own bounty to the West.

I had intended to speak of the poet's own religious and social ideas, of the *Jivan Devata* which plays such a great part in his conception of poetry and life, but time will not allow me. I would only add one word in conclusion. Many have found in his late religious works resemblances extraordinarily akin to Christian thought, and have hastily assumed that he has borrowed them directly and wholly from Christianity. The more I have considered the matter, however, the more I have felt certain that the main source of his spiritual conceptions has been the great storehouse of thought contained in the Indian classics and in the Vaishnav literature of ancient Bengal. Even such a thought as "There is thy foot stool and there rest thy feet where live the poorest and lowliest and lost," which is wholly Christian in spirit, may be found in a hundred passages in the early Vaishnav hymns. And again the thought "Deliverance is not for me in renunciation," combined with the conception of the "fulness of life" as the pathway to salvation, is not foreign to that ancient Hindu thought which could picture Janaka, the raj-rishi. Not for a moment do I wish to imply that the Christian spirit has not been profoundly appreciated by the Bengali poet and has not profoundly influenced his work. On the contrary, in every line that he writes I have found that appreciation. Indeed, it is my great joy and bond of fellowship with him. But the source of that appreciation of Christianity I find in the Upanishads, in the Buddhist ideal, in the Vaishnav hymns, in *Kabir*.

May it not be that in the higher ranges of ancient Hinduism on the one hand, and in the higher ranges of primitive Christianity on the other, there may be found, to continue the metaphor, a great mountain chain uniting East and West together, and affording one unbroken highway for the great onward march by which the human race as a whole shall reach at length, those shining tablelands to which our God Himself is Moon and Sun?

Lord Hardinge then thanked the Rev. Mr. Andrews warmly for his interesting discourse. Alluding to Rabindranath Tagore, the Viceroy called him. "The Poet Laureate of Asia" and said many men might envy him his great reputation.

## CO-EDUCATION IN ENGLAND.

"Iophon" writes in the current number of the *Arena* :—

By co-education in this article is meant the educating together in schools boys and girls up to the age of sixteen to nineteen or thereabouts. We are all familiar with the fact that in elementary schools to-day a large number of children are educated together. But though this is the case, it is plain enough the crucial test of co-education does not lie in the elementary schools, where education, commonly so called, ends at the age of thirteen; but that the true test of the value of this kind of training lies in its results, when it is continued from thirteen years—onwards that is, during and after the years of adolescence. It is, therefore, to the secondary schools we shall have to look for results, and as a matter of experience, we shall have to consider the judgments of those who have worked and taught in the modern co-educational schools, which, in England, have been established, for the most part, by private effort, and sometimes in the face of a good deal of not unreasonable prejudice.

As a matter of fact, co-educators are in England in a minority.

Co-education is not a modern movement. It goes back to Greek and Roman civilisation; but it may be said in its Western form, as we know it, to have had its origin at the Renaissance. The Humanists then made the full development of the personality a chief factor in their systems, and, as a consequence, literary distinction became a mark of honour as much for women as for men.

Hence in Protestant lands can be traced a tendency to co-education, notably in Scotland, where the movement is very strong, and in the North of England. In America it became a national growth early in the educational history of that country. Probably economic reasons had something to do with the matter. It was cheaper for the parents in country districts to send their children to one school. Dual schools would need a duplicating of all the machinery of education.

Pestalozzi's ideas, no doubt, played a great part in the forwarding of the co-educational movement. The ideal school, according to him, was the school that reproduced, as far as possible, the best conditions of family life.

In England, however, the movement made slow progress. The Society of Friends were the pioneers, and established many schools of their own on co-educational lines.

Reviewing the whole of Western Europe to-day, it may be said that, except in Scandinavia, a minority advocate the system. It is, however, a steadily decreasing minority. In England a majority of the public secondary schools are mixed, but cannot be said to be co-educational in the strict sense of the term. In Scotland, however, public schools of the higher grade are almost completely co-educational. The Roman Catholic and Episcopal Schools provide the exception, and their number is diminishing—that is, in so far as they oppose co-education.

For the most interesting part of co-education to-day is the establishment of private schools worked definitely on the co-educational system. It is to them we must turn for information about co-education in England to-day. These schools are thorough advocates of the system; they are staffed by experts and authorities, and, what is probably a most important factor, though not the most obvious, the parents are in sympathy. On the other hand, they have had to run the gauntlet of all kinds of criticism—the criticism of an established system, up in arms against what is new; the

criticism of the best educational authorities in England; the silent criticism of the contentment of the great majority with the English Public School, and the Girls' High School or Private School.

The valuable feature of these co-educational schools is that they bring us face to face with facts. *A priori* criticism is met with the invitation: "Come and see." The facts are that a number of highly qualified teachers have tried the system in English secondary schools, even to a point which some educational authorities would think was neither prudent nor desirable, and that these teachers are more thoroughly convinced than ever of the advantages of the method. That is evidence which is bound to weigh in favour of the system.

But what are the natural questions which a parent or guardian would ask before entrusting his child to one of these schools?

I take it he would want to know how much liberty was allowed. He would want to know what freedom of intercourse was permitted. Up to twelve or thirteen he might say or see that the system was, in some ways, desirable; but after that he would doubt. He would especially want to know whether undesirable friendships between boys and girls were formed, whether undue sentimentalism, to say no more, was not encouraged by the system. He would want to know the effect on the manners, language, and general behaviour of the boys and girls. He would ask whether too much liberty coarsened the tone of the girls' life, or restricted liberty made the boys too effeminate. He would ask about games and lessons. Are they shared? Or do the boys and girls learn and play separately? If the games are shared, how can a boy "play up" in football without hurting the girls? If the lessons and games are not, to some extent, shared, how can the schools be rightly said to be co-educational? How about the staff? Are they men or women? Do the women teach the girls, the men the boys? How about the final authority? Does it lie in the hands of the head mistress or head master?

Now let it be said at once that questions like these, and dozens of others, can only be answered in one way.

It is the easiest thing in the world to sit down and formulate all kinds of objections to any scheme of education that affects both sexes. It is the simplest sort of plan to postulate differences between the two sexes, and to base one's objection to co-education on those alleged differences. But seeing that both on the physical and psychological sides there are acknowledged sex differences, and that we cannot tell what kind of treatment these differences will need, until we have tried, the only possible way is practical trial. As a matter of fact, within the late generation, the experiment is being made, and a large number of new careers have been thrown open to women.

Therefore this article will deal with the practical experience given by the Co-educational Schools of Great Britain.

(To be continued.)

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# THE INDIAN \* SOCIAL \* REFORMER.

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"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 LORD GARRISON in the *Liberator*.

## NOTES.

We reprint to-day the opinions, expressed in some representative organs of public opinion in the different provinces, on the recent polygamous marriage in Bombay. The affair has sickened us so much that if we merely consulted our own inclinations, we should not permit any word or sentence referring to it in these columns. The *Indian Social Reformer*, however, has been conducted from its commencement not only as an advocate of the social reform movement, but also as a record of all the events and phases of contemporary life which an Indian Green will find necessary for a constructive history of the Indian people under British rule. With this object prominently in view, we have often to pass by without notice some events which make a considerable sensation for the moment, while giving record to others which do not seem to create even a ripple on the surface of society. The value that will attach to men and events a hundred or even fifty years hence, will be very different from that of the present day; and the *Indian Social Reformer* has necessarily to fix its eye more on the future than on the present. It was our painful duty to record the sad lapse, as we consider it, of one who was eminent as a leader. It would be misleading if our readers were to be left under the impression that this was the only journal which is opposed to polygamous marriages, and that enlightened public opinion in the country was indifferent to them. The absolute unanimity with which representative organs of Indian opinion have pronounced against such marriages on this and on a previous occasion, should fill the mind of all the well-wishers of India, as it does us, with confidence and hope even in the presence of an occurrence so deplorable as the one under notice.

The *Educational Review* of Madras, observes: "The Headmaster of Eton writes on this most difficult and important subject in the *Educational Times* for April, and we refer to the article in view of the fact that opinions dangerous to society held on this subject by prominent Theosophists recently became the subject of discussions in Madras Civil and Criminal Courts. Luckily very few schoolmasters in South India ate Theosophists; hence what the Hon. and Rev. Edward Lyttleton, D. D., Headmaster of Eton College, wants schoolmasters to do will be practicable here; and that is that the school teacher, of course, where possible in conjunction with the parent to explain to children the function of reproduction, and on the one hand to associate it with the reverence that is naturally due to parents and on the other hand to treat it in the severely scientific spirit with which sexual reproduction in plants is treated. The main facts of sexual hygiene have to be taught to children and they must be trained" to turn with loathing from any caricature of the facts and it must be remembered that all impure task is of the nature of a caricature. There is something often naturally attractive about a caricature: and so the personal affections and the sense of mystery with which a

child thinks about his own life must be enlisted, if the truth is to be received with awe and the travesty of it rejected with disgust." It is quite possible for a tactless teacher to meddle with boys in this matter by setting about it in a bungling way and be the unconscious cause of life-long misery."

The *Punjabee* says: "The excise policy of Government has from time to time come in for such severe criticism at the hands of Temperance workers and Temperance societies, both in this country and in Great Britain, that the feeling of ill-concealed dislike with which the latter are regarded by high officials occasions no surprise. But dislike is one thing, positive hostility another, and it must be said to the credit of officialdom in India that it has not hitherto adopted an attitude of active hostility towards the Temperance movement. Judging from the questions which were recently asked in the House of Commons on this subject, the Government of Ceylon seems to have set a pestilential example in this respect which, we hope, no other Government, whether within or without the British Empire, will follow. They have, we are told, prohibited Government officials from belonging to Temperance societies, unless they have obtained permission from the heads of their departments. We do not know either the excise policy of the Government of Ceylon or the methods of Temperance workers in that island, but we can think of no grounds which could justify a rule of this kind. The cause of Temperance is as dear to civilisation as anything could be and no Government can call itself modern which seeks to discourage any movement for the promotion of this sacred cause. Mr. Harcourt's reply will produce a painful feeling in the public mind, not only of Ceylon, but of the rest of the Empire. A Bombay contemporary justly observes:—'One can imagine with what fine scorn the late Sir William Harcourt would have denounced in a Tory Minister the procrastinating timidity which characterises his son's attitude in a matter like this.'

In the course of a paper which he read on "Intellectual Enthusiasm," at a meeting of the College of Preceptors, Dr. Butler, the Master of Trinity College, Cambridge, said that the spirit in which one gave oneself up to learning was most important. One should ask: "Do I love it for what it gives or for what it is?" If one loved it for what it was worth one could never be really successful. No one was ever the worse for saying, "I will something great before I die." No one could doubt the value of intellectual enthusiasm. At the time of Roger Bacon there was an almost total absence of authorised amusements at the university. Even playing with bat or ball was frowned on, yet it was an intellectual enthusiastic age. Though we should rival them in their intellectual enthusiasm, he did not ask people to rival them in their amusements. He reminded them that enthusiasm was the child of imagination and counselled them not to carry criticism too far.

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, JUNE 15th, 1913.

## HIS EXCELLENCY THE VICEROY.

The birth-day of His Excellency the Viceroy will be celebrated on Friday next in the schools, hospitals, orphanages and other institutions throughout India by a general holiday for children. The occasion owes its origin to the touching desire expressed by Her Excellency Lady Hardinge that the children of India of all classes and creeds should be enabled to share her joy at the recovery of Lord Hardinge from the serious injuries he had received from the explosion of a bomb at the State Entry into Delhi in December last. The readiness with which the public has responded to Her Excellency's suggestion is unmistakable proof of the high esteem and affection which it bears to the present Viceroy. The reasons for the unique hold which His Excellency has established on the affections of the people, may elude the understanding of the superficial observer, and probably many of those who share the general sentiment towards His Excellency, may not themselves be able to explain why they do so.

These, in our opinion, can be summed up in the single observation that Lord Hardinge, more than any other Viceroy, has shown himself to be consciously inspired by the belief that British rule in India is the fulfilment, and not the abrogation of the age-long aspiration of Indian history. His Excellency has demonstrated by his actions that he sincerely believes that the British connection with India can be permanent and beneficial only if it is rooted in the historical conditions and natural tendencies of Indian evolution. The reunion of the Bengali-speaking people in one province, has kindled in the hearts of the great linguistic groups of India the hope that under British guidance they may, once again, have the opportunity of making their distinctive contribution to the great cause of Indian nationalism. The restoration of the Capital of the Empire to Delhi, is another conspicuous proof of His Excellency's faith in historic continuity so dear to the heart of Indians and Englishmen alike. These are two important measures but they do not stand alone.

In small things as in great, His Excellency has given proof of his earnest desire to conserve and cherish the rich harvest garnered by India through the ages. This is not only the highest type of statesmanship but the highest type of humanitarianism as well. In His Excellency the Indian people behold a conserver not only of ancient monuments composed of brick and mortar but of the far more precious ideals and aspirations which are discernible to the thoughtful student of Indian history. He is thus, in the true sense of the word, not only a great English but also

a great Indian patriot and statesman. In this, and in other ways, His Excellency and his noble consort seem to India to be living embodiments of the highest mission of Great Britain in India. His Excellency's anxious enquiry as to the fate of his Indian attendant on his first coming to consciousness after the Delhi outrage, is worthy to be inscribed in the world's record of golden deeds side by side with Sir Philip Sydney's magnanimous altruism after Zntphen. In wishing His Excellency many happy returns of his birthday, we are wishing well to a high-minded and chivalrous gentleman who is also a far-seeing and righteous statesman. India prays that Heaven may rain its choicest blessings on him and his. May such pain and sorrow as they have passed through, never more darken their home. We hope that they will take his singular manifestation of goodwill on the part of the people of India, as to some small extent, atoning for all that they have gone through. Long life and happiness to Their Excellencies the Viceroy and Lady Hardinge!

THE ANAND MARRIAGE ACT AND  
POLYGAMY.

We print to-day in another column an important letter from Mr. Sadhu Sing of Jammu protesting against our comments on the Anand Marriage Act in connection with a recent polygamous marriage. Mr. Sadhu Singh strongly maintains that Sikhism does not tolerate polygamy. Mr. Sadhu Singh also says that the consent of the father is essential and indispensable to a valid Anand marriage and that the ritual already promulgated or about to be promulgated, by the Chief Khalsa Divan is explicit on this point. The Anand Marriage Act deliberately refrained from incorporating any particular form as the valid form of marriage, but it is obvious that its recognition extends only to the form authoritatively accepted by or on behalf of the Sikh community. In view of the importance attaching to the wording of the Act in connection with the discussion that has now been raised, our readers will be glad to have before them the text of the Act which is a very short one, and runs as follows:

"Whereas it is expedient to remove any doubts as to the validity of the marriage ceremony common among the Sikhs called Anand; it is hereby enacted as follows:—

(1) This Act may be called the Anand Marriage Act, 1909.

(2) All marriages which may be or may have been duly solemnized according to the Sikh marriage ceremony called Anand shall be, and shall be deemed to have been, with effect from the date of the solemnization of each respectively, good and valid in law.

(3) Nothing in this Act shall apply to

(a) Any marriage between persons not professing the Sikh religion, or

(b) Any marriage which has been judicially declared to be null and void.

(4) Nothing in this Act shall affect the validity of any marriage duly solemnized according to any other marriage ceremony customary among the Sikhs.

(5) Nothing in this Act shall be deemed to validate any marriage between persons who are related to each other in any degree of consanguinity or affinity which would, according to the customary law of the Sikhs, render a marriage between them illegal."

We print the Bill here as it is given in Appendix III to Dr. G. C. Narang's most sympathetic work entitled "Transformation of Sikhism." Dr. Narang observes: "According to this system the Brahman is not a necessity and the Vedic texts are entirely dispensed with. Nor is the worship of Ganesha or the Planets allowed. The bride and the bridegroom are less shy of each other, and instead of going round the fire as in a Vedic marriage, the parties go round the Adi Granth which is always on the spot. Some texts from the Adi Granth are read and, though they were originally meant to describe in a figurative way the union of the human soul with the Supreme Being, they are made to serve the purpose of sanctifying the union of the bride and the bridegroom. The ceremony was originally resorted to only by the lower classes to celebrate widow marriages and such irregular connections but ever since the separatist tendency has manifested itself among the Sikhs the ceremony is coming into the vogue even among the higher classes."

While we are on the subject we may as well quote what Dr. Narang says about the Pahul or Sikh baptism introduced by Guru Govind: "The ceremony of *pahul* is conducted as follows:—the candidate, after he has bathed and put on clean clothes, takes his seat in the midst of the assembly, generally called together for the purpose. A Sikh who has the reputation of being regular in the observance of Sikh rules of conduct mixes some sugar with water in an iron basin and stirs it with a double-edged dagger, at the same time chanting some verses of the Granth Sahib. After that this solution is sprinkled over the hair and body of the candidate and a part of it is given him to drink. He is made to repeat certain vows which constitute the Rahe or the Sikh rules of conduct. The solution is called Amrit and is supposed to confer immortality on this new son of Govind Singh and makes him a Singh (lion) and a true Kshatrya. At the end of the ceremony Karah Prasad or Halwa is distributed among those present." It is not clear whether any preliminary proof of religious conviction is demanded before the Pahul is administered. But that is by the way.

The terms of the Act cited above make it clear that both the parties to an Anand marriage should be Sikhs, and that the ceremony recognised is the Sikh Marriage Ceremony called Anand. What the Sikh ceremony is or ought to be can be determined only by the Chief Ecclesiastical Council of Sikhism. If, as Mr. Sadhu Singh says, the Khalsa Diwan has already laid down that the Anand rite can be gone through only by persons who have no wife or husband living, it will of course provide a safeguard against polygamous marriages. Still we are not sure that it will be a sufficient safeguard. We have been asked why we make so much of the Anand marriage permitting polygamy, while any Hindu can without becoming a Sikh marry as many wives as he likes. This question

ignores certain important considerations. It is not true to say that every Hindu can contract polygamous marriages. There are monogamous Hindu castes such as the Nagar Brahmins of Gujarat, and, practically monogamous castes like the Amils of Sind, according to the evidence given by Mr. Dayaram Gidumal before a Court of Law, which is reproduced by the *Sind Journal*. Even in other castes the possibilities of polygamy are effectively limited by the paucity of marriageable girls, and a Hindu as a Hindu has to marry within his particular group. The Anand marriage has no such limitations and gives practically a charter as wide as the world to would-be polygamists. We earnestly call the attention of the Sikh leaders as well as the Government of India to the urgent need for providing safeguards against the use of the Anand Marriage Act for cases for which it was never intended.

### THE ANAND MARRIAGE AND POLYGAMY.

THE EDITOR, *The Indian Social Reformer*.

Sir,

I regret to read in the *Tribune* on the authority of your article in your paper that Mr. Dayaram Gidumal has taken a second wife in the life of his first wife under the Anand Marriage Act. You therefore consider that the above Act, "as it stands, is a menace to morality." Perhaps you do not know that under the Anand Marriage Act, the bride and the bridegroom, at the time of marriage, have to declare that they are "Sikhs." If they are Sikhs, then a polygamous marriage cannot take place unless there is a political necessity for it, because Sikhism does not respect polygamy. There are clear injunctions over this subject in the Granth Sahib. Moreover, at the time of marriage, the father or guardian of the bride has to give her over to the bridegroom. It is stated by you that the father, it appears, knew nothing of the marriage. In short, if any particular person commits any irregularity in the celebration of his marriage, certainly the Act cannot be condemned. I wish you, Mr. Editor, to study the procedure of the celebration of the Anand Marriages before you take up your pen to condemn it. The Chief Khalsa Diwan, the central body of the Sikhs, is now preparing a detailed code of such social unions and in fact, it has already issued a draft on the subject which would clearly show that the Act does not encourage polygamy but discourages it.

Jammu.

SADHU SINGH.

### HINDU MUSLIM RELATIONS IN THE PUNJAB.

The President of the Punjab Association Club, Mr. Harkishan Lal, Barrister-at-Law, gave an "at Home" on the 3rd instant to meet the President and members of the Punjab Muslim Club. The gathering was large and consisted of the *elite* of Hindu and Muslim, Lahore. There was a tennis and badminton competition at the grounds of the Gol Bagh and the Hon'ble Mr. Justice Kensington, at the request of Mr. Harkishan Lal, the President of the Club, distributed a number of prizes to the winners, the Hon'ble gentleman prefacing the award of prizes by a few complimentary remarks and winding up with a short speech. Mr. Harkishan Lal welcomed the guests and the Hon'ble Main Muhammad Shafi, President of the Punjab Muslim Club, thanked the hosts on behalf of the guests:—*Observer, Lahore*.

We are glad to hear by the last mail that the Hon. Mr. Gokhale's health is now much better and that the improvement is steady and continuous.

## ASSASSINATION NEVER CHANGED THE COURSE OF HISTORY.

BY MR. V. K. ABHYANKAR,  
*Senior B. A. Class, Deccan College, Poona.*

Politics according to Aristotle and the Greeks generally is the art of arts, and this single sentence expresses in a nutshell all the philosophy the negligence of which has caused so much trouble in modern times. The necessity of a thorough knowledge of politics is evident to us since there never was any more momentous epoch in the annals of Indian History than the one we are passing through. Wherever we may direct our eye we see a change gaining ground. Every side of national development is shaken to its roots by the gust of a new thought which is being felt by our connection with the West. The nation is in a state of transition, feeling new wants and being affected by new methods of satisfying them. As the attitude presently adopted will for years mould our destiny, it demands the serious attention of the educated classes on whom the responsibility of meeting the present problems naturally devolves.

It is therefore encouraging to note that our attention is being called to a question which has an important bearing on the ideals and methods to be held up by the nation.

Our aspirations involve various problems which must be solved in various ways according to the bent of our institutions, the degree of our culture, the limits of the possible under the circumstances, and the very nature of those problems to one of which we shall turn our pen, e.g. how far assassination can change the course of History.

History is the comprehensive life of a nation in its onward movement through the phases of birth development decay or re-generation. A nation like all other organisms is incapable of standing still, it must increase and expand or shrink and dwindle, there is no other alternative. History is thus the sum total of the particular advance in the political career, religious movement, social activity or economic transformation at any given period. The influence of force as a formative power in the life-history of a nation can therefore be conveniently estimated by considering its action in each of these branches or aspects of national life.

We shall approach the question from the three several sides, (i) by an analysis or examination of the nature of force and national development, to ascertain whether they can be connected by the relation of cause and effect, (ii) by an inquiry into its solution as it is offered by the plain commonsense of humanity and (iii) by a reference to history in support of our views.

In the political sphere where matters are determined by chances of war, the predominance of force is likely to be admitted, but if we go deeper what do we find? Are not Governments always disclaiming the foundation of their rights upon it? Is there any state in existence which deliberately over-rides or totally ignores the wishes of its subjects? The very idea is ridiculous. Although force is associated with the constitution of a Government, other titles are manifestly necessary for its existence or power. Wise statesmanship or timely compromise may modify or postpone a great revolution; an absolute monarch may soar, within an inch of changing the political situation of a nation, yet the details of intellectual growth, moral sentiments and even the most indirect and never-thought-of condition often play an important part in fashioning the life of a nation.

The growth of military or industrial habits, the elevation or depression of different classes, the changes taking place in the distribution of wealth,

inventions or discoveries that alter the course or character of industry and commerce, or reverse the relative advantages of different nations in the competition of life, the increase and still more the diffusion of knowledge, the many influences that affect convictions habits and ideals, that raise, lower or modify the moral tone and type all these things concur in shaping the lines of nations. Force evidently does not count for any infallible cause and rightly because it rarely succeeds by itself. Direct action supposes in those to whom it is confided far more enlightenment, reason and prudence: as they are to attain the end at once and without delay, it is necessary that they should be certain of not missing the end. Indirect influences on the other hand are only exercised through obstacles and after tests which restrain and rectify them before prosperity they are condemned to undergo discussion and to see themselves opposed and controlled, they triumph but slowly and in a measure conditionally. Look for example at England where the Parliament had often asserted and carried out its right of appointing officers of the Crown and always with bad effect. How is the situation now? It is the same influence that determines the choice but not the power which nominates them. She has thus succeeded in obtaining what she often has unsuccessfully tried to get by direct means.

The Roman Republic was not upset by Julius Cæsar. Influences working for many generations had sapped its foundations—the beliefs and habits on which it rested had passed away,—its institutions no longer corresponded with the prevailing wants and ideas. The constitution of a republic being thus unsuited to bind the various parts belonging to the three continents and acknowledging the sway of the Romans, into a unity, Monarchy had stepped in which was equal to the occasion. The assassination of Julius again did not and could not restore the order of things which must be quite plain to any casual observer, as out of the long time of emperors who occupied the throne after him, very few died a natural death and yet the Empire continued for a term of thousand years.

A similar thing happened in connection with the Maratha Confederacy on the assassination of Narayanrao Peshwa or of Sambhaji the son of the famous Chhatrapati—these incidents only pulled back for a time the hands of the clock of their progress.

The assassination of the Red Indians in America is the only instance of its type which has wrought about a distinct change in the history of that continent.

But now-adays when civilization has spread to all the nooks and corners of the world and such a vast difference between the relative capacities of two peoples can scarcely be met with, it is becoming more and more impossible to repeat the fact. Wars of course which may devour any number of lives cannot be included under assassination which is limited to individuals or groups of individuals.

Now in this case, organization presents a good check upon the effects of assassination and thus strikes at its very roots. The disgraceful attempt upon the life of His Excellency Lord Hardinge must have been the act of a madman since no sane man can suspect for a moment that the removal of an individual will change the policy of the Government.

A real change must originate from within. These little momentary disturbances may create an excitement for a time, yet the permanent political wellbeing is essentially the outcome of our moral state. Its foundation is laid in pure domestic life in commercial integrity, in a high standard of moral worth and of public spirit, in a certain soundness and modera-

tion of judgment which springs quite as much from character as from intellect, in simple habits in courage, uprightness and self-sacrifice. If you would form a wise judgment of the future of a nation, observe whether these essential qualifications are increasing or decaying. It is by observing these moral currents that you can best cast the horoscope of a nation.

In the field of the moral life of a nation, force has no room. Persecution cannot annihilate a creed which is firmly established or maintain one which has been thoroughly undermined. Neither can you transform an idle and stupid people into enterprising and well-to-do businessmen by force of legislative jugglery.

You can work a great mass of people only when you understand them and convince them of the validity of your plans. It is hence that Education assumes a dignity and power un-precedented in any other cause of reformation in the true and original sense of the term.

Moral, intellectual or economic movements very slightly connected with political life have largely contributed to the good or evil turn taken by the fortunes of a nation. Few things have helped so much to the formation of the social type as the laws regulating the succession of property, and especially the agglomeration or division of landed property, the various inventions such as the printing press or the steam engine.

We have thus seen that assassination has very little to do with the course of the history of a nation, its influence rarely reaches the bulk of them. These drastic measures may mean a gain or loss to some individuals, but a nation as a whole has no reason to care for them.

The future of any change which would be widespread or would effect a permanent cure of some social malady is reserved for persuasion or an appeal to the enthusiasm of the people whom it would touch.

#### BRYAN'S WINELESS BANQUET.

It may seem a small matter to many, to others it may look like affectation, but to all teetotalers and to some at least of us who are not, Secretary and Mrs. Bryan will be regarded as having done a worthy act in following their own good social habits with reference to intoxicants when entertaining foreign representatives. It wouldn't have been much of an honor to them to have followed the custom of the respective countries of their guests or the dictum of American liquor dealers. They are criticised for forcing foreign representatives to forego a foreign custom, but there was no coercion about it. Must an American Secretary of State be deemed inhospitably coercive if his official dinners are of a different pattern from the home dinners of his guests? This would be a queer notion of hospitality, even of official hospitality. When you would honor a guest, you honor him most by giving him the best of what is distinctively your own, not by stultifying yourself to give him an imitation of what is peculiarly his. To be sure it may be said that wineless dinners are not distinctively American, but they are typical of the Americanism that Bryan represents. And Mr. and Mrs. Bryan to have turned their dining room into a wine-room cafe, contrary to their own habits of a lifetime and the habits of millions of Americans like them, would have been degrading to themselves, an insult to the great mass of the people they represent, and scant courtesy to their guests. Bryan's wineless dinner is an incident to be respected and an example much more worthy of imitation than the European drinking customs which, let us hope, will be similarly displaced in all the social functions of the new regime at Washington.

The Public, Chicago.

#### THE INDIAN PRESS ON POLYGAMY.

##### I.

Words fail us, they fail us most utterly, to convey our sense of sorrow, shame and humiliation at the news—oh, that we should have to write it!—that Mr. Dayaram Gidamal, the esaintly promoter and head of numerous religious, social and educational movements, has, at his age of 57, married a second wife in Bombay, while his first wife is still living at Hyderabad with a number of married and un-married children! It is for this reason, and not for greater seclusion and contemplation that Mr. Dayaram has severed his connection with the institutions he was directing and gone to far-away Darjiling. Alas that we should live to see and hear this, alas, that Mr. Dayaram should have lived to do it! We really do not know what to say or think of it, or how to say it. It is a thing which a few days ago could not be believed as possible. It is a thing which many even now refuse, and all are heartily unwilling, to believe. It is like an evil and dreadful dream, it comes upon us as a tremendous shock, as a bomb in the wilderness. Needless to say that the effect on Sind society will be ruinous, that the social reform cause throughout India has received a rude shock. We are at a loss to understand how Mr. Dayaram, of all other men in creation, could have made up his mind to do this thing, knowing as he must what demoralisation, what degradation it must bring in Amil society, in the Sind public—aye, the Indian public. As the *Indian Social Reformer* remarks, no other social reformer has had such a fall. Mr. Ranade was severely criticised for doing *prayaschitta* against his convictions, i. e. for merely taking tea at a missionary party, and Mr. Telang, or somebody else, was equally severely handled for marrying his daughter at a tender age in accordance with custom. But to indulge in bigamy, and that at an advanced age, while you have been preaching and working most earnestly against both, is unheard of. And a revered *Rishi* like Dayaram to do it! Oh heavens, oh heavens, what are things coming to? We feel dazed, staggered, inexpressibly pained. The heart is wrung with sorrow both for dear Dayaram's sake and for the sake of those whom he had been serving and for whom his life of idealism was a lofty example, a tower of strength, a very beacon-light on the perilous seat of life, but who now will not only be deprived of the example but be weighed down and dragged down by the dreadful fall of a great yogi, a holy sage, a philanthropist of a high order! Alas, alas, ten thousand times alas!

The circumstances of the marriage make it still more odious, and quite unlike the Dayaram we have always known. The girl, (or woman?) step-daughter of Mr. N. Divatia, I. C. S., sometime Assistant Collector in Sind, who had married a widow, was a prominent worker at the Seva Sadan of which Mr. Dayaram was the father, the life and soul, the guardian angel. She and her father were living with Mr. Dayaram in the same bungalow at Bandra. And to crown all, the marriage seems to have been solemnised privately without the consent, perhaps without the knowledge, of the father. For, the latter three days after the marriage, i. e., on the 6th April last, presided at a Social Conference at Ahmedabad at which one of the resolutions condemned polygamy and advocated monogamy. The *I. S. R.* says it is impossible that Mr. Divatia, an earnest social reformer could have done this if he had been a consenting party to the union. The selection of the rite for marriage is also significant. The girl belongs to the Nagar Brahmin caste of Gujrat (in which strict monogamy has been established) and Mr. Dayaram being a Sindhi Amil could not have married her according to the Hindu rite, nor could he marry according to the Civil Marriage Act of 1872, commonly known as the Brahmo Marriage Act,

since that Act forbids polygamy. Mr. Dayaram had therefore to fall back upon the Anand form of the Sikhs, which, strangely, tolerates polygamy." Only a Sindhi can fully understand us when we say that what Mr. Dayaram has done must stagger not only men, but the gods themselves. It must make the angels in heaven weep. We can say no more, we are not in a mood to say more, even if we had anything in our mind to say. We have simply allowed our pen to run at its will, distracted as we are with grief and utter shame. In the case of another man there might be indignation combined with sorrow. But here there is no room for indignation. Oh Dayaram, Dayaram why and how hast thou done this thing? Oh, come back to the higher ideals you have preached and followed, come back to guide and lead us! Oh, carry not on your shoulders this great sin against society!

The greatest sensation prevails among the public of Sind over this news of Mr. Dayaram's "marriage." We find that the public feeling coincides remarkably with all that we have written above. Men and women are simply stunned, petrified, overwhelmed, in despair for the future of Sind society, some being still half incredulous.

The *Sind Journal*, Hyderabad, 5th June 1913.

## II.

We are startled to learn that Mr. Dayaram Gidumal, C. S. (Retired) who was a Sessions Judge and who was once appointed a Judge of the Bombay High Court has been married by Ananda form of ceremony to Miss Urmila Divatia daughter of Mr. H. B. Divatia, B. A. C. S. (Retired). This marriage is subversive of all the tenets of the social Reform school of this country. Mr. Dayaram who was till lately Hon. Secretary of the Bombay Seva Sadan has his first wife living, is about sixty years old and was almost a god-father to the lady he has married. We are intimately connected with the Divatia family and yet we must frankly say that we deem this marriage as distressing and disgraceful. These are pretty strong words but they are justified in view of the fact that it will be throwing back the cause of social Reform and lending a great weight to the reactionary tendencies. We shall review all the different aspects of this marriage in our next issue but for the present we say that our contemporary of the *Indian Social Reformer* was fully justified in entering a vehement protest, when the Anand marriage Bill was passed through the Imperial Council, against the omission of insisting on monogamy. It was this loophole of which Mr. Dayaram has apparently taken advantage and it is this same loophole which the Reformers must agitate in removing in order that in future people who are tired of their first wives may not find it easy to marry a second time. Social Reform Associations and the Seva Sadan must take early steps to protest against this marriage.—The *Oriental Review*, Bombay, May 31.

## III.

Recently a report appeared in all the papers that Mr. Dayaram Gidumal, the well-known Sind reformer and retired judge, severed his connection with all public institutions and retired into private life. In this connection the *Indian Social Reformer* makes an astounding announcement in an article headed "A lost leader" in which our contemporary says, with no small feeling of sorrow and disappointment, that Mr. Gidumal has just contracted a polygamous marriage with a Nagar Brahmin lady, connected with the Seva Sadan, under the Anand marriage rites. Mr. Dayaram, we are told, has already a wife living and several grown-up children. "In all our own experience," says the *Reformer*, "we have not known a case of back sliding as grievous as Mr. Dayaram's." The *Tribune Lahore*, June 5.

## IV.

We can therefore understand something of the shock which a particularly gross case of "backsliding", that of Mr. Dayaram Gidumal, retired District and Sessions Judge of Ahmedabad, has given to the earnest-minded worshippers of a creed of which Ranade was so long high-priest. This gentleman, a Sindhi by race, has during the course of a distinguished life been a shining light of social reform. In fact, with so clear a flame did his light shine that the mantle of Ranade was judged to have fallen on him and he enjoyed a respect and authority in the reform world that makes his fall all the greater and all the more inexplicable. The exact measure of this may be taken from the fact that with a wife and several children living he secretly in April last contracted a polygamous marriage. Nor is the indictment complete with that fact. "The choice of the rite", says our indignant contemporary, The *Indian Social Reformer*, "shows good deal of legal ingenuity. No valid marriage could have been contracted according to the Hindu rite, between Miss Divatia, who is a Nagar Brahmin of Gujarat, and Mr. Dayaram who is an Amil of Sind. The Civil Marriage Act of 1872 makes polygamy penal both for man and woman, and, in fact, it is not open to a man who has one or more wives living. The Anand marriage is the only marriage which has received the sanction of an Indian statute without the condition of monogamy which attaches to all other statutory marriages. (The Widow Remarriage Act really did nothing more than declare that the British Indian Legislature declined to recognise the disability imposed by custom on Hindu widows in respect of remarriage.)" A more flagrant flouting of the principles of belief, a more barefaced evasion of the spirit of a well-meant law can hardly be imagined. Social reform is not in particularly good odour now with the powers that-be. It is opposed to orthodoxy and orthodoxy is supposed in some mysterious way to make for a loyal and contented spirit. If the Government could get this obsession off its mind, it would be worth its while to inquire how far its well meant efforts in the past have resulted in legislative Green's Greens. The present case has brought to light a glaring defect in the Anand Marriage Act which it is hoped will soon be rectified. Turning again to the light that failed, an additional touch of the humorous in this strange tragi-comedy was given by the fact that three days after the marriage, the father of the bride presided at the Ahmedabad Social Conference and helped to pass the following Resolution:—That this Conference is of opinion that strong efforts should be made to encourage the monogamous ideal of marriage and strongly condemns polygamy".—The *Hindu*, Madras, June 9.

## V.

The news communicated by *Indian Social Reformer* that the renowned social reformer Mr. Dayaram Gidumal, retired District and Sessions Judge of Karachi, who has been the source of life and inspiration to his countrymen has been guilty of polygamy and that too in the presence of a number of offspring is very shocking. But for the fact that *Indian Social Reformer* is responsible for the news no person would have ever believed in its truth. It is useless to comment on incidents like these. One may excuse a Maharaja of Shindhia who marries for the second time during the life time of his first Maharani because he has no children by her but no explanation will be acceptable on behalf of a person holding the position of Dewan Dayaram Gidumal. Respect for the past services rendered by the Dewan will only prevent use of strong language in regard to an act which must surely be shocking to all friends of social reform;—The *Advocate*, Lucknow, June 12.



## CO-EDUCATION IN ENGLAND.

(Concluded from the last issue.)

One great principle prevails in all these schools, staffed, as Professor Sadler says, by very highly qualified teachers, namely, that intercourse between boys and girls should be as free and unrestricted as possible.

Of course, to some extent, the sexes must be separate. They occupy different boarding houses. Mr. J. H. Badley, of Bedales School, says that the whole object of the school is to minimise the separation rather than to emphasise it. In Bedales the girls breakfast in their own house and carry out the household duties there—bed-making, sewing, cooking and other lessons in housewifery—and they return there to “change” for the games in the afternoon. Otherwise, from 8.30 a.m. to 8.30 p.m., they are in the school building in company with the boys. All the class work is shared by both in common, girl sitting by boy in class, as also at meals. And the result of the educational experience there has been that there is no awkward sex consciousness, because the whole atmosphere of the school is against it. Sentimentalism would be as much chaffed out of a girl as out of a boy if it were observed.

The late head master of King Alfred School in Hampstead has precisely the same kind of experience to give. He says that “none of the disadvantages usually anticipated were to be observed. We found boys and girls took to the system as naturally as ducks to water. These notions about sex difference over which we and other elders were a little anxious simply did not worry them. They worked side by side in class room, workshop, gymnasium, playing field, and played together during the class interval without restriction and without disadvantage. We became more and more possessed with the delightful feeling that the monsters which imagination had conjured up in the absence of practical experience melted away into invisible vapour in the presence of the children, and when we saw instead the sunshine of happiness lighting up their faces, we could not help attributing a great share of this happiness and satisfaction to the interaction of the boy and girl nature in the social whole of school life.”

It is the practice at all these schools to encourage open air freedom as much as possible. No stringent, suspicious discipline is exercised; but no lingering about alone indoors is ever permitted. The observer will draw the conclusion at once that the atmosphere or tone of these schools is all important, and that, therefore, the teachers, “very highly qualified” as they are, have really a more difficult task and responsible work than those in our great Public Schools for boys, or High Schools for girls.

Co-education in games presents its own particular difficulties. For one thing, practical experience has shown that after the age of thirteen, boys become too strong and too rough for girls in some games, such as football. In most of these schools, therefore, football is played in winter separately by the boys and hockey by the girls. Cricket can be and, of course, is played. Mixed cricket has its difficulties, but they are not insuperable. The real difficulties go deeper. There are different codes of honour between the sexes in these matters. Cheating at games is not so unpardonable an offence with girls as with boys. And it is found that girls show a tendency to hang about in groups rather than join energetically in the games.

The same kind of difficulties run through the problem of mixed self-government in these schools. Tale bearing is simply abhorrent to the average boy—not so to the average girl. Again, Mr. J. H. Badley points out that it has been his experience at Bedales that boys of a certain age rely on

and respect the argument of physical force, first and foremost, whereas a girl is more sensitive to the force of public opinion.

The experience of the best co-educators is that both sexes benefit from this discipline. They learn to appreciate one another's different standpoint. A boy learns not simply to despise a girl for being physically weaker than he is, but to appreciate her quicker sensitiveness in other matters; and the restraint, unconscious in time, placed on behaviour and language, is useful. “The best men,” said Goethe, “have always in them something of the woman.” The girls probably benefit more from the experience than can the boys. They come at once in contact with broader ideas, greater freedom, and a healthier code than that to which they have been accustomed. It is not that they are coarsened, but that they are developed. The tendency to hysteria, sentimentality, and moodiness has no chance in this more bracing atmosphere. And, of course, it is reasonably argued that such mutual contact and understanding is the best kind of preparation for a wider public life, as well as for marriage, in a society where women are coming to play a more and more important part.

The problems presented by the work at co-educational schools are apparently less than those experienced in play. Here again, of course, there are differences in the curriculum. Mr. T. C. Warrington, who had considerable experience in a Welsh co-educational school, says: “Matters of discipline and curriculum are not the most serious trouble. The greatest difficulty I have found has its origin in the different ways adopted by boys and girls in setting about their work. The difficulty is not a serious one, and I should be sorry to exaggerate it, nor should I care to generalise from my experience and say that it is universal. I can simply record what I have found. It is generally recognised that a girl is a more willing worker than a boy, that she must often be restrained from doing too much, while he must often be driven to do more. As a rule, her homework is conscientiously done, while he does as much as will keep him clear of punishment. All that is so much to the good in so far as it increases the general sum of industry in the class, and so raises the standard of the work. While the girl plods, however, the boy has his moments of inspiration. She has them too, but he has them more often. In the class work his grip of idea is stronger than hers; his swiftness of apprehension is greater, his interest, not deeper, perhaps, but more vivid. This difference of attitudes on the part of the taught, means of necessity a difference of attitude on the part of the teacher. . . .

“Again, the girl likes to be instructed, and will patiently learn what she is set to learn; she is quite willing to sit and have learning pumped into her. The boy, on the other hand, is impatient of learning; his interest evaporates as soon as he thinks he has grasped the idea. He is, however, eager to search for new ideas. I have always made it a cardinal principle of our teaching that on all practicable occasions the pupil shall do things for himself. On such occasions the difference between the attitude of the boy and girl is very marked. The girl resents the loss of the instruction which she loves; the boy springs joyfully to the new quest. . . . Such a difference obviously creates a difficulty for the teacher. It is not insuperable; he may even turn the difficulty into a help, but it must at least be reckoned with.

Every teacher in a co-educational school is, obviously, faced with these differences and difficulties of the class room. On the whole their recorded experience is that they have been able to transform what might be an occasion of stumbling into a means of help. Put briefly the experience is this: The

English Public School boy—the average boy—does not care for work. He has to work to some extent, but he is often trying to escape “impots;” to dodge his form master, to do enough just to scrape along. He is keen about his games, his house, his school, but not about his work. He is disposed to regard, with some contempt, boys who “swot.”

Hopes of reward, and commercial inducement generally will have no effect in making him abandon this attitude. But the stimulus of competition with girls—the sight of their attitude and their thoroughness, rouses him. It is not maintained that co-education overcomes this attitude of indifference to work, but that it is a useful factor in its transformation.

Of course, in all schools, after a certain age, both boy and girl will be separate.

Specialised studies more and more claim them. But in some schools in the case of those who are preparing for matriculation at Oxford and Cambridge, the instruction can be easily and profitably continued side by side.

Another of the problems of the co-educational school is government. To secure good government it is a pre-requisite that the head master and head mistress should work well together; and in practice this has proved a real difficulty. The head master may be unwilling to admit that the head mistress should have a definite status and authority. He may be on his defence in matters of authority. Then, again, it is the testimony of co-educators that it is difficult to get the best men as assistants in this work. They are afraid of being stamped as cranks and of injuring their career. And the best men are wanted here—the worst would be fatal to the system in its present experimental stage. Good women teachers in these schools are not so hard to come by. The result, however, is that as to government, while the supreme decision lies, as a rule, in the head master's hands, the head mistress has a very recognised status, and in her own sphere is the deciding authority.

And, again, the very unpopularity of the mixed schools tends to draw teachers who are real enthusiasts in the work, and mean to give their lives to it.

There is one point in connection with the co-educational system which every advocate of the usual monastic Public School will naturally ask. There are difficulties about certain forms of immorality in nearly all Public Schools. Every house master, every assistant master, every old boy, will know what they are. Some have come to believe that the evil is inveterate. But the question is, how far does the co-educational school tend to abolish it. Appeals can be made to *a priori* probability. Richter can be quoted. “To ensure modesty I would advise the educating of the sexes together.

But I will guarantee nothing where girls are alone together, still less where boys are.” But practical experience is needed. All co-educators claim that the system is successful in this respect, and that the school has the same influence as the family, where temptation is non-existent. And further appeal is made to similar experience in America.

Reviewing the question of co-education as a whole, it may be said at present to be, as far as schools are concerned, in an experimental stage. Scotland is the land *par excellence* where education has been valued and where all classes have realised that sound learning is a strength to the Commonwealth. America is to-day the country where experiments are tried in education to an extent hardly realised in Western Europe. In both countries co-education is established permanently. But it must be noticed that it is largely co-education in Colleges and Universities.

In England and in Europe generally the movement is slow to grow. But it is growing. Doubtless the women's move-

ment, as a whole, will cause an accelerated growth. It is remarkable that the Society of Friends were in England the pioneers of schools of this kind; and it is a strong argument in their favour.

But, as has already been noticed, the importance of the right atmosphere cannot be overrated. That is, not merely as a good and desirable adjunct. We know how much a Public School, or a regiment, depends upon its tradition and atmosphere. It is important there, but it is absolutely necessary in the co-education school. It follows, therefore, that the very best teachers are essential; and not only the best equipped intellectually and morally, but also those who have the firmest belief in the system. Half-heartedness, suspicion, and doubt would cause harm not easily remedied if it spread from the teachers to the pupils.

And it will be gathered from the foregoing pages how much, too, depends on the sympathy of the home. Indiscreet questions, suspicions, and unkind criticism in the home might light a fire in the school which it would be difficult to extinguish. Considerable demands, therefore, are made upon the teachers and the parents of such schools. But this is only to say that whenever a new step upward and onward is taken, demands are made upon the strength, courage, insight, and intelligence of the pioneers. The movement is as yet in England in its experimental stage. The Public School system is too deep-rooted to be easily affected. It has the defects of its qualities, nor are these defects superficial. But, on the whole, it has answered adequately the needs of the nation. And the great bulk of Private Girls' Schools and High Schools, which are keenly sensitive to the need for the full development of the individual as a prime factor in education, are run on the dual and not the mixed system. \* Parents do not lightly run what they may consider risks in such a vital matter as the education of their children.

It is in the day schools and new Universities that the growth of the co-educational movement has been most felt and is increasing. But the real problem is, of course, in the boarding school, and the real difficulties begin after the age of twelve. The wisest and most enthusiastic co-educators do not themselves favour boys and girls coming to their schools after thirteen. Nor is this inconsistent with the best ideal of co-education. Co-educational schools, in their objective, aim at extending the best kind of family life. But newcomers in a family arrive at a very early age, and grow up with their surroundings. Here again we have another instance of the necessity of the right atmosphere as a pre-requisite to a full fruition of the benefits of the co-educational system.

“For my own part,” wrote Professor Michael Sadler, “I am impressed, but not fully convinced. The co-education of little boys and little girls, if carried on under very careful supervision and surroundings, seems beneficial beyond dispute. But the co-education of boys and girls beyond the age of thirteen or thereabouts is a different matter altogether. It is advocated by some who speak with authority, and from whom no one who knows the value of their work would willingly differ. But, nevertheless, I still feel that to some extent in day schools, and to a very much greater degree in boarding schools, the co-education of elder boys and girls is likely to prove, as a rule, less desirable.”

“Impressed, but not fully convinced.” That, one supposes is likely to be the natural attitude of parents for some time to come on this question. Yet it must be remembered that the co-educational schools have faced all the practical difficulties of their system and have found them yield to practical treatment. For some, perhaps many, years to come, the system, as far as boarding schools are concerned, is likely to remain, as it is to-day, in a considerable minority. Time alone can show, and experience only can prove whether in England the minority will pass into a majority.

## REFORMS AND REFORMERS.

FROM SPEECH OF WILLIAM J. BRYAN AT THE UNION LEAGUE CLUB, CHICAGO, MARCH 25, 1913.

Some people are prejudiced against the word "reform", I would define reform as change for the better; and I would define a reformer as one who is trying to improve conditions. The reformer has many difficulties to encounter, but I shall only mention two.

The first is the difference in the degree of enthusiasm. Reformers vary all the way from just above freezing up to boiling point. If a reformer is just above freezing you have to handle him tenderly, for a little drop in the temperature and he is out of the class. But when he is at boiling point he is at work. One of the chief objects in discussing reform is to raise the temperature. It is much easier to increase the zeal of one who favours reform than it is to convert to a reform one who is really against it. But the second difficulty is even greater. It is the difficulty in getting reformers to act together. Because a reformer is honest he is apt to be obstinate. No one who has ever tried to get reformers together and keep them together will fail to appreciate a story I heard in an illustration given by a Kansas Congressman some twenty years ago. He said that upon the plains of Brazil there were some little burrows that ran wild, and when they were attacked by ferocious animals they would put their heads together and their heels out in a circle and all kick the enemy. He said unfortunately reformers did not always act with that intelligence. That sometimes in the presence of danger they would put their heads to the enemy and kick each other. It is a very apt illustration.

I have known honest men who were so interested in some one reform that they would help to bring about no other reform. And I have known some who, when they thought they had found a panacea and others would not accept it, not only refused to participate in what they called minor reforms, but would even desire that conditions might get worse and worse; even help them to get worse in the hope that the people would at last in desperation be driven to accept something they now rejected. I am not willing to indorse this philosophy. I am not willing to help to make any condition worse, no matter how sure I feel that out of that worse condition good may finally come. I believe it is the part of wisdom for those to join together who believe that a proposed thing is good. Join together and get it today and commence tomorrow to obtain the next best thing in sight. I believe that God has so made this world that no good thing obtained today will prevent the securing of some other good thing tomorrow.—The Public.

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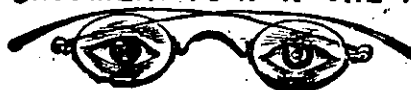
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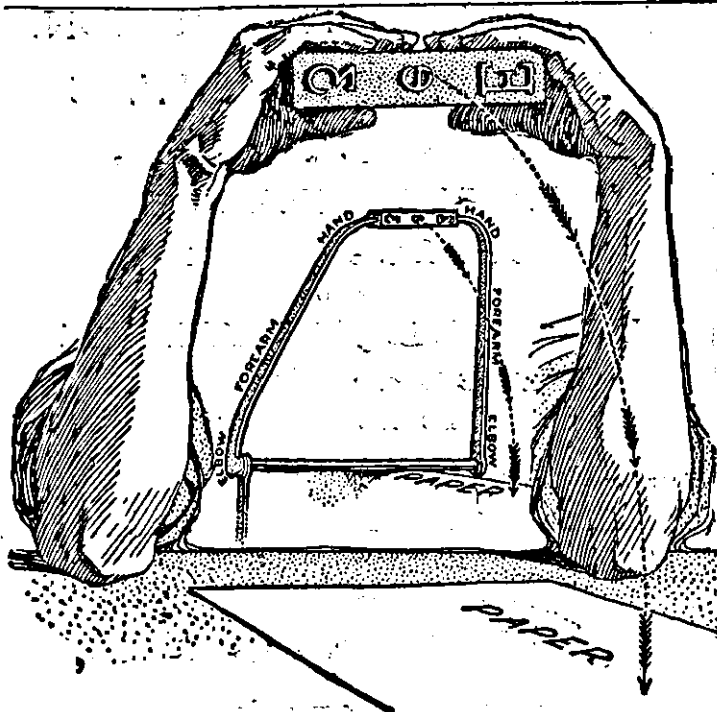
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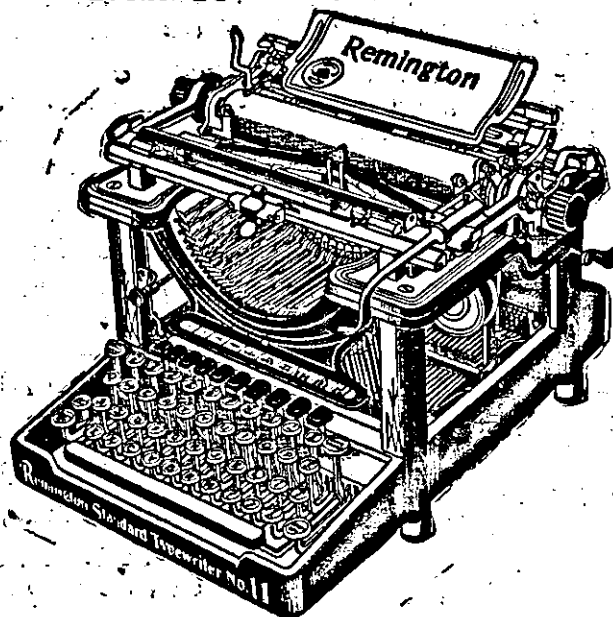
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# THE INDIAN \* SOCIAL \* REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

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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.

We reprint to-day some further press opinions on the recent polygamous marriage in Bombay. The points of view of the critics differ widely as the poles. They vary from the scarcely disguised chuckle of the *Mahratta*, to the shrinking and timid liberalism of the *Praja Bandhu* which calls upon reformers to rummage their lumber room for discarded bolts and bars lest elderly saints should elope with their youthful daughters. But all agree in condemning the marriage in question as an instance of polygamy unredeemed by a single passable excuse. The *Carlylean* seems to make it rather a matter of complaint that we did not give the ages of the parties and other detailed data for the benefit of critics who had no access to such information. The omission was deliberate. What we from the first, have wished to do, is to concentrate attention on the sinister opening afforded by the Anand Marriage Act to polygamously-inclined couples. While we have been struggling hard to get the old orthodox door closed to polygamy by bringing about a change in the public sentiment and in the law, the Indian Legislature has unwittingly opened another and a wider side-door, to the astonishment and consternation of the orthodox and reformers alike. We want to bring this fact home to Government so that they may take the earliest possible opportunity to undo the mischief that has been done. Meanwhile, we should not omit to express our appreciation of the extremely correct and statesmanlike attitude which the Sikh Press and Public have so far exhibited on the subject. We call attention to the remarkable article which we reprint from the *Khalsa Advocate* of Amritsar, the organ of educated and enlightened Sikhs. Our contemporary takes the same view substantially as Mr. Sadhu Singh who wrote last week in these columns as to the repugnance of Sikhism to polygamy. Our contemporary's concluding observation that the Sikh community does not wish to place itself in opposition to enlightened sentiment in the country, encourages the hope that no opposition will be offered from that quarter to an amendment of the Act restricting its application to those to whom the original custom would have extended.

The remark of the *Bombay Guardian* that Indian reformers like their leaders to hang out a flag of ascetic self-denial, is entirely misconceived. Indian social reformers do nothing of the kind. On the contrary, they have done a good deal to discredit ascetic displays, and men whose family life is unhappy are not generally considered to be the most suitable leaders of social movements. In the case of Mr. Dayaram Gidumal himself, we have heard more than once the suggestion that it was not proper that a gentleman who was isolated from his family should

be so conspicuously associated with the work of such an institution as the Seva Sadan.

Our readers are aware that a fund was started last year, at the instance of Sir William Wedderburn, to commemorate in a suitable form the memory of the late Miss Florence Nightingale and her abiding interest in the well-being of the people of India. A Committee was constituted with Sir Narayan Chandavarkar as President, and it was decided that the best way in which the objects in view could be effected, was to devote the available resources to advancing rural sanitation. With this purpose two villages were selected, Vadala in the Thana district, and Karla in the Poona district, and workers were appointed to popularise sanitary ideas among the people of the two villages. Mr. Kelkar who is the Committee's worker at Vadala, was chosen at the recommendation of Major Kukday, I. M. S., and his operations are supervised by that officer who is now the Civil Medical Officer in Thana. Mr. Abhyankar, the Karla worker, was recommended by Sir Bhalchandra Krishna who also advises him as to his work. These gentlemen have been working for about eight months with appreciable success. It has been thought desirable that their monthly reports should be published regularly in the columns of the *Reformer*. We print their Reports for the month of May in this issue and they will be followed at intervals of a month by subsequent reports.

A valued friend writes from Bangalore: "The Hindu Abalashrama, Bangalore, was a scene of great rejoicing to social reformers. Miss Kamalamma was married to Mr. Vangala Venkata Narayana, of Krishna District. The bride who is aged 18 is the daughter of Mr. Chakravarti Venkata Varada Iyengar of the Mysore Government Subordinate Service—who was married 21 years ago to a Madhya lady—widowed daughter of Mr. Nagesa Rau, Pleader of Penukonda, at Mylapore under the auspices of the late lamented Dewan Bahadur Raghunatha Rau. The bridegroom, a Smartha, is a Chemistry graduate of the Madras University. He went to Japan and specialised in the Chemical and Textile Industry. With the help of some Bombay friends he visited Germany and Austria—purchased the necessary machine to erect a Candle Factory at a cost of 2 lacs at Bilimora, which is now a flourishing concern. Mr. Hanumanuluguru, the father of the bridegroom graced the occasion in person. This may be called a red letter day in the annals of Social Reform forming a record instance of an inter-sect marriage."

The remarriage of Shrimati Yamubai Patankar with Mr. D. N. Gbarpure, Malguzar Sindi, took place on Tuesday the 17th June 1913, at Mr. Bhagwandas Madhavdas' new residence, Madgaoker's House, 2, Mathew Road, Chowpati, Bombay.

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, JUNE 22nd, 1913.

## THE MADRAS BRAHMIN WIDOWS' HOSTEL.

We are very glad to get a copy of the first Annual Report of the Poor Girls' Fund, Madras. The Institution was begun in July 1912 but it was not till September of that year, when the Government of Madras undertook the financial responsibilities, that the Brahman Widows' Hostel, as it now is actually commenced work. The Government are now paying, besides house rent, some remuneration for supervision and a scholarship of Rs. 12 a month for each widow in the hostel. All the inmates of the hostel are free-scholars in the Presidency Training School at Egmore. There are now 10 scholarship-holders on the rolls. Sister R.S. Subbalakshmi, B.A., L. T. to whose patriotism and energy the Institution owes its origin, hopes that, during the current year, the number of scholarships will be increased to 20 and a non-Brahman section also opened. We would especially echo the latter hope as a Government institution exclusively for the benefit of widows of one caste, does not commend itself to our sense of the fitness of things. Sister Subbalakshmi half regrets that the Institution has to depend so entirely on public funds, and it is her ambition to see it self-supporting. While wishing every success to the Home, we cannot help regretting that Sister Subbalakshmi should have thought it necessary to make one statement in her report. "We wish to assure the public," the sentence runs "that we have nothing to do with the reform of remarriages of widows, which we completely eschew". If Sister Subbalakshmi thought that by making this declaration she would enlist the practical sympathy of orthodox people to a much larger extent than at present, we are afraid, she is likely to meet with disappointment. The orthodox public are shrewd enough to realise that if you educate young widows, it is absolutely impossible to override their judgment as to whether they would lead a married or a celibate life. We cannot believe that Sister Subbalakshmi intended to express the opinion that the reform of remarriages of widows, is an evil. Of course, nobody wants that every widow should be remarried; the reformer only asks that a young widow should be as free to marry or not as any other human being. If the Government Brahman Widows' Hostel is to be run in opposition to such a simple and unobjectionable item of reform, it would be very unfortunate indeed. We trust that such totally unnecessary and useless declarations will be avoided in future Reports of the Home and that the Institution will be conducted in full conformity with liberal ideas of social and family life.

## THE LATE MRS. LAKSHMIBAI RANADE.

SIR NARAYAN CHANDAVARKAR WRITES:

"Faint not, be brave-hearted." These were the words I heard the late Mrs. Lakshmibai Ranade utter by way of advice to a friend of hers on a certain occasion, when he was planning a scheme of reform; and this brave-hearted lady, who strove to make many a good cause successful in Bombay is no more! The news of her premature death, when she was so young and so full of promise, which had fructified usefully in performance during the last three or four years, has come upon me with a shock of grief. Talented, active, ready to be useful, frank and genial, though sometimes too candid, she befriended several causes which had for their object either the enlightenment of Indian womanhood, or relief of distress and suffering, or the advancement of the depressed classes. Difficulty, ridicule and opposition never daunted her spirit; and once she took up a good work to do, she gave of her best to it. Courage was written on her face and gave the sound of her heart. The bold and ready service she rendered two years ago in what was then known as the Salumbre Fire Tragedy is a striking instance in point. A few of us, including her, were at a dinner party one evening, when the sad news of the tragedy was brought to us. We began talking about it and for nearly ten minutes the conversation was confined to the cause of the tragedy and the number of men, women and children who had lost their lives and of those who had been saved from the fire. Suddenly, Mrs. Lakshmibai Ranade, who had been silently watching the talk, gave it a touch of her inspiration. "What is the use of all this gossip and waste of words of sympathy for the Salumbre sufferers if you are not prepared to do something to relieve their distress?" "Well said," Lakshmibai, cried I, "You are the saving angel of the hour, what do you suggest?" "Put your hands into your pockets, let every one subscribe here and now; and appoint a Committee to get more subscriptions," she proposed. The idea appealed instantly and to every one. A subscription list was made, the nucleus of a fund for relief to Salumbre was started, plans were laid for a Committee on a larger scale, persons selected to go about and collect subscriptions in the city, and when all was over, I turned to Lakshmibai:—"You have won your way and you have won us for so good a work; but one thing remains and that rests in *your* hands." "What is it? I will do it," she replied. "Here is your part now. If relief is to be given at Salumbre, it must be done without any loss of time, and as a good many of the sufferers are said to be women and children, you alone can do it. You must start at once for Salumbre and go among the sufferers. Write to us and we will help you with needed money." These words of mine were no sooner uttered than she said: "I go tomorrow morning and I shall take with me one or two lady friends of mine. I stand this very moment pledged to the work." And she faithfully performed the pledge. She went to Salumbre, saw the sufferers, sent to the committee detailed information, and came back after she had bravely performed her part. She proved then a woman of resource.

Not then only. The Seva Sadan owed much for some time to her strenuous service. But the Depressed Classes Mission was a cause which she had made her own and, to the last, her hand and heart were given to its promotion. When, in the beginning the Mission had to go about begging for help and sympathy, she threw herself heart and soul into its work, she went about collecting subscriptions, small and great, she worked on the Managing Committee of the Mission, and that activity of hers for the good of the depressed classes continued unabated to the last. Now that she is no more, the Mission has suf-



ferred a great loss, which it will not be easy for some time to make up, I fear.

She had her faults, the defects of her temperament. She was fearless and outspoken, and often unsparing in her criticism. But that did not mean the want of a tender heart and toleration. When she carped or seemed to carp at others for omission to do a good thing, she had only to be asked whether she had done it or was ready to do it, and she was ready to fling herself into the cause and do her best, not minding ridicule or opposition. If she was biting at times in her words, she made up for it by an ever genial expression and a cheerful disposition. Pessimism never troubled her—there she showed the influence of her training first in her father's home as a maiden daughter of Vaman Abaji Modak and afterwards as sister-in-law of Madhav Govind Ranade. She was all in all a brave woman and highly useful too and she has left us to deplore her loss, which must more or less heavily tell on some at least of our social activities.

N. G. CHANDAVARKAR.

### REFORMING JUVENILE CRIMINALS.

The following Press Note was issued on Thursday: "The Government of Bombay have had under consideration for some time the question of the establishment of a prison on the Borstal system or the modified Borstal system for the reclamation of the juvenile adult prisoners of this Presidency. The Borstal system derives its name from the prison at Borstal in the United Kingdom, where a special effort was first made to reclaim juvenile adult prisoners from a life of crime without prejudice to, or impairment of, the necessary rigour of a sentence of imprisonment. The object of that system is to cultivate the energies, both physical and mental, the moral, the moral perceptions, and the powers of self-discipline of the prisoner. The means adopted to this end are as follows. Juvenile adult prisoners are segregated from other convicts. They are drilled, and receive both industrial and scholastic training, the latter of an elementary character, and lectures of a kind to impress them morally in the right direction. The concentration of individual attention upon the prisoner is one important feature of the scheme. Another is the inducement held out for the formation of habits of obedience, industry and good conduct by a system of promotion from one class to another. Such promotion brings with it special privileges and more liberal treatment, for which the prisoner must, before promotion, first show himself fit. The last stage in the system consists in securing that the prisoner, on leaving the jail, is given a fair chance of leading an honest and law-abiding life, and is able to feel that there are persons who take an interest in his doing so. Towards this end it is obvious that the Jail authorities can do little unless assisted by the public. To this point Government will revert later. In view of the good results that have been produced by the introduction of the system in the United Kingdom and also in Bengal, Madras and Burma, Government have sanctioned the establishment of a prison at Dharwar to be conducted upon Borstal principles. The District Prison at Dharwar is being converted into a Borstal Institution, and the bulk of its present inmates will be transferred to the Convict Gang at Vijapur. The prison will be open for admissions when the buildings for the schoolmaster and the warders, which are under construction, are completed. The Governor in Council desires most earnestly to impress upon the public the extent to which the success of this attempt to mitigate the serious evil of habitual crime depends upon their co-operation. The juvenile adult, more than any other class of prisoner, requires assistance and supervision when discharged from jail. By the formation

and due organization of Prisoners' Aid Societies, members of the public can assist these prisoners by finding employment for them and by other means, to an extent which is utterly impossible to Government without such co-operation." We are sure that the public of this Presidency will respond heartily to this appeal.

### THREE READINGS OF A PALM.

#### THE THIRD READING: A VACILLATING ANXIOUS SITUATION.

(By O. S. S. O.)

The labour of the "Three Readings" are over and it is hoped that when the last page has been read the Reader will feel that our endeavours to direct attention to self-examination and so to the understanding of our individual selves in relation to truth and to our different faiths and universal brotherhood have not been in vain. For we do not suppose any one will deny the fact that it is impossible to build anything lasting on differentiations kept alive on artificial grounds. And so in presenting the final Reading a thought has occurred that possibly there may be some who may doubt these astounding facts—for facts they are though clothed in other garb. And some may even be induced to come forward after perusing these "Readings" with stories likely to throw doubts merely for the pleasure of upholding imaginary prestige. For sinister insinuations of this sort (in place of constructive ones based on forgetfulness of the past and mutual good will of the future and to which, by gradual steps, both from a social and political aspect since the two are inseparable from each other, we have been leading throughout these "Readings;" for thinking people as we all are aware, are not misled by shibboleths or reiterated imaginary failings or virtues) are never wanting in this materialistic age which has more confidence in mailed fist and damn the consequences as well as in irritating belittlings than in righteousness which alone exalteth a nation. With this kind who have existed from all ages like "tares" among wheat, but who happily have ever been discounted, we have nothing to do; for have we not further convincing examples in history as a whole and Napoleon of more recent date in particular? He was a man wholly given over to ambition based on mundane plannings. He was also a Christian, but like many others, believed in crooked ways apart from the religion learnt at his mother's knees, and staked all for the passing promptings of honour and glory—regardless of the fact that all constructive works of man built on plans detrimental to his fellow beings cannot last, whatever their magnitude. For the ordained immanence of the universe is such that no sooner a work is completed than the succeeding stages of the greater plan begin their operations. The only works which escape these apparent recurring devastations of the immanent universe are those built upon righteousness—works based on altruistic principles leaving the future in the hands of Him who guides all—honest assurances—and then carried through, though they may have, for the moment, been thought as "it were to his own hindrance." And of this ideal Lord Canning, the first Viceroy of this fateful land, is an ever living witness, as the results of his just dealings, pursued through in the face of enormous odds, amply justified.

With these ever present responsible ideals held through life, consistently, and in working up to which I have had at times to tread on delicate ground, I now place the final Reading before my readers who have intelligently borne with me in patience and kindly forbearance for the larger and more permanent good. (O. S. S. O.)

## H. E. THE VICEROY'S BIRTHDAY IN BOMBAY.

Throughout India generally and Bombay in particular the world on Friday seemed made for the children. It was "Children's day," the birthday of the Viceroy, set apart by Lady Hardinge as the day on which the children of India should celebrate the recovery of His Excellency. Adults did not enter generally into the celebrations. They were not meant to; the day was one on which the juveniles were entitled to think of themselves as being of primary importance, but they were able to take a share in the joy of the youngsters who in bright holiday garb were to be seen from dawn of day till dusk about the streets of Bombay, some on their way with the pleasantest of anticipations to share in the joyous celebrations, other departing from the schools eagerly clutching boxes of sweets and souvenirs with evidence on their happy faces of the realisation of those anticipations.

Through the kindly thought of Lady Hardinge and the co-operation of public-spirited ladies and gentlemen in Bombay nearly 500 schools in the city were to 60,000 children schools no longer. Gone were the maps, and the school books and the hard forms. Where once were maps with names to be learned the length of which was a daily terror were photographs of the King Emperor and the Queen Empress, of the Viceroy and Lady Hardinge, perhaps of King Edward and Queen Victoria; in the hands of the children were, not school books, but songs of praise and of thanksgiving in which all could join and did join, most lustily; and most of the schools dispensed altogether with the benches for carpets on which the children sat with a freedom which the school house has seldom known before.

Almost all the schools joined in the scheme, for the successful culmination of which the committee had worked so hard. English schools, Mahomedan, Hindu, Parsi—all had their celebrations, from the High School to the primary school from the little tin structure of the Depressed Classes Mission to the palatial buildings of the Cathedral High School, St. Mary's and the Anjuman. From 7-30 in the morning until 6 in the evening, and then again at 9-30 p.m. in the night schools, there were schools in one part or another of the city which were celebrating the birthday of the Viceroy.

### INFECTIOUS BRIGHTNESS.

The schools were allowed to select their own times for the celebrations, and as a rule the proceedings lasted for a couple of hours or so, being attended by some of the members of the committee. There was a remarkable similarity between them all, and the one thing that struck the visitor who toured round some of these schools was the wonderful change which had been wrought in the interior, and in many cases, to the exterior of the school buildings. Even the little tin sheds in which the children of the depressed classes receive their education, for instance, had been converted from what must be ordinarily horridly depressing places into rooms which were quite bright and cheerful. Hard as the committee have worked "Children's Day" would not have been nearly success that it has been but for the co-operation of the headmasters and mistresses and the teachers. The committee asked that the school buildings should be decorated as brightly as possible with photographs of Lord and Lady Hardinge occupying prominent positions and the teachers, and even the scholars themselves, responded with a readiness which was most creditable. One turned down some narrow, dirty lane in areas which are off the beaten track with grave apprehensions when suddenly there would burst into view, like the bursting forth of the sun through the clouds on a depressing day, a

carnival of colour—vari-coloured streamers stretched across the street and the school building gaily adorned with bunting and flags. Inside the atmosphere might seem somewhat rank but the brightness and cheerfulness of the surroundings were reflected on the faces of the scholars.

### THE PREPARATIONS.

Naturally the preparations for the entertainment of 50,000 odd children involved a considerable amount of labour on the part of the hon. secretaries and the committee, but they have their reward in the perfect manner in which all the arrangements passed off. There was not the slightest hitch anywhere, and even the weather smiled on the promoters. Very elaborate directions had been given to the headmasters and mistresses of each school, and all day on Friday the hon. secretaries were scouting round making sure that there was nothing wanting to complete the arrangements. Particularly energetic was Mr. G. K. Devdhar, who was here, there and everywhere, and he was well supported by his co-secretaries (Dr. Stanley Reed, the Hon. Mr. Fazulbhoj M. Chinoy, Mr. R. P. Massani, and Mr. Purshottamdas Thakordas). Reference has already been made to the co-operation of the school teachers. The committee had ample funds to ensure that the day should be fittingly observed but they were unable to spend money with as liberal a hand as they would have liked, and in some of the schools the manager added to the provision made by the committee for the celebration of the day by providing for sports and a dinner.

The inspection parties which visited the schools during the day were made up of Dr. Stanley Reed and Mr. Purshottamdas Thakordas; the Hon. Sir Fazulbhoj Currimbhoj and Mr. R. P. Massani; Mr. P. R. Cadell and the Hon. Mr. Fazulbhoj M. Chinoy; the Hon. Mr. Lalubhoj Samaldas and Mr. Vaikuntha Mehta; Rao Bahadur K. N. Sailor and Mr. Parulkar; Mrs. Reed, Mrs. Dehdusti and Dilhad Begum Saheba; Mrs. Gomes, Mrs. Nikambe, Mrs. Nubar and Mrs. Rokade. Mr. Devdhar, Mr. Amritlal Thakkar, and Mr. Motiwalla; Dr. Javle; and a large number of volunteers who visited the schools assigned to them.

### CONGRATULATORY TELEGRAM.

On the night of the 19th the following telegram was sent to the Viceroy on behalf of the committee:—

"To His Excellency Lord Hardinge, Simla.—The President and Members of the Bombay Committee for the celebration of Your Excellency's Birthday beg to tender to Your Excellency and Lady Hardinge warmest felicitations and cordial wishes for Your Excellency's long life, health, and happiness. They earnestly pray that the Lord Almighty may guard you both in your exalted position and that all success may attend your noble efforts for the promotion of the happiness and contentment of the millions committed to your care. The auspicious occasion of Your Excellency's birthday will be most enthusiastically and joyously celebrated throughout Bombay and arrangements have been successfully completed for entertaining over sixty thousand children. An account of these celebrations will be wired to Your Excellencies to-morrow.

PHEROZESHAN MEHTA, President.

The following telegram has been sent by the Bombay Committee to the Private Secretary to the Viceroy:—"To-day seventy thousand school children in five hundred schools celebrated Viceroy's birthday and providential recovery. They met in their own schools, which were brightly decorated by teachers assisted by children. Pupils sang songs of thankfulness and each received a souvenir and large packet of sweets whilst teachers and prominent residents gave addresses explaining significance of festival. It was more than children's day and grew into great popular festival. Local notabilities lent their aid in large numbers helping in distribution often

supplementing Committee's programme. Never before have so many children spent joyous day of pleasure and thank-giving :—Pheroze-hah Mehta, President, Stanley Reed, Fazulbhoj Chinnoy, Purshotamdas Thakurdas, R. P. Masani, G. K. Devdhar, Secretaries."

#### THE CEREMONY.

As a rule the proceedings opened with a song specially composed for the committee in the language used in the school, praising the administration of the Viceroy and dealing with the significance of the day. In quite a number of the schools specially composed songs suitable to the occasion were used in addition to the songs issued by the committee, afterwards the rule was that there should be an address by the headmaster or mistress on lines contained in a circular which had been issued by the committee and probably another address by one of the members of the committee present—there were always one or more present at every celebration in the city. The remainder of the time was devoted to the amusement of the children. In many cases there was a programme of songs and drills to be gone through, some of the bigger schools had bands to play in the grounds, and there was always instrumental music of some sort—either a harmonium or a gramophone, or both. And then, before the children parted to wend their way homewards, there came what all were looking forward to—the presentation of Lady Hardinge's present of sweets and the souvenir of the photographs of the Viceroy and Lady Hardinge suitably inscribed and with specially designed borders, which showed the children of India garlanding Their Excellencies. There were special kinds of sweets for the children of each community, neatly made up into boxes, on which were also printed reproductions of the photographs of Lord and Lady Hardinge. Each box contained 22 tolas of sweetmeats—just under half a pound—and for the European children a small cake was substituted for some of the sweets. The height of happiness appeared to be reached by the children when the little bundles of sweetmeats and the souvenirs were placed in their hands but it was a notable fact that as a rule the sweets were carefully preserved, as advised by the teachers, and were taken home in order that not one treat might be provided, but several. There are very few children in Bombay to-day who are likely to forget that the 20th June is the birthday of the Viceroy, and this year's birthday will remain in their minds for a long time as one of the bright days of the year.

The following touching message was sent by Her Excellency Lady Hardinge to the Children in hospitals, orphanages and other institutions who received, presents from Her Excellency on the Viceroy's Birthday :—

"My dear children, I wish to send you a message of affection and sympathy and to wish you every happiness on the Viceroy's birthday. I feel for you very much indeed in all the suffering you are called upon to bear and hope that the little gift which I am sending to you may bring you pleasure.

"Many of you to whom my gift comes are orphans and I, who am a mother, feel specially for you who are motherless or fatherless. There are also those who are in great poverty and affliction and I would wish to send to each one of you a message of comfort on this day of general rejoicing.

'LADY HARDINGE OF PENSHURST.'

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APPLY To—Manager.

### RACE ALIENATION IN INDIA.

THE EDITOR,

THE INDIAN SOCIAL REFORMER.

In your issue of March 30th ultimo, you intimate that there is a reaction against the better entente that had been manifested between the European and the Indian; or rather, perhaps, a reaction of feeling against the Government. I am exceedingly sorry if this be the case. Every true friend of India, was pleased at the sincere manifestation of horror at the bomb tragedy at Delhi. There seemed to be no sympathy with the awful outrage, the work doubtless of a desperate clique of seditionists. Now, you think the seeming reaction is on account of the Sedition Act, and certain official utterances. It certainly is a marvel that no clue has been found to the perpetrators of the outrage. And what means the silence of many who must know the actors in the evil work? And is it not rational that preventive legislation be attempted?

But I wish to express my sorrow that race alienation should continue in India, and to offer a suggestion or two, that may aid both parties, in understanding the situation. I have never doubted the readiness of Indians to appreciate kindness and respond to it; nor have I doubted the providential mission of England in India. But I offer no apology for any manifestation of arrogance in the ruling race, and have nothing but censure for it. And, I offer my mature conviction, that the large majority of English officials, have the best interest of the ruled at heart. Such is human nature, no wonder if some have been mere functionaries, seeking a living. It behoves the ruled to grasp the situation, and the rulers to minimize irritation. The problem of race independence is very difficult. It is easy to move too fast, and defeat the best condition. How fast India should move, I do not feel competent to say; but let wise men ponder this. I see the new nationalistic spirit, the unrest, and race prejudice with many, and the jealousy of foreign influence. All this must be met, and God's programme discerned. Extremists cannot realize their ideals; wise men must be patient as well as patriotic. Let India remember that she has been her own enemy. There can be no greater wrongs than Indians have perpetrated on one another.

And, England cannot at once pull herself out of India, if that were desirable. How could she do it, and where should she go? The world is rapidly becoming a unit, under India's slogan too now, "The fatherhood of God and the brotherhood of man." Surely too, if God is one, and humanity is one, religion will be one for all. Let us seek to realize this also.

Away with Kipling's nonsense

"O East is East, and never the twain shall meet,

"Till Earth and Sky stand presently, at God's great judgment seat."

If Mongolian China and Aryan Anglo-Saxon, can draw together, as witness America and China, surely Aryan England and Aryan India, can meet harmoniously. There will be yet a free India, side by side with a free England. The "federation of the world," sung by Tennyson, is coming. The latest movement is the "World's Christian Citizenship" Organization, for the second session of which, I am preparing by request, a paper on India's relation to such a movement. Yes, we must get each other's stand-point, with, as the great Lincoln said, "malice toward none, and charity for all"—"We are not enemies but friends. We must not be enemies. Though passion may have strained, it must not break the bonds of affection."

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T. J. SCOTT.

## FLORENCE NIGHTINGALE VILLAGE SANITATION FUND.

### MONTHLY REPORTS FOR MAY.

**WATER SUPPLY**—I got the village pond cleaned by removing watery plants in it by all the people in this village without any expense. Cleanliness of the well is being maintained as before.

**DISPOSAL OF REFUSE**—The streets are being daily swept by the sweepers.

**PERSONAL HYGIENE**—In this month Mrs. Kelker went to the huts of the very poor people and made the females take a good bath giving them soap and coconut oil for the purpose.

**HOUSES AND THEIR SURROUNDINGS**—I am glad to write that two house-owners have built separate stables for their cattle on being repeatedly advised. The houses are kept clean.

**PREVAILING DISEASES**—There are very few cases of Malaria now-a-days.

**EPIDEMIC SMALLPOX**—There are only three cases of the disease during the last month.

**AUXILIARY EFFORTS**—The night class is being continued; the boys can read better than before. A platform is being built near a tree for the public use, and the old school building, which could not accommodate the increasing numbers of the boys, is being repaired and enlarged; from the beginning of the work the peasants rendered free labour and other expenses being defrayed through a small fund of Rs. 25 subscribed by the Mahammadons. The credit of this work is chiefly due to Mr. Ganpatrao Bhise of Wale, one of the members of the village committee.

**GENERAL REMARKS**—The main part of the village sanitation depends upon the services of the sweepers, and therefore I tried to get sweepers from Thana and other places, but after working here for a week or so they run away. We are paying Rs. 4 per month and the villagers have agreed to pay two rupees more (in corn) yet they do not stay here. The difficulty is how to get them. There is to be the Children's Day on the 20th of this month, so I am anxious to know what is to be done here for the poor children and other young boys and girls. Hoping to learn soon.

VADAWALI,

R. V. KELKER.

### KARLA.

House to house visits were continued and the work of preaching and advising was done as before. As the monsoon was approaching, people were advised how to keep their houses and compounds clean in the rainy season. They were advised to dig gutters about the houses so that all the rain water as well as waste water may be drained off. They were also informed of the dangers of keeping cattle in the same room in which human beings also sleep and live, and were advised to have separate sheds for cattle and to keep these as clean as possible to prevent the growth and spread of mosquitos, flies &c. which live on decayed and dirty matter and communicate disease to human beings.

The necessity of using boiled water instead of water fresh from the village tank was also tried to be impressed. This is the reason when round and guinea worms and other parasites are found in a large number in the village water reservoirs, and so it is quite necessary to boil the water.

This is also the time when elderly people are all engaged in matters connected with their farms and so the children are least cared for. So I advised the people not to neglect the children, and by proper clothing to see that children are not affected by the changing weather.

The water in the village tank was so pure that people wondered how it could remain so. It was never so pure any time during the last many years. You know special arrangements were made to protect the tank, and so the water has remained clean.

Mr. Rogers, the District Deputy Collector, was requested in the matter of repairing the well on the margin of the tank, and he has promised to have it repaired after the rains. When it is repaired it will serve as a source of clean drinking water, and the necessity of watching the tank very strictly will be diminished.

During the last month Sir Bhalchandra Krishna Bhatwadekar was once pleased to visit the village and the village tank and personally inspected my work, and I am glad to say that he was satisfied.

As the people were busy in farm work in view of the approaching rainy season, no regular meetings of the Karla Sanitation Committee could be held, and I had to work without its help.

V. K. Abhyankar.

### A REFORM MARRIAGE.

It is no exaggeration to say that yesterday was a red-letter day in the annals of social reform in South India; for it witnessed a reform marriage of many happy features at the Hindu Abalashrama, Basavangudi, Bangalore. The bride, Chiranjeevi Sow. Kamalamma is the daughter of Mr. C. Venkatavarada Iyengar (of the Mysore Government Press) who is a well known practical reformer. Her mother is a Madhya lady being the daughter of Mr. Nagesa Rao, Pleader at Penukonda and is the Superintendent of the Abalashrama. Mr. and Mrs. Venkatavarada Iyengar were married nearly 12 years ago at Madras under the auspices of the late Dewan Bahadur Raghunatha Rao, it being one of the earliest widow-marriages; and their first child is the present bride. The bridegroom Mr. Vengala Venkatanarayan, B. A., is a Smartha young man, of Attili in Krishna District. After taking his degree in Chemistry, he travelled in Japan, Germany, Austria and other countries for technical studies and is now the managing proprietor of a flourishing candle-factory at Bilimora near Bombay. Another welcome feature of the auspicious occasion was the presence of the bridegroom's father, Mr. Hanumanulu Garu with all his family. The ceremony was conducted in regular Brahmin style, numerous orthodox ladies and gentlemen being present. Among those that graced the occasion with presence were Rao Bahadur K. Veerasalingam Pantulungaru, Mr. Varadaraja Iyengar, Retired Sub-Judge, Mr. Abdul Karim, Retired Assistant Conservator of Forests, Mr. T. Sivasankaram, Pleader, Penukonda and many other important lawyers, officials and merchants. We wish the young couple every success in life and congratulate them as well as their parents. For more reasons than one this may be regarded as a record success of the Social Reform movement.—The *Karnataka*.

### MARRIAGE WITHOUT "PAN" IN DACCA.

A daughter of Babu Kai Prasanna Nag Zemindar and Honorary Magistrate of Naraingunge, was married on Monday last to Babu Asvini Kumar Ghosh, M. A., of Toki. The special feature of this matrimonial alliance is that the bridegroom who comes of a great Kulin family took no money from the bride's father. Many prominent gentlemen of the town including Mr. and Mrs. Quinlan, Mr. and Mrs. Seaton were present. The host gave a sumptuous feast and every body was pleased with the arrangements that were made.—

The *Herald*, Dacca.

## THE INDIAN PRESS ON POLYGAMY.

Under the above heading the *Social Reformer*, June 1 issued a long leader reproduced in the *Tribune* of the 7th instant.

Mr. Daya Ram, son of Gidu Mal, Amil of Hyderabad, retired Sessions Judge of Ahmedabad, General Secretary of the Bombay Seva Sadan, is a well-known gentleman in the Bombay Presidency. He is considered a great social leader in that Presidency. We have heard a good deal about his piety and learnedness both in Sindh as well as in Baluchistan. It was sometimes said that he was a thorough Sikh and at another time it was heard that he was a good Brahmo while at another time it was made known that he was a theosophist. To test what he was, a distinguished Sikh leader requested him through a Sindhi friend of his to subscribe for the tracts of the Khalsa Tract Society. The object was that if he is really a Sikh he would be found inclined to get them translated in Sindhi as he had translated Japji, &c. in his mother tongue but he was soon told that the Dewan Sahib had not agreed to subscribe for the tracts because he was not inclined to patronize any denominational movement. It was clear therefore that the Dewan though a theist belonged to no denomination. At least this was the impression that we obtained at the time. All attempts to approach him for Parchar of Sikhism in Sindh were given up. On the contrary full advantage was taken in this respect through the personality of Dewan Lila Ram Singh the late President of the Sikh Educational Conference at Amballa as he was equally a great leader in Sindh. Now all at once the Sikhs in the Punjab have come to know that Dewan Daya Ram Gidu Mal is a "Sikh."

This is only known in connection with his second marriage with a Brahman Girl under the Anand Marriage Act. The *Social Reformer* not only condemns the action of the Dewan Sahib but considers that the Anand Marriage Act as it stands at present is a menace to morality because it encourages polygamy. We are not much concerned with the Dewan but we cannot support the views of the *Social Reformer* concerning the Act. We know Sikhism does not allow polygamy except in cases of great emergency when political necessity demanded such deviation. There are clear injunctions in the Granth Sahib that the Sikhs are not allowed to have polygamous connections. The Anand Marriage Act contains a necessary clause that both the bride and the bridegroom must be Sikhs. In the face of this clause nobody unless he professes to be a Sikh can legalize his marriage under the act. Would the Dewan Sahib for the sake of his religion, if he is really come forward, let the Sikhs know the real reasons of taking advantage of the Act. It is believed that there must be some strong reasons of his taking advantage of the action adopted by the Dewan otherwise we can not expect any serious social irregularity from a gentleman of the position of Dewan Daya Ram Giddu Mal. The Sikhs in the Punjab would anxiously await a reply from the Dewan Sahib, because they do not wish to see their Anand Marriage Act condemned in social high circles of Indian Reformers. We reserve our further comments for the next issue.—*The Khales Advocate*, Amritsar, June 14.

The Anand Marriage Act was passed with a view to giving legal validity to a long established custom among the Sikhs of the Punjab sanctioning inter-caste or inter-racial marriages. The ugly feature of the Act is that it does not make polygamy penal. The recent marriage of Mr. Dayaram Gidumal, retired District and Sessions Judge of Ahmedabad, General Secretary

of the Bombay Seva Sadan, a married man and father of grown up children, with Miss Urmila Divatia, Superintendent of the Bombay Branch of the Sadan, brings this ugly feature prominently before the public. Mr. Dayaram is an Amil of Sind and Miss Divatia a Nagar Brahmin of Gujrat. But for the Act's provision for polygamy there could have been no valid marriage between the parties. In justly condemning this polygamous marriage and the back-sliding on the part of Mr. Gidumal, our contemporary the *Indian Social Reformer* observes:—

"The Government of India had no idea that, by passing the Bill, it was providing a statutory form of polygamy to persons who had never recognised or followed the Punjab custom. The Act, as it stands, is a menace to morality, and we trust that the Government of India will take prompt steps so to amend the Act as to make it monogamous, so far at least as adult converts to Sikhism are concerned."

A civilized Government such as ours ought not to lend the weight of its authority to anything that brings the women down. The *Indian Social Reformer* understands that Mr. Dayaram has ceased to be the Secretary of the Sadan which, we hope, will soon regain the confidence of the public and continue in its useful career.—*The Indian Messenger*, Calcutta.

We reprint elsewhere an article on "A Lost Leader" from *The Indian Social Reformer* of Bombay. We are so very sorry at the infamous fall of Mr. Dayaram Gidumal. Mr. Gidumal has grossly abused the sacred trust reposed in him by his friend the late Mr. B. M. Malabari of Bombay. As our contemporary styles it, Mr. Dayaram's case is not a mere case of black-sliding. It is something more. In our opinion, it is a kind of crime, nay, unmendable sin. Our contemporary does not tell us the ages of Mr. Gidumal and Miss Urmila Divatia. Mr. Gidumal, as a retired public servant, must be above 50 or 55. He has his wife living and is the father of grown-up children.....And then both the parties evidently become Sikhs to marry according to the Anand form of Sikh marriage.—*The Carlylean*, June 15, Rajahmundry.

Consistency is such a rare virtue in India that no surprise need be felt at the sudden change of front in social reform by a great reform leader, involved in the recent marriage of Mr. Dayaram Gidumal with a budding young lady belonging to the Gujrati community. Both Mr. Dayaram and his new bride were conspicuously connected with the Seva Sadan, of whose noble work in the cause of Indian womanhood we have been hearing recently a good deal and the shock felt by which at the all too unexpected dereliction of two of its strongest supporters must indeed have been most intense. The marriage is undisguisedly polygamous on the part of the man: and on the side of the woman, no one will have such a liquid sympathy at his heart as will impel him to congratulate her on the choice of her life's companion. Mr. Dayaram is no doubt a great scholar, a solid lawyer, a keen philanthropist, an ardent thinker and a man of a very fervid temperament.... We are told in all seriousness that Miss Divatia's father, whose views on Hindu-Social Reform are so well known, had no scrap of information about his daughter's alliance and we are also asked to imagine the excruciatingly pitiful position he must have found himself in when he discovered that he, as the President of the Ahmedabad Social Conference was possibly himself making or listening with approval to thundering speeches against the custom of polygamous marriages.... But we believe the public have an irrevocable right to question Mr. Dayaram how he could reconcile his vaunted championship of social reform with a second

marriage while his first and trusted wife is living, and while he has children who could fairly be matched in years with Miss Divatia whom he has chosen as his second bride. Mr. Dayaram's hitherto saintly career and his bright record of continued serviceableness had enshrined him so firmly in the hearts of his countrymen that his very name had become a household word in the Western Presidency symbolising all that is pure, all that is noble, and all that is lofty in the human heart. No escapades were required at this stage of his life to mar the lovely picture which his own conduct and utterances had conjured up. But, as if the cup of India's indignities is not full, evil influences must set in and lay low in a very mortifying way the best hearts and minds upon whom India had built all her hopes. While, therefore, we are filled with pangs at the low depths to which a noble mind has descended, we cannot help feeling pity for a man whose want of control of his own self has made his country a co-sharer in his humiliations and a participator in his degradation.....

Although Mr. Dayaram's act has been fatal to progress, he and his bride seem to have understood the impropriety of wearing virtue's garb and the cast of gracefulness. We, therefore, take this opportunity, first, of strongly condemning the action of our once beloved and revered public man, Mr. Dayaram Gidumal, and, secondly we admire his penitent silence by which he has saved public the odious duty of seeing the truth through the thick sheets of some glorious tinsel.

*The Mahratta*, Poona, June 15.

Marriage is and ought to be free and voluntary between the parties and persons immediately concerned. Neither the bars of castes nor the selfish autocracy of the parents should come in the way of the bride or the bridegroom in selecting a suitable companion in life. The Hindu Law as it is administered in the British Courts today does not allow the marriages of persons belonging to two different castes, to be legal or valid and thus creates an impassable barrier between the different castes and makes fusion of the same into one common whole an impossibility. With a view to obviate this a Bill was introduced in the Imperial Legislative Council to legalise such mixed marriages. Without lamenting the defeat of this Bill, what we propose to point out here is that the Anand Marriage Act of Punjab being made applicable as it is to the whole of India renders futile the orthodox opposition to the Bill. The Anand Marriage Act validates mixed marriages provided one of the parties be a Sikh or follower of Sikh religion. Yet the said act is bereft of one safe guard namely the provision against polygamy. That after so many years of benign English rule and after so many years of English education we should still have a British Act sanctioning polygamy does no credit to the moral sense of the people at large. We would urge that in all the acts that may be found requisite to be passed by the government, regarding the marriage and marital rights, the provision against polygamy should be a *sinequa non*:—*The Arya Sudharak*, Bombay.

After all the marriage of Mr. Dayaram Gidumal with Miss Urmilla is a *fait accompli*. It reminds us once more of the famous saying of the great Athenian sage Solon: "Wait till a man's death, before you pronounce any final opinion about him." Who could have dreamt on the 1st of April last, that the saintly Dayaram Gidumal, whose whole life of nearly three score years was quite above any suspicion would succumb to the fascinating influence of a girl and enter into a polygamous marriage at his advanced age with Miss Urmilla, whom he all along looked upon as a daughter? And yet such has been the case. Before our very eyes is repeated the history of

Parasher and Vishwamitri! Verily for great souls, God places great temptations, and it requires the supreme moral strength of a Budha or Christ to resist such temptations. The incident only proves that Mr. Dayaram is not made of that stuff, of which moral heroes are made. Nay, in this particular instance he has fallen even far below an average educated man, for very few educated men would commit an act of bigamy at the advanced age of 60. The only relieving feature of this sad event is that as soon as both Mr. Dayaram and Miss Urmilla felt that in their case the fascination for each other was becoming irresistible, they at once showed the moral courage of entering into a marriage even at the risk of meeting with public censure. Let us, however, not be misunderstood, for we, by no means, defend either bigamy or marriage at an advanced age of 50 or 60. We only say that even a polygamous marriage is far superior to a sinful life, of which, we firmly believe, both Mr. Dayaram and Miss Urmilla are quite incapable. We, of course, do not believe the rubbish which is printed in certain papers, that this marriage is only a marriage of the type of the marriage which the late Mr. Tripathi conceived for Sarwatichandra and Kusum, a marriage of souls only wherein the body has nothing to do.

From this incident we venture to offer a suggestion to some of our over-enthusiastic social reformers to halt a little and reconsider their programme of Social reform. We say to them that keeping girls unmarried for too long a time and allowing men and women to have a free mixing with each other at all times and in all places are somewhat harmful in the present state of our society. In a word, the wholesale adoption of Western customs and institutions is not quite suitable to our society. Our Shastras, which prohibit us to have the society of even our sisters and daughters, in solitude, are not the mere products of narrow-minded bigots, as some of our social reformers would make us believe. They are the dictums, formed for the guidance of human conduct after a closed study and a great experience of human nature. We are, of course, aware of the fact that no body really becomes wiser from the experiences of others, and this well-meant advice to our friends, the social reformers will in all probability be so much waste of paper and ink. But we have at any rate the satisfaction of doing our duty towards them.

We have something to say as regards the position of Mr. Narsingrao Divatia in this marriage. Only three days after the marriage he presided over the deliberations of the Provincial Social Conference in our city, and in the words of our esteemed contemporary of the *Indian Social Reformer* "If the promoters of the Conference had been cognizant of the marriage, they would of course have never thought of inviting Mr. Divatia to preside on the occasion." For be it remembered that Mr. Narsingrao was elected as President of the Social Conference neither for his scholarship nor for his being a well-known Gujrathi poet, nor for his being a retired Civil Servant, but because he is believed to be an ardent social reformer, who practises in his own life the principles of the social reform propaganda. He could not have conscientiously accepted the place of the president of a Conference, which unanimously passed the resolution—"This Conference strongly condemns polygamy," were he in any way responsible or concerned in this polygamous marriage.—*The Prajabandhu*, Ahmedabad, June 15.

Of all places in the world, India seems pre-eminently a land of surprises. The news had been going round the press for sometime that Mr. Dayaram Gidumal of Bombay had retired in the evening of his life as a Sannyasin and taken a house at Darjeeling to lead a life of retirement. Mr. Dayaram Gidumal was known in Bombay till very recently as a

great social reformer, one of the promoters of the Poona Seva Sevan, and a friend and biographer of the late Mr. Malabari. Whatever Mr. Malabari's other faults may have been, even his worst enemy recognised him as one of the greatest social reformers of his day, and Mr. Gidumal had the honour of being associated with Mr. Malabari in all his efforts at social reform. It now transpires that the cause of Mr. Gidumal's retirement in the Himalayan recess is not due to an awakening of religious consciousness or a new-born zeal for esoteric knowledge, but for the fact of his having married, for the second time, with his first wife still living, a girl under his charge, according to Ahand rites.

The Indian World, June 11.

The Sind papers in common with the Bombay papers deplore the action of Mr. Dayaram Gidumal and the violence caused to the public mind and social feeling. The Pharis points out in this connection how Mr. Dayaram himself at one time resented conduct such as he himself is blamed for. Our contemporary writes—"Some time ago Mr. Dayaram was a staunch advocate of monogamous marriage. It will be recollected that when some years back one Kodumal of Hyderabad (Sind) married a second wife, his first wife being alive, Mr. Dayaram took up cudgels against the man for his alleged "improper" conduct. And to-day the very Mr. Dayaram has practised what he so strenuously condemned on the occasion of the Kodumal marriage. Truth is stranger than fiction and the Dayaram of to-day is stranger than the Dayaram of yesterday." Of few public men in India is such severe retribution of social justice visited and with such swift effect, too.

—The Tribune, Lahore, June 12.

How profession and practice go ill together among some social reformers in India is illustrated by the case reported in Indian Social Reformer, in which a veteran social reformer of Western India is said to have taken a second wife, while the first wife is still living. The curious part of the business is that the father of the bride, three days later presided over a Social Conference, at which a Resolution was passed, condemning polygamy. This is pitiful case and we are afraid, the cause of social reform has been very much injured.—The Indian Mirror, Calcutta, June 11.

The following are excerpts from the evidence, given on commission by Diwan Dayaram Gidumal, four years ago, in the well-known Kodumal Bigamy case:—

A Khudabadi Amil cannot take a second wife in the life-time of his first wife except in the case mentioned in Mr. Wadhmal Belaram's award [unchastity, insanity, incurable loathsome disease etc.] The custom is for the protection of chaste wives and out of adulteresses or prostitutes, and it is implied in the award that if a wife is unchaste, her consent is not necessary because she becomes, according to the legal consciousness of the community, practically dead to her husband. The highest Hindu ideal is that of "ekapatni" Ram who would not marry even after Sita's death. Marriage among the Hindus is a sacrament and in theory at least a union of souls of an irrevocable character. The next best idea which is actually put into practice is that of the Nagar Brahmins who marry after the first wife dies, but never for any reason whatsoever during her lifetime. She may be a leper, or a raving maniac but a Nagar cannot contract a second marriage so long as she is alive. Ours is a lower ideal but far superior to the communities other than the Nagars. The instincts of our community are monogamous.

Practically no husband is likely to get his first wife's

consent unless there is justifying cause and good reasons for her consent. Women in our community have a horror of Pabajas (co-wives) and are seldom likely to agree to a Pabaj."—The Sind Journal, June 5.

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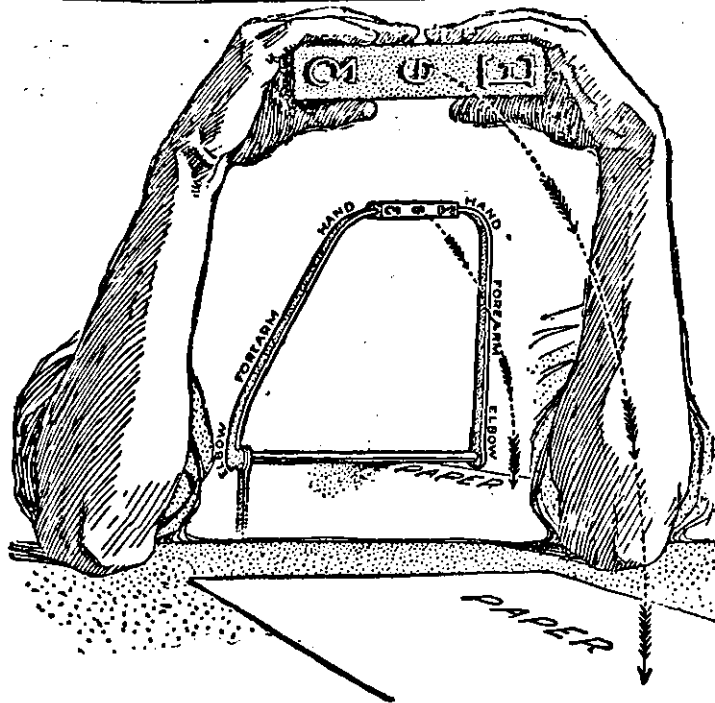
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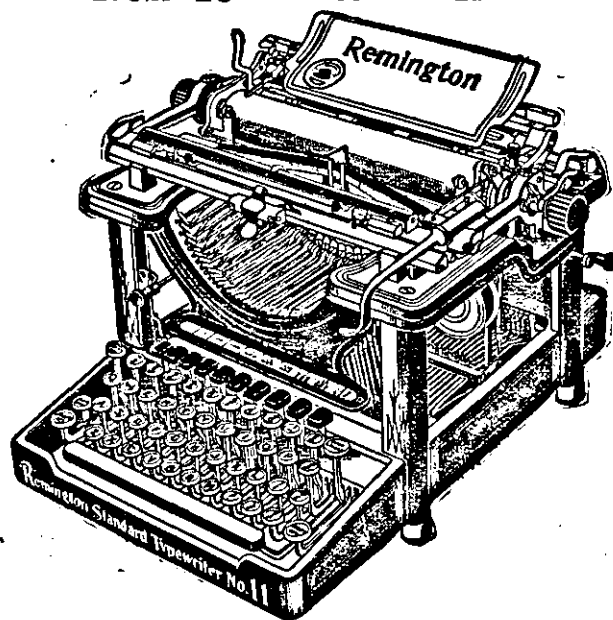
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# THE INDIAN \* SOCIAL \* REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

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Vol. XXIII.

BOMBAY—SUNDAY, JUNE 29, 1913.

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.

Sir Guy Fleetwood Wilson handed over charge of the Finance Membership of the Government of India to his successor Sir William Meyer on Saturday. By his urbanity, simplicity and sincerity, Sir Guy Wilson won and kept throughout his term of office the complete confidence and good-will of the Indians who either came in contact with him or who had opportunities of knowing his work and worth. His treatment of the able Indian officers in his department, has been characterised by absolute even-handedness. If a man did his work well, the late Finance member scorned to inquire whether the colour of his skin was white or brown. This was the true secret of his hold on the loyalty of his Indian subordinates, high and low, to which he bore splendid testimony in his last Budget speech. It was known to many on the staff of the Finance department that a duty on silver was contemplated, three years ago. The secret was worth a fortune, but it was so well kept that a vast mass of silver which had arrived in Bombay Harbour prior to the fateful day and might have escaped the duty by prompt clearance, delayed unloading and was caught in the toils of our late Chancellor of the Exchequer. Well might Sir Guy Wilson say in his parting speech at the farewell dinner given to him in Bombay on the eve of his departure: "Let but the appeal be made to trust and confidence,—trust and confidence answering to trust and confidence,—and there is nothing that the educated Indians will not do, there is no sacrifice they will not make for the maintenance of British rule." Words such as these, more than compensate for much that has been spoken and even written in haste and uncharitableness by men who knew far less of the heart of educated India. But we would say one thing by way of bringing out the full import of Sir Guy Wilson's weighty words. Trust and confidence mean trust and confidence not only when things are going on as you would have them go but also when things seem to move along lines which you did not expect or do not quite understand. This holds good as much of Indians as of Englishmen. The sum and substance of it all, is:—Trust in each other's good faith and, all will be well. Sir Guy Wilson's words are as comforting as it is to the midnight watcher.

To hear at times a sentinel  
That moves about from place to place,  
And whispers to the vast of space  
Among the worlds, that all is well.

We were loth last week to add any words of our own to the heart-felt tribute to the memory of the late Mrs. Lakshmbai Kanade, which we were privileged to publish from the pen of Sir Narayan Chandavarkar. The late Mrs. Lakshmbai was an inspiring force in all progressive movements not excluding those which are labelled "Political". She was one of the few educated Indian women, or men, for that

matter, of the present day who realise the significance of Social Service both as a duty to our neighbours and as a school for the formation of the habit of taking responsibility. That her force of character and readiness to throw herself into the breach whenever she felt the call of duty, brought on her much criticism and even vilification, goes without saying. There is unfortunately a large class of people among us, who will not do anything themselves and can not bear to see anybody else doing it. The late Mrs. Lakshmbai was a firm believer in the higher education of Indian women on modern lines, and her annual parties to girl graduates and under-graduates, were a feature of the academic life of young women in this city. By her untimely death, Social Reform in Bombay has lost a very valuable co-adjutor. She was an eloquent and impressive speaker, and her speech at the great meeting held in Bombay in support of Mr. Basu's Bill, will be long remembered by those who heard it.

We have received from the Manager, Vokkalinga Sangha Press, Bangalore, on behalf of the publishers, Messrs. Goodwin and Co. Mylapore, Madras, a copy of a book entitled "Mrs. Besant and the Alcyone Case" by Veritas being, to quote the words of the foreword "a full, although necessarily, condensed account of the now famous trial of G. Narayanan *versus* Annie Besant." Mr. C. P. Ramaswamy Aiyar, Counsel for the plaintiff, bears testimony to the accuracy of the report, and to the book being an unbiassed account of the proceedings. The book, we are told, is published with a view to assist Mr. G. Narayaniah to defray the heavy costs of the trial instituted by him in the High Court of Madras for the recovery of his two minor sons from Mrs. Annie Besant. It contains photographs of G. Krishnamoorthy, the so-called Alcyone, of Mr. M. C. Nanjunda Rao, and two group photos with Mr. C. P. Ramaswamy Aiyar as the central figure. The book is well printed and is an interesting record of an important case. It is priced Rs. 2.

While some of Mr. Dayaram's unwise friends have been setting up absurd theories in palliation, if not justification of his act, it is refreshing to see that he is not disposed to be lenient to himself. The *Tribune* writes: "Mr. Dayaram himself it would appear, has written to the Vice-Principal of the N. H. Academy as follows:— "I am what the Gita calls a Yoga Brihishtta (fallen from Yoga). It was easy to renounce wealth; but one must be the scorned of the world before Ego be killed. Think me dead! Do think of poor Keval (his son)!" The Dewan has written in Sindhi to one Mr. Hotchand which, when translated into English, runs as follows:— "The Karmas have thrown me on the plain of the dead. I was free from greed; but not fame and Egoism; now the Karmas have made me do an action that there will be pain of its own accord."

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, JUNE 29th, 1913.

## PROSELYTISM AND MARRIAGE AMONG SIKHS.

The Dayaram-Divatia marriage has attracted considerable public attention to the methods of conversion and forms of marriage of the Sikhs. The judgment of the Punjab Chief Court in a recent case, in which the issues bore both on conversion and marriage, is, therefore, of special interest at the present moment. In this case the plaintiff and the principal defendant were the two widows of one Sardar Thaker Singh, a Hindu Sikh Jat who had left considerable landed property. The plaintiff, *Mussamut Dalip Kaur* contested the right of the defendant *Mussamut Fatti* on the ground that she was not the lawfully wedded wife of her late husband. The circumstances in which *Mussamut Fatti* came to live with the deceased Sardar, and the contentions of the plaintiff, are thus set forth in the judgment of the Chief Court. "It is admitted that *Sardar Thaker Singh* lived at *Mauza 338* in the Colony for some 4 or 5 years with respondent, who was during that time the wife of one *Dulla*. She was the daughter of one of the *Sardar's* tenants, *Umra* by name and an *Arain* by caste, and as such was, of course, a Muhammadan. In October 1904 the *Sardar* removed her to *Mauza Baloke* and by payment of a sum of Rs. 700, (which appears to have been divided between *Umra* and *Dula*) induced the two latter to agree to a divorce, which was thereafter duly effected. There is no dispute as to these facts, nor as to the fact that after the divorce the respondent lived with the *Sardar* up to the time of his death. The contention between the plaintiff-appellant and the respondent is with regard to the *status* of the latter. Plaintiff maintains that respondent continued to live with the deceased as a mistress whereas the respondent maintained that she was converted to Sikhism, received a new name (that of "*Lal Kaur*") was lawfully married to the *Sardar* by the ceremony of *chadar andazi* and thereafter was accepted by the *Sardar* and the family as his lawful wife. Plaintiff contends that there was in fact (1) no such conversion to Sikhism and (2) no such marriage ceremony, and further (3) that, in any event, the marriage of a Sikh with a woman who was by birth a Muhammadan would be invalid both by the personal law of the alleged husband (*i.e.*, the Hindu law) and by custom."

The principal issues raised for consideration in the case were these:—

(1) Whether a Muhammadan woman can be converted to Sikhism,

(a) According to principles of religion? or  
(b) According to custom?

(2) Whether defendant No. 1 has joined the Sikh religion by adopting its principles or customs?

(3) Whether defendant No. 1 was lawfully married to Thaker Singh by *chadar andazi* and whether she can now be considered his lawful widow?

The Chief Court decided all the issues in the affirmative. As regards the first issue, most interest attaches on general grounds to the facilities afforded by Sikhism to conversion especially of women. In the case of men a form of initiation is evidently necessary for conversion to Sikhism and the administration of the *pahul*, as described in our last issue, to his conversion to Singhism. For women, initiation is not necessary and, to use the words of the judgment, in their case evidently all that is required before they can marry a Sikh is that they should adopt Sikhism. No very elaborate ceremony is requisite when it is a woman who is to be converted to that faith. If conversion is so simple, the marriage ceremony called *chadar andazi* is simpler still. The learned Judges observe: "In the present case the evidence is to the effect that the *fakir* (*Sati Parkash*) dyed the four corners of a sheet and thereafter in the presence of 20 or 30 spectators, spread it over *S. Thakor Singh* and *Mus. sammat Lal Kaur*, and afterwards distributed *Parsad* to the persons present." Even this, it would seem, was a needless elaboration prompted by the anxiety of the late *Sardar* to make the position of his second wife as secure as possible. Marriage between a Jat Sikh man and a Brahman woman, presumably according to the form, which would undoubtedly be invalid under Hindu law, has been held valid by the Punjab Courts.

The judgment of the Chief Court leaves only one point in doubt. It lays stress on the parties being Jats and Jats being Sudras. "An *Arain* who becomes a Hindu or a Sikh must be deemed to become *ipso facto* a Sudra, Jats are admittedly a caste of Sudras, and among Sudras, intermarriage between sub-castes is unquestionably valid." This argument is brought in to establish the validity of the marriage even under the Hindu Law which, with modifications consequent on custom, is the personal law of the Hindu Jat Sikh. But it raises the doubt if such a marriage, whether according to the *chadar andazi* or the Anand form would be valid in the case of Sikhs who are not Jats or Sudras. In either case, it is the existence of a custom which overrides the personal law of the parties. An Englishman by becoming a Sikh cannot take a *chadar andazi* wife. It should be the same with the Anand Marriage, and it is a question how far the existence of the Anand Marriage Act makes any difference. That Act, as we have pointed out, only removes all doubt, as to the validity of the custom for those, of course, who follow the custom. It would be desirable to have this made quite clear. We are glad to read in the *Sind Journal* that a public meeting is being arranged to memorialise Government against allowing the Anand form to be availed of for polygamous purposes. This is all to the good. The following passage which we cull from

very sober letter which appears in the *Sind Journal* over the signature of "A Sikh," awakens reflections which must be as gall and wormwood to the founder of *Seva Sadan*: "Another thing." What has occurred in the *Seva Sadan*, mingling of men and women together, may occur elsewhere from the same circumstances. We have institutions in Hyderabad where men are in charge of Female scholars or workers. None of our men can boast of that loftiness and purity of character which is associated with Dayaram. So let the gentlemen beware and the public too. Let the zealous and noble-minded male workers train their brothers and sisters to manage schools under their advice, *otherwise if another case occurs female education will be ruined.* The italics are ours.

#### A DANGEROUS CUSTOM.

The Bombay High Court recently disposed of a case of great interest from the social reform point of view. A young married girl of about 15 years of age died on the morrow of her marriage with a widower of about 30 years of age. The husband was prosecuted before the District Judge on a minor charge, as the girl being over twelve years of age, the more serious charge was not sustainable. One of the pleas set up in defence, was that it was the custom in the District for husbands to cohabit with their wives immediately after marriage, unlike in some other parts of the country where a second ceremony on a girl's coming of age has to be performed. The Judge, after giving full weight to this plea, sentenced the husband to a term of imprisonment. The High Court has refused to interfere with the sentence. We are glad to learn that the citizens of the town where this lamentable incident took place, have since denounced' in public meeting assembled, the practice which led to it. Early marriage, as it is practised among the Jats of the Punjab, the Rajputs, and the people of Southern India, is physiologically unobjectionable. An interval of some years is generally allowed between the legal marriage and the consummation ceremony. The other type of early marriage where there is no second ceremony, is the cause of much cruelty, life-long suffering and sometimes of death to the girl-wife. It is probably the cause of the deficiency of females between 10 and 20 years of age, which is observed in many parts of India. It will be a great improvement if the first type of early marriage takes the place of the second type all over the country, but as the tendency generally is for it to degenerate into the second, the safest reform is the sound and sensible one of marrying girls only when they are physically fit to be wives and mothers.

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APPLY TO—**Manager.**

#### THREE READINGS OF A PALM.

##### THE THIRD READING: A VACILLATING ANXIOUS SITUATION.

(BY O. S. S. O.)

##### CHAPTER I.

"What is the result of the working of your Gyatri, Mina? Or rather, how is the scheme progressing—for the result is yet far off?" asked Lilavati Bai some ten years or so after its inauguration by her grandmother, when Mrs. Mina Jwalapershad Missar was over on a visit at the Ozah Haveli at Benares where they had settled after the death of Punthi.

"Excellent, so far as those who look upon this life as a halting *Serai* (stage) in their progress through this world for some thing better elsewhere are concerned; and where each on meeting the other is, in accordance with the tenets of our Gyatri, eager to help his fellow way-farer along." "Are there many who look upon this life as a wayside *Serai*, Sister? I thought there were more who regarded this life as their all—?" again Lilavati Bai questioned.

"Yes, but they are regarded as old-fashioned now-a-days. Many seem wholly to be given over to the pleasures of this world." Replied Mrs. Mina Missar. "But at this one cannot wonder since the more trusting of them have been deluded to rely in make believe, and that by these means they will secure for themselves the best places in the world; and as to the hereafter, that is all to come—the present is more to the point. They have been persuaded to such an extent that they feel they have only to parade a given climatic or other physical result in place of religion, and their equally materialistic brethren will rub their hands in glee and exclaim with them like the Ephesians of old when their pockets were touched: Wealth is our God, the place of our birth our temple, and the meek and the patient our spoil!"

"I quite expected this from what my husband also says: The successful seem to regard this world is made for them, and them alone. And whenever any rational proposal is put forward touching altruistic principles they at once say we must think over this (as if genuine fair treatment of each other needs such thinking) from a practical point of view; or we must appoint a commission to enquire into it. Which means from a standpoint that will best suit their selfish ends apart from brotherly love or justice as enjoined by our Gyatri. Consequently they laugh at the teaching of our Gyatri, and not only hold aloof but call it the 'Millennium fad.' So what you say, Mina, coincides with what Bhairon has told me."

"It is a great pity," sighed Mrs. Missar! "These presumptuous ways of those who would guide the works of the Almighty by breaking artificial barriers against individuals and nations will do no good. For it means the final Reading of the Palm will be so uncertain and unsatisfactory that the alternative feared results may be forced on God fearing people who look upon mankind as a brotherhood and treat it as such."

"Never mind, Mina, these Readings will have done their duty by fearlessly raising their voice to those who have ears to hear and eyes to see. Whether they pay any heed or not will be their own look out. But they will have no cause to complain that no one was found bold enough to act the real 'friend in need' or to show a lasting constructive scheme—."

"Here you are, Lila," exclaimed Mr. Bhairon Nath addressing his wife who seemed to him to be sitting alone in their pretty *baithack* with some

needle work lying idly in her lap. Then coming closer and seeing Mrs. Missar he saluted her heartily in his usual jolly fashion: "Here we are again Mrs. Jwala (extending a large hand into which her tiny one was lost) after three long years."

"No use my asking how you are Mr. Bhairon Nath," she said, looking the picture of happiness herself.

"If you don't ask," he rejoined laughing, "I shall certainly not enlighten you."

"Who wants to know about your health," she replied with a coy frown upon her beautifully gold flushed forehead.

"Well, if you don't, some one else does," he said looking at his wife slyly, and taking a seat in front of them on an enormous velvet bolster lying at their feet.

"Indeed, I do no such thing," his wife answered "You know, Mina, (turning to her) I think he is being looked after too much. That is why he is getting so cheeky and conceited."

"I like this—and this is how you encourage Mina Bai to receive me after three long, long years! I think I had better go back again."

They both laughed, and his wife threw a ball of cotton at him which was lying in her lap. Catching it, he extended his hand to Mrs. Missar: "Allow me to offer you a peace offering."

She pushed back his hand, wiping her eyes with a dainty Dacca muslin *roomal* (Handkerchief).

"What a beautiful piece of fabric to wipe naughty tears away with," he drolled out. This set them laughing afresh.

"Now, jesting apart, I wish you ladies did not laugh quite so much. It is not good for your health. And outsiders seeing you in this state might mistake you both for laughing dolls!" He said this so composedly that they were convulsed with renewed laughter.

At last Mrs. Missar finding her breath under control, said: "If ever there was a clown you are one."

"Let me see that *roomal*. Is it real Dacca or imitation?"

"No, indeed," she said, throwing it to him. "We do not believe in imitations here. The real thing, or none at all."

Catching it, he examined it carefully though in monkey fashion, and putting it up to his nose took a good sniff of the mellow attar of Muthia with which it was scented, and then threw it back into Mrs. Missar's lap, with a pretended sneeze. "The real thing, or none at all," he repeated. "It sounds very good. The real thing, or none at all. But how few can afford to buy the real article! Imitations are more in keeping with people's pockets. Like every thing else, all our good things are being imitated—cheapened by others. Why cannot we produce it equally as cheap!"

"We can," his wife answered looking archly at Mrs. Missar, "not drolls like you,"

"Can you? How?" He asked eagerly.

"We can persuade each other not to wear them and then woe betide the man who presents a miserable imitation."

"But the imitations are so much cheaper. How will you overcome that?"

"By not looking to cheapness but to quality and durability. But why don't you answer your own query? If others can cheapen by a certain process why not employ the same means."

"Very nicely put," he drolled out. "Put a piece of *burfy* (a kind of sweet) in your mouth same as a youngster might do and imagine you could emulate him."

"What unheard of comparisons you do bring out Mr. Bhairon Nath," said Mrs. Missar. "But apart from your monkey tricks, why cannot you trust each other, same as others, now that we have no caste or sectional jealousies, and combine. You have capital and labour. And the labour is not only cheap but skilful, notwithstanding what interested people may have to say."

"In fact," said Lila Bai, "our application to duty and living within our means is the entry of the world."

"And because others cannot come up to our morality in that respect," concluded Mrs. Missar, "it is banned!"

"Well, Mina Bai, I see my absence of three years has been well used by you and Lila. At this rate of progress in economical thought you will soon reach the hammer and axe age, but I don't know whether your arms will be strong enough to wield the weapons by that time. So in the meanwhile you may as well have some refreshments."

The two ladies looked at each other, and then laughed out right: "This is one for us and two for himself. However, we shall have pity on him," said his wife rising to go.

"Is it really three years that you have been away, Mr. Bhairon Nath!"

"Yes, I suppose you are getting alarmed as this means you are three years older. But you don't look a day older, I am pleased to see."

"That does not trouble me in the least, Mr. Bhairon. I am quite satisfied to change with the times and be natural. Only sometimes I find the day too short when I cannot get through my work in time."

"Day too short, why, what do you do all day?"

"I'll tell you how I map out my time," she volunteered, watching Lila Bai, who had returned, arranging a couple of *thalis* (salvers) of fresh and dried fruit and a glass jug of milk on a small table in front of them. "As soon as I get up I have a bath, and after going through my religious duties, I attend to my household work. These done I prepare for my pupils both literary and needle work—with whom I spend about three hours. After that my time is my own, as you see at this moment, and which I am wasting in your company."

"Not in my company. I caught you wasting it with Lila, and for all I know you both might have been plotting. But do you really mean to tell me that you give up about three hours daily of your time to any one who may care to come to you as a pupil either for literary or needle work?" he questioned pretending surprise.

"Of course, not only I, but we all do it."

"Even my wife!" he exclaimed with mischief twinkling in his eyes.

"Even your wife. In fact all the ladies of our Gyatri who can spare the time," she replied suppressing a smile for she knew he was trying to gain information in his usual jovial way.

"You mean to tell me that members of your Gyatri have all gone mad to spend their precious hours either visiting their neighbours or turning their houses into schools and work rooms?"

"Yes, we have all gone crazy, including Lila," she said smiling. "We visit those who are unable to come to us, and hold school or work classes as you term them in our houses for immediate neighbours who can come."

(To be continued.)

## CHILDREN'S DAY IN BOMBAY.

## INTERESTING DETAILS.

In our last Sunday's account (we regret that owing to an oversight we omitted to acknowledge that the account which appeared in the last issue was taken from the *Times of India*) of the Children's Day in Bombay which was observed all over the city most satisfactorily in every way on last Friday, we have touched the broad feature of the programme of celebration organised by the Bombay Committee. We publish to-day some very interesting details of the work culled out from the final reports that are pouring in the Secretaries' office both from the teachers and volunteers who were entrusted with the work of supervision and further mention the various other factors that had a large share in making the Committee's work such a splendid success.

In laying down the lines of organization the Committee kept one or two principles steadfastly in view, in order to mark the completely popular character of their work on a truly educational basis as was stated in the original circular. The Committee approached the Government for a general holiday to all the schools which the Government were pleased to grant. The Government and Municipal officers of the Educational Department were requested to join the Committee and the information they gave about the schools in Bombay and the children therein rendered the preliminary work of the Committee very smooth. Moreover, the cordial co-operation which these officers, such as Mr. N. B. Masani, Prof. N. G. Velinkar, Mr. K. A. Kola, Mr. A. R. Bhaijee and Mr. Anjaria and the staff of their assistants gave in undertaking the work of distributing the sweets, souvenirs, songs and flags to over 350 schools proved of immense value. To emphasise the really popular character of the work it was arranged from the beginning that the teachers of the various schools should be requested to lend their hearty assistance to the Committee and their prompt response to this call was exceedingly helpful and encouraging. As the schools were closed in May and first ten days of June, the Committee entertained no small fear in reaching all of them in time and getting at the correct numbers for the work of making their preparations for the celebration. But even in this respect the managers of Anglo-Vernacular schools and the headmasters and head-mistresses of the primary schools showed a great despatch. The Bombay Committee in calling for their cordial help indicated as fully as possible the true character of the celebration, the spirit in which it was to be taken up and the way in which the celebration in each school should be organised by interesting the children in the schools, the leading men and women in the neighbourhood and the parents of the children. The teachers entered fully into the spirit of the Committee's work and carried out in a splendid manner the instructions that were given to them. They were supplied beforehand with songs that were to be sung on the day of the celebration and no school spared pains to train boys and girls to sing them beautifully with the accompaniment of a harmonium. The Committee tried to secure these songs from the best men available. The Marathi songs which were of a high poetic value were selected from those pieces that were composed by the Rev. Mr. N. V. Tilak of Ahmednagar, Mr. G. J. Agashe, B. A., late of the Educational Department, Poona, Mr. Renalkar, Mr. Thosar, B.A., LL.B., of the Bombay Municipality, and Mr. Mogre, Librarian of the Royal Asiatic Society. The Gujarati songs were composed by Mr. G. K. Delvadkar, the well-known kindergartener in Bombay and a gentleman who styles himself as "Lalit". But the Committee gave a freehand to the teachers in every respect and that is why some of them could get songs composed for their own schools. For ins-

tance, the Sir Cowasjee Jehangir Readymoney School, The Fort and Proprietary High School, Fort & Chandanwadi, the Swadeshabhimani Shala in Mughat and a few other Gujarati schools had their additional songs to suit the little children. The Urdu songs were composed by Mr. Najun of the Anjuman-i-Islam and another gentleman in Bombay. Teachers procured harmoniums and the aid of music teachers, some of them paying for such help. There was no school among the 500 that celebrated the Viceroy's Birthday that had left this important item of the programme. In the matter of decorations the zeal exhibited by the teachers was simply phenomenal, the spirit of healthy competition on the part of the teachers, pupils and the residents of the locality being the main cause of this unique feature of the celebration. Children brought foliage, flowers, bunting, flags, festoons and pictures to decorate the school hall, both from within and from without, and additional furniture which heightened the effect of the pleasing ornamentation was procured by the volunteers. Most of the schools were entrusted to the care and supervision of public spirited ladies and gentlemen in various localities which were visited by them during the 16th and 20th, giving the teachers all possible help and advice. The Committee arranged two separate meetings, one for the teachers and the other for volunteers, to explain the details of their work and the spirit in which it should be done and the enthusiasm shown by them on this occasion and their eagerness to study the details were sufficient earnest of what was going to take place. Mr. Savage in his presidential address to the teachers struck the right note when he asked them to make the children feel that they were all the children of the common motherland. Slowly the movement gathered popular strength and rapidly growing momentum attracted those who were somewhat hesitant in the beginning to join. The deliberate plan of the Committee to make each school a centre for their work afforded, while obviating any risks a nice opportunity for initiative and organization and putting an individual stamp on their work. As the idea caught the imagination of the children and the public and the volunteers discovered neglected schools in the corners and roused them to activity, the numbers of school children supplied to the Secretaries rapidly grew and the original provision which the Committee had made for 50,000 had to be increased in a couple of day's time and the Committee had to be ready with the provisions of sweets, songs, and souvenirs for over 62,000 children, excluding the 6,000 children of the sweepers and scavengers of the Health Department of the Bombay Municipality to whom the Committee supplied only souvenirs. Thanks to the members of the Health Department for the kindly thought of entertaining these poor children who were left out because they were not receiving instruction in schools. The insufficiency of school addresses caused no small trouble to the volunteers of the Committee in tracing their localities as many circular letters addressed to them came back through the Dead Letter Office. The Secretaries, however, had made up their mind to satisfy every new legitimate demand. Many Urdu Schools were taken on the list at the last moment and a band of young Mahomedan volunteers went about the localities with packets of sweets and souvenirs in their carriages to supply these schools that could not be reached by the Postal Department. In one of the reports it is stated that Mr. Mahomed Alli Peerbhai went round the villages of Mahim and Dharavi which is really a village of tanners, in the afternoon of the 20th with sweets and flags to make the children left out happy. He did not mind the heat. Supplies were sent to Dadar even in a motor car and additional supplies were provided to a few school masters till as late as the evening of the 21st

instant. But the arrangements for distribution at the four centres (1) at the Cathedral High School (2) Mr. Bala's Office on Hornby Road, (3) Municipal Schools' Office at Bhuleshwar and (4) the Servants of India Society's new Home at the Sandhurst Road, Girgaum, worked so satisfactorily that the parties of inspectors that went round over the whole of Bombay had no occasion to draw upon the central depot created for the time being at the Municipal office to fill in the casual deficiencies. It is said that the sweets attracted large new admissions in the schools in one week and the decorations and songs turned the school houses into homes of joy and delight which were otherwise places of terror and dread to the wee children. Many school masters had according to the instructions supplied a regular rehearsal of their programme. The celebration on the 20th was more of a character of an enthusiastic meeting where there were some leading gentlemen as President and men and women in the locality as visitors. In many schools there were dialogues by children, cane-drill, Club-drill, as was seen in Miss Sutherland's school of the United Free, Church Mission, Gawalia Tank. And sports after this function was over; in many Hindu girl schools there was *Tipari* and *Ras* or *Gop* dances and songs in the Hindu Gujarati Ladies Home Class at Kalbadevi where 200 ladies attended to witness the celebrations. There were not a few Gujarati Girls' schools that sang the *Garbas*. As nothing could secure the intelligent interest of the pupils so much as telling them why the occasion was regarded a special day of rejoicing, the teachers and visitors spoke on the significance of the day and thus it can safely be said that more than a thousand lectures were delivered to the school children on the 20th June in praise of Lord Hardinge and Lady Hardinge and in offering prayers to the Almighty for their long and happy life and for their continued service in promoting the well-being of India whose people are by Providence committed to their care; and the true measure of cordial and enthusiastic support of the public could be gauged from the fact that at least 10,000 men and women (including many old ladies as happened in one of the Dadar Girls' Schools) attended the functions in these schools. A further indication of the real interest of pupils was to be found in the fact that in some schools the little children collected small subscriptions to meet the expenses of the celebration in their schools. The decorations, as Mr. Yeshwantrao Mangaonker remarks, "were without being gaudy and superfluous, most appropriate and showed a refined taste." Each school had to spend something and if an average of Rs. 5 be taken, which is really below the mark as seen from the reports of schools, nearly Rs. 2,500 must have been expended upon the decorations alone. Some schools such as the Shapurjee Sorabjee Bengalee Girls' School on Thakurdwar Road, and the Fort and Proprietary High School on the Gawalia Tank Road, with their premises and halls richly decorated by the boys and girls, tacked on to this celebration their Prize Distributions and gave away the prizes by calling them Lord Hardinge Birthday prizes. In many places additions were made to supplement gifts of the Committee. In Mahomedan quarters children were supplied with rich *khanas* on the day. Mr. Salebhoy Barodawalla treated a large number of children to a sumptuous feast. Many schools had tea and sodawater; Mr. Nanabhau Hussain Alli Zeenwalla made elaborate arrangements for sweets to the children in the mosque of his locality. Young Ladies' High schools in Fort had refreshment supplied by the Lady Principal. The Sir Jacob Sassoon School had a regular feast. Many European schools had planned regular dinners.

(To be continued.)

## RACE ALIENATION.

THE EDITOR, *The Indian Social Reformer*.

SIR,

Mr. T. J. Scott writing in your issue of the 22nd instant from U. S. A., asks "Now, you think the seeming reaction is on account of the Sedition Act, and certain official utterances. It certainly is a marvel that no clue has been found to the perpetrators of the outrage. And what means the silence of many who must know the actors in the evil work? And is it not rational that preventive legislation be attempted?"

I do not know what title Mr. Scott has in sitting in judgment thousands of miles away from the seat of action and tacitly implying that the perpetrators are those against whom this piece of invidious legislation has been directed. Of course he is not in touch with us or he would have known that many in India are asking the counter question as to who are the most vehement opponents of the present Viceroy and his far seeing policy which aims, not at thinking, but permanency based on mutual good will.

Taking then, both sides of the query, might I ask Mr. Scott if he thinks this legislation to be sound and on "rational" (for which I would substitute logical) basis? Unhappily there is too much of assumption on matters Indian and it would seem it is taking root among those who are out of personal touch with the progressive thought of the land. This haphazard way of throwing stones, such as a Viceroy once did and left the country ablaze, cannot be conducive to the future wellbeing of the Empire.

Apart from this of course there is much in Mr. Scott's letter with which all right thinking people will agree, but on one point however, I go even further and say with him, that "Rulers" should not only "Minify irritation" but remove all causes also, altogether. For nothing is gained by looking back at each step forward. We have had enough of lip sympathy, what we ask for now is practice, in the words of the honoured late Mrs. Lakshmbai Ranade, quoted in the same issue of your paper by Sir Narayan Chandavarkar: "What is the use of all this gossip and waste of words of sympathy?"

Bombay, 23rd June 1913.

An "Indian Aryan."

## THE VICEROY'S BIRTHDAY CELEBRATION.

(FROM A CORRESPONDENT).

S. Rangamma, Superintendent of the Widows' Home, Mysore, celebrated the Friday the 20th June in honour of His Excellency the Viceroy's Birthday as a day of rejoicing and thanks offering. The inmates of the Widows' Home numbering about 50 had a rich feast in the noon, a phonograph entertainment in the afternoon and Bajana at night when Lady Hardinge's message was interpreted in Kanada.

The Panchama Girls' School.—S. Rangamma, the Lady Superintendent of the Widows' Home who has also started a Girls' school for the daughters of the good number of Pariahs living in the suburb of the Mysore City, assembled all the children and even the parents of the pupils and distributed *ngar* in the morning. In the evening a Magic Lantern Exhibition was given in the school and the attendance numbered about 2,000—all of the Panchama class. The day was thoroughly enjoyed and they all prayed for the long life of H. E. the Viceroy. This is the first occasion in which a high caste Hindu lady of the orthodox Madhava Community has voluntarily and with enthusiasm undertaken to work for the elevation of the depressed classes as a matter of love and duty.



### CO-OPERATORS IN COUNCIL.

The Annual Congress of the Co-operators, which has been taking place at Aberdeen during the past week, was in many respects a notable gathering. It is not merely that the statistics of the movement showed an increase in membership, capital, and trade during the year of between 4 and 6 per cent. Co-operators are accustomed to such increases. Indeed, during the whole of the past fifty years there have only been three in which an aggregate increase was not shown. It may be doubted whether any enterprise of private capitalism can make a similar boast. But what may perhaps mark an epoch, was the determination of the delegates no longer to put up with the hampering influence of the low wages paid in many branches of capitalist industry with which the Co-operators are competing, and the general demand that the Trade Boards Act should forthwith be extended to those industries, in order that a Legal Minimum Wage might be universally enforced. The Co-operators now recognise that, great as may be the power of co-operation, not by voluntary association alone can the nation progress, or even maintain health. The best employers cannot safely pay the best wages, and allow to their employees the most civilising conditions, so long as others, less scrupulous, are free to resort to the methods of sweating. Competition and the struggle for existence may, under circumstances that we call adverse, just as easily make for degeneration as for what we choose to call progress. If we want to secure a particular social end, it is just as necessary to bar the downward way as it is to allow freedom to choose the upward way. In business, as in currency, a sort of "Gresham's Law" prevails: the bad drives out the good. No one of the competitors can lay down the rules according to which the fight shall take place. Accordingly, it is for the Legislature to intervene, and, to impose alike on good employers and on bad, on co-operative societies as on private capitalists, a deliberately prescribed National Minimum, in order to enable the best to survive. This casting of the influence of the federated three millions of Co-operators in favour of a Legal Minimum Wage will bring about, gradually and silently, important political results.

It is part of the extraordinary ignorance in which our governing classes live that the Co-operative Movement—that "State within the State," as Lord Rosebery once called it—is still almost unknown, and is more often than not misunderstood by those who have heard of it. Of Lipton's the City is aware, and of the Aerated Bread Company, because there are "flutters" in shares, and well-paid directorships, and debentures, and bills to discount. But of the way that nearly three millions of artisans and miners and factory operatives have spontaneously united their forces, in order to carry on under exclusively working-class management, with the most democratic of constitutions, the most successfully commercial enterprise of our time, the City has never heard, and even our educated classes know practically nothing. Yet this business now administers £55,000,000 of capital, has an annual trade of £123,000,000, employs 135,000 wage-earners, and carries on its enterprises in no fewer than ten different countries. Nor is its work confined, as is commonly supposed, to the retailing of groceries. These fifteen hundred popularly elected committees of working men do their own printing, their own banking, and their own insurance. They have their own tea plantations in Ceylon, their own butter and bacon factories in Denmark and Holland, their own buying depots in America and on the Continent, their own ships on the sea to bring their own imports to their own warehouses. But Lombard Street knows them not, because there is no floating of loans, and their bills never appear in the

banker's portfolio. Though they are buying continuously at the rate of something like a thousand pounds in every minute of the working year, they always pay cash. They have at all times more capital from accumulated savings than they know what to do with.

It is part of our ignorance that we commonly say that Co-operation has succeeded in distribution, but has so far almost failed in production. As a matter of fact, the Co-operators' success has been even more remarkable in production than in distribution. The Co-operative Movement runs five of the largest of our flour mills; it has, amongst others, the very largest of our boot factories; it makes cotton cloth and wool lens, and all sorts of clothing; it has even a corset factory of own; it turns out huge quantities of soap; it makes every article of household furniture; it produces cocoa and confectionery; it grows its own fruit and makes its own jams; it has one of the largest tobacco factories, and so on.

What Co-operation teaches is that there is more to be got out of Democracy than we commonly suppose. What capitalist, what financial expert, what academic professor of political science would have said that huge commercial enterprises of the most varied kind could be successfully carried on, in competition with private capitalism, by three million wage-earning families, combined in fifteen hundred societies, united in a hierarchy of federations, officered and directed entirely by men of the wage-earning class, governed by committees of manual labourers who are elected, *quarter by quarter*; at mass meetings of all the membership, male and female? Who would have predicted that fifty-five million pounds worth of property would be placed by its owners at the unfettered disposal of a Democracy in public meeting assembled, on the basis of one member one vote, however great or small his individual stake, and however recent his membership? Who would, before the demonstration of these unlettered men and women, have found in this very Democracy the secret of success?—The *New Statesman*.

### OUR CALCUTTA LETTER.

(FROM OUR OWN CORRESPONDENT.)

#### WOMEN'S WAILS.

A few months ago three hundred Bengali ladies of northern Calcutta sent a petition to the chairman of the Calcutta Corporation praying that they may have their own park where, after day's toil, they may be refreshed with fresh air. This is a very simple and just demand; and who thought that this pathetic appeal of so many ladies should be so strangely treated by the members of the Corporation.

Those who are fond of seeing their women tucked away behind among the cooking pots, must be alarmed to see that "Purdah" is fast dying; and those who objected this proposal in the corporation with the object of keeping "purdah" intact, must have misjudged the situation indeed. In the healthy places and pilgrimages, we see now a days that women enjoy the perfect freedom. But things are quite different in the big cities like Calcutta. Confined among the narrow lanes the women of Calcutta have no opportunity of enjoying the fresh breeze. There is no open field, or sea-shore where every one may enjoy the beauties of nature. Hence it was perfectly natural for the women to demand a separate park for them.

Walk among the Calcutta gardens, the boys are busy with their play; there is not one girl—the one or two women are ayahs with English babies. There are big playing fields for hockey, cricket, tennis—but all for boys.

It is therefore very deplorable that an enlightened body like the Calcutta Corporation should think it fit to reject this just demand of ladies.

Of course, the woman's cause must progress—it will one day baffle all projects to keep them down. But in the meantime, the treatment of Calcutta Corporation will stand out as an example of singular injustice meted out to women by any public body.

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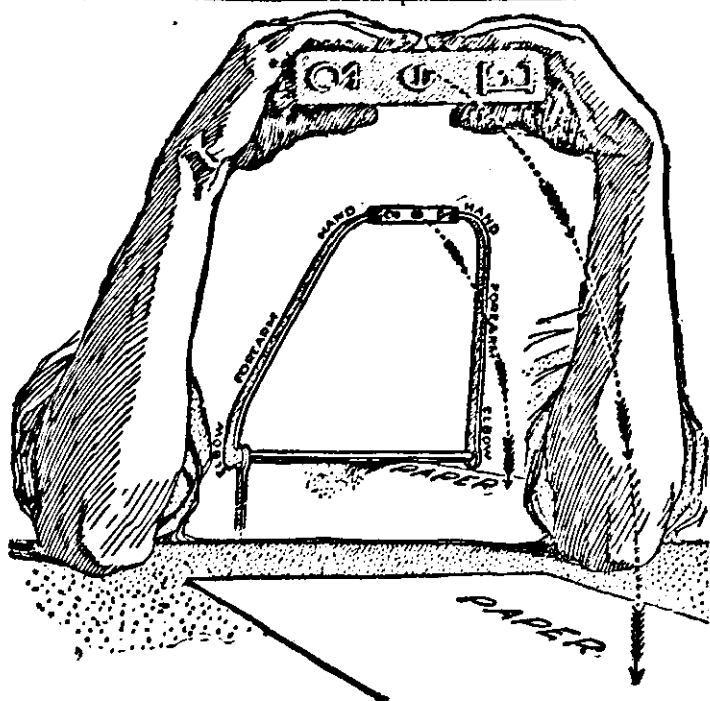
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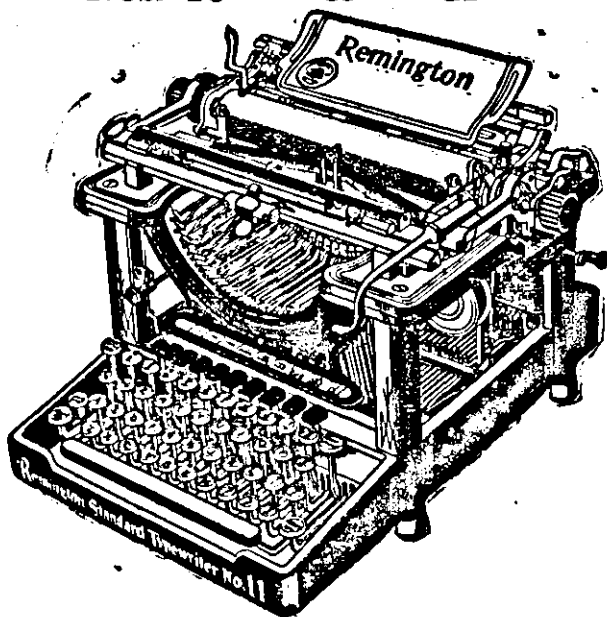
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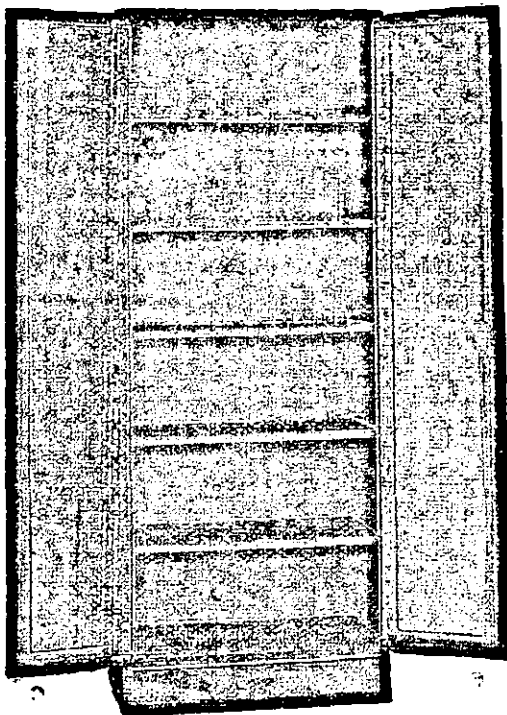


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# THE INDIAN \* SOCIAL \* REFORMER.

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No. 43.

"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 has been evident for some time past that affairs in Bengal are not as smooth and satisfactory as the modification of the Partition might have led one to expect. The storm-centre seems to lie in the Educational Department. Statements have been published of the intentions of that Department to take over the right of affiliating Colleges from the University, and to abolish the Matriculation examination—innovations which, even in the placid atmosphere of Bombay, would produce something like a convulsion in academic circles. As regards the Matriculation, we think that, until such time as the Colleges can themselves take over the function, it had best remain where it is, in the hands of the University. It is preposterous for the Educational Department to attempt to deprive the University of the right of affiliating Colleges. It is but fair to say that no confirmation of these rumours have been forthcoming, but, all the same, their publication has done much mischief. On the top of this, comes the news that the Government of India has vetoed the appointment of three University Professors on the ground that they had recently taken part in political movements. None of the three men, so far as is publicly known has taken part in political movements in an objectionable sense, and we must confess that the action of the Government of India seems to be entirely incompatible with the policy of which Lord Hardinge has given strong assurance. No careful man would look at a University Professorship if it is understood that, by his acceptance of it, he gives some Secretariat magnate the right to brand him as one holding objectionable political opinions without even the formality of a hearing. The Local Government, it would seem, did not take the view of the nominations which the Government of India have taken, which only serves to emphasise the anomaly of the latter Government still exercising control over the affairs of University with whose affairs they are no longer in touch. The sooner the Viceroy ceases to be the Chancellor, and, as such, ultimately responsible for the governance, of the Calcutta University, transferring the responsibility to the Governor of Bengal to whom it now properly belongs, the better it would be for all concerned.

Some persons, not exclusively foreigners, have an idea that the Indian wife is indifferent to her husband's taking a second wife. Interested persons have sometimes even sought to make out that wives are not only a consenting party to, but often, instigators of their husband's polygamous unions. The following paragraph which appeared in Thursday's *Advocate of India*, shows that even among the ignorant and presumably less sensitive masses, polygamy spells tragedy: "Sequel to a Polygamous Marriage: A Hindu woman, named Luxmibai, aged about thirty-five, residing with her husband, Kashiram,

Succaram, at Parel, was found lying unconscious in her room this morning. She was removed to the Sir J. J. Hospital where it was ascertained that she had been suffering from the effects of opium poisoning and died within a couple of hours. It appears that deceased's husband, Kashiram, took a second wife, a girl of about fifteen, about three months ago and the deceased had taken this to heart." No ingenious journalist is likely to produce a defence of Kashiram Succaram's action, and poor Luxmibai's memory is not likely to be insulted by the argument that the absence of divorce among Hindus, justifies the polygamous marriage of Kashiram. Suicide like polygamy is, of course, indefensible under any circumstances, but let us remember that neither Kashiram nor Luxmibai knew any better. They sinned from ignorance, and God does not demand day-labour, light-denied.

Reference was made in our remarks in the last issue about the late Mrs. Lakshmibai Kanade, to her ardent interest in the higher education of women. The Report of the Bombay Provincial Social Conference held last year, contains an English translation of her observations on the resolution relating to the education of women. "Mr. Shinde excited your sympathy for the depressed classes by an elaborate speech and Mr. Vaidya followed suit in regard to the situation of women in the matter of education. If you neglect female education, you will be crippling half the population of India. The question may be asked, "What is the use of educating females?" I will answer that question by stating that education is necessary for all without distinction of sex. Let men become M. A's and also let women become M.A's. Female M. A's will carry on household duties and make the homes happy for the male M. A's. They will serve their men most appropriately. I do not say educated women should go in for employment or become members of Councils. All I say is that education will make women very useful assets of our Society. Social Reform Associations should contrive that every man of commonsense sends his daughters to school as he sends his sons." The plea for women's education has seldom been more pithily expressed.

We gladly publish in another column Sister Subalakshmi's letter explaining the position of the Brahmin Widows' Hostel in Madras with reference to reform of the remarriage of young widows. The sentence in the Annual Report, to which we were constrained to take objection, was less explicit. We agree with her that the authorities of the Hostel should not be expected to arrange for the remarriage of its inmates any more than the Principal of a College is expected to find out suitable wives for his students.

In the leading article in the last issue, headed "A Dangerous Custom," the age of the girl was erroneously stated as 15 instead of 13 years.

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THE INDIAN SOCIAL REFORMER.  
BOMBAY, JULY 6th, 1913.

## THE SOUTH AFRICAN IMMIGRATION ACT.

It is not quite clear what exactly has happened in the South African Union Parliament with reference to the Immigration Bill which, having passed through all the usual stages, has received the Royal assent. In its issue of the 24th May, *Indian Opinion* wrote of the Bill in rather hopeful terms. Our contemporary said that Mr. Fischer, the Minister in charge of the measure, had been better than his word, and that he had introduced amendments in Committee which, in his telegraphic and other communications to Indian leaders, he had evinced no desire to do. "The amendments," our contemporary wrote, "include the restoration of the existing rights of inter-provincial migration under the Cape and the Natal laws, also the rights of domiciled Indians whose right to return after three years' absence was threatened. Our contemporary concluded its editorial with the following reflection: "So it may be that the Immigration Bill now in Committee may come out of it satisfying all our demands but the one about marriage. Mr. Fischer proposes to deal with the marriage difficulty administratively. In the words of the *Natal Mercury* parliamentary correspondent, "the objection to the administrative solution is, of course, that it reduces the title of the domiciled Indian to import a wife from a right to a favour—one, moreover, which is dependent on the discretion or caprice of an official." We warn Mr. Fischer that *even if this question is the only one left unsolved, revival of Passive Resistance is a certainty.*" The italics are our contemporary's.

From the latest issue of *Indian Opinion* received on Friday, we see that the marriage question has apparently been settled, not unsatisfactorily to our contemporary, in the Senate, by the Union Government accepting an amendment moved by Senator Schriener omitting the clause requiring every Indian marriage to be registered in order to obtain recognition at the hands of the Immigration officials. In the course of the debate in the Senate, which was characterised by a high sense of responsibility, Senator Brebnor very aptly pointed out that the Bill before them was one to regulate immigration and not to legalise Indian marriages. Mr. Fischer, protesting all the while that he would never consent to the amendment, consented at last, and the marriage difficulty would seem to have been settled. But it appears that the other difficulties which, our contemporary had hoped, had been satisfactorily settled by the amendments introduced by the Minister in Committee in the Lower House, have not been so settled, or that they have broken out anew in some way.

*Indian Opinion* now writes: "But even if the marriage difficulty is over, there is no doubt that the Bill leaves much that is offensive enough to compel passive resisters to resist it. It appears to leave the question of jurisdiction of the Supreme Court in a very unsatisfactory state. It deprives Indians resident in Natal of the usual facility with which they have hitherto been able to re-enter it. They may not now, as of yore, be able to do so on the strength of three years' previous residence in Natal. Nor may indentured Indians who may have paid the £3 tax be allowed to claim the right of residence therein. South Africa born Indians may not now enter the Cape under the Cape Act. The Free State difficulty remains as it was before. It therefore appears that this is a Bill, resistance to which is a duty and compliance a crime."

It is evident that the amendments introduced in the Lower House were far less satisfactory than our contemporary, in its anxiety to see the end of the struggle, had supposed, and that the compliment which it paid to Mr. Fischer, as the statesman who did good by stealth and blushed to find it fame, was, to say the least of it, premature. In aggravation of this, the last issue of *Indian Opinion* also contains the news that it is proposed to repeal the £3 tax in Natal only so far as ex-indentured women are concerned. This is going back on the terms of the compact with Mr. Gokhale. The Union Government will do well to reconsider its position.

## RABINDRANATH TAGORE IN LONDON.

A valued friend wrote by the last English Mail: "It was a privilege to be able to be among the guests invited to the Reception held in honour of Srijiut Rabindranath Tagore at the Criterion Restaurant Piccadilly Circus, London, on June 14th.

In the large specious room at the entrance the imposing figure of the poet stood to welcome all-eminent-Indians and Europeans among them, and a goodly array of Indian students. Well-dressed English women were outshone by their Indian sisters in their graceful garments of brilliant silks. We had not before realized how many Indian ladies there were in London, and on this occasion three of them contributed actively to the pleasure of the cosmopolitan audience. After tea was served, we listened to a speech of welcome from Mr. J. M. Mehta, and the reply from Mr. Tagore. Songs by Mr. S. D. Mehta, with a piano solo of Indian melodies from Madame Kinuk, and perfectly rendered Indian songs by Mrs. Maud Maun, the thorough student and exponent of Indian music over here now, gave the hearers a unique opportunity of appreciating its beauty and style. After an Englishwoman had shown herself capable of entering into the very soul of Indian melody, a young Indian lady, Leila Mukerjee, enchanted the audience by her playing on the violin of a French masterpiece.

Lovers of India must have felt a thrill when Mrs. Sarojini Naidu rose, and after a short but spirited address, took a lovely garland in her hand, and wreathed the great Poet of India with English roses.

But the event of the occasion was the singing of the Poet himself. It was not on the programme, and so, when he was persuaded to do this, it came as an unexpected delight.

As it would be presumption to use our common language and describe his poetry, we may plead the same excuse for not attempting to comment upon his singing. Those who heard those strains and saw him as he sat entranced, will find it a memory to be cherished to the end.



## THREE READINGS OF A PALM.

THE THIRD READING: A VACILLATING  
ANXIOUS SITUATION.

(BY O. S. S. O.)

Chapter I.

*(Continued from the last issue.)*

"And pray what do they pay you for this?"

"Pay! We have enough to live upon comfortably and that is quite sufficient. Why should we impose a tax for loving service and companionship in the 'journey' we are all pursuing. If we were going to live here for ever we might emulate each other or accumulate with some advantage, or at all events it might then be worth while to oppress or delude some. Even at the expense of a nebulous but nevertheless a real hereafter.

"I don't believe in all this nonsensical philanthropy," he said pretending to deprecate. "Even if you do help our own why should you also provide work for outsiders. This is really too much (scratching his head). I think the teaching an eye for an eye and a tooth for a tooth is excellent."

"But that is against the tenets of our Gyatri," said Mrs. Missar "and besides the Christian teaching in its proper context, so far as I remember, does not imply this—"

He coughed and averted his smiling gaze, knowing fully well that it did not. "However, I do not see the good of showing any kindness to those who are studiously rude, overbearing and selfish."

"Our Gyatri," answered Mina Bai, "teaches constant and unflinching thoughtfulness and kindness to others, even those who study means and ways to hurt and injure us, and so we must not depart from the letter of our Gyatri however provoking their conduct may be."

"This is a very pretty theory. It exists in Christianity also, but have not many professing Christians thought better of it and thrown it overboard in practice under the gospel of the new civilization? Then why should you adhere to it? You may preach it by all means but let it remain there." Then after a slight pause he continued: "I am still inclined to side with those who believe in getting all they can whether by fair means or foul. And if this does not succeed I should be quite prepared to join 'concert' whose avowed object is to inculcate the burden of the rich and strong on the poor and patient man. For you know what is good for the goose is good for the gander. But apart from this I should not let these big hulking married women go free."

Then with a merry twinkle in his eye he turned to his wife: "Now, Lila, if you are going to give them any of your time now that I am home you must levy a fee. That money will go towards building new barns where I may bestow all my goods which I may acquire and say to myself live in peace and be merry for I have much store laid up."

"Where are you going to give up your flippant ways," said his wife on noticing Mina Bai's thoughtful drawn face. "One would fancy you meant all you say."

"Do I not mean all I say? Well, I meant it once, and that was, when I promised to look after you."

"Good reason, you know I am worth more than all your 'barns of much store.' And pray how much do you look after me," she said smiling archly.

"Bhairon bhai," said Mrs. Missar, "it is horrid of you to call us *big hulking married women*. Remember, Lila and I are married too, and we certainly are not what you term us." Then turning to his wife she said: "Lila, why do you not teach him better manners."

"I have given him up in despair, as irredeemable," Mrs. Bhairon Nath replied, "and give you full permission to take him in hand and reclaim him, if you can."

"I like this. Are you both arranging about a bull dog, or a milk cow!" Both the ladies went into fits of laughter, and he continued unmoved: "One suggests (shaking his head) reform—the other expresses inability to do good and despairs, and coolly hands me over to another man's wife as if I was a pet cat or a terrier." The room rang again with their silvery laugh, till tears dimmed their sight. This attracted the others in the house. Miss Sita Ozah ran out to see what was going on. Seeing her brother-in-law, she began to laugh too and answering a query from an adjoining room, said: "Oh, it is only brother Bhairon, no one can help laughing at him. He is teasing Mina and Lila."

"I am teasing—you do not know what has taken place here. I have been sold as a pet to be taught and reformed. So you have lost your brother-in-law!"

"Good riddance," she answered, entering into the fun, and going and squeezing herself into Mrs. Missar's cane-chair.

"Mina," she said, giving her a hug, "this is the first time you have met brother, since his return, and this is how he treats you."

"Not I treat her. This is how she treats me. In fact both are equally as bad, and want me to pay them compliments. I suppose you would like something of the kind too."

"I wonder how you manage to teach and control boys. Do they not laugh at you when you are lecturing?"

"Laugh at me! You should come and have a look at the hall when I am addressing. It will do your muddled head good."

"If I came, I would make them laugh—." Miss Sita persisted.

"I quite believe you there. It will be like a monkey entering the mirrored room of the Rani. You would see yourself reflected on every face in the hall."

This set them all laughing again, and his wife gasped out: "you are incorrigible." I don't know where you get all these absurd thoughts from."

"I don't get these from outside," he replied.

"These are all what you girls suggest."

"I am sure we do no such thing," remarked Agreh Bai coming out of an adjoining room.

"Oh!" he responded, putting a tone of fear in his voice. "You have come to join the fight against me too."

"Do not be absurd. All you men seem to be frivolous," she returned, standing before a large mirror adjusting her sari.

"All right, when you have done putting the finishing strokes to your sari and made yourself presentable come and sit next to me (patting the bolster he was seated upon) and we shall talk sense."

All commented upon his penitent tone, accompanied with good honoured chaff, and at length Mrs. Missar rose to go.

"Oh, Mina, do not go yet," pleaded Mrs. Lila Bhairon, which Sita supported by putting her down to her seat again. "You have not told us anything about the progress our Gyatri is making. This horrid husband of mine (looking at him slyly) turned all you were going to say into fun. Just ignore him, if he interrupts again. I am dying to know the full details."

"Then please don't die here," he chimed in. Agreh Bai who was seated on the bolster next to him gave

him a gentle tap on his arm and placing her hand on his mouth, said: "*Chup*" (keep quiet).

"You know, Mina," continued Lila Bai, "this was dearest grand mother's last act which she said would surpass in utility the Masonic fraternity even, for that has also degenerated into means to an end, colour and place of birth."

This chance reference to the late venerable Mrs. Luxie Ozab sobered Mr. Bhairon Nath and he stopped fooling.

"Well," began Mrs. Mina Missar taking up the thread of their conversation, "the results so far are not discouraging. You remember Maji *Vashunthavashi* (now in heaven) started it with two members: Jwala Pershad and myself. We were the solitary members of this new society for about a month. Then at my first party Maji caused herself to be enrolled alone, and the ceremony was performed by Jwala and I. She was the first ceremonially admitted member here, and the first also to enter the veil where she made known the only sincere human fraternity by means of which East again shall meet the West on the altar of humanity, and thus save the West from itself—from its own acts—from its barrack room flippancies where a writer has rhymed in characteristic irresponsibility that East and West shall never meet which amounts to saying that humanity shall never unite, or pride shall never permit it. Whereas as a matter of fact, they are meeting, to their mutual good." This lowered all eyes—her quiet convincing tone had a ring of genuineness lacking in the assertions of the upholders of the new civilization based upon passing prosperity which may take wings at any moment.

A pause followed, and presently Miss Sita tightening her clasp of Mrs. Missar, said: "then, Mina, I could not have been at your first party, for I do not recollect the occasion in the least."

Mrs. Missar, smiled, petting the wistful upturned face: "You were very tiny then. But you must have been present."

"What was the ceremony like, Mina?"

"There was no difference in the ceremonial. It was exactly like the one now in use, but was made very imposing to suit the occasion."

"How many members are on the rolls now, Mina?"

"About twenty thousand."

"In ten years about twenty thousands only. Very slow progress."

"You call this slow progress, Sita," exclaimed Mrs. Missar. "Why, at our last Provincial gathering some one remarked that if we go on increasing at this rate we shall be able to enroll all Hindarya under our banner in another ten years or so."

"Certainly, twenty thousand in ten years is very good," remarked Mr. Bhairon Nath. "And if each member was to get only one more to join every year, in twenty years whole of the country would have become one solid body."

"And what a victory that will be for morality against the so-called friends of humanity who always look back at the loaves and fishes at every step forward."

"How do they calculate that?" asked Sita Bai. "How can twenty thousand become three hundred millions, that I think is our population, in twenty years?"

"This way dull head," answered her brother-in-law. "Bring your slate and I will show you." Rising she got a block of scribbling paper and a pencil, at the same time provided herself with a handful bits of paper. She handed him the block and pencil, and taking a seat beside him on the bolster, slipped all the bits of paper down his collar.

(To be continued.)

## CHILDREN'S DAY IN BOMBAY.

### INTERESTING DETAILS.

(Concluded from the last issue.)

The Lady Northcote Orphanage had a feast arranged by Rao Bahadur Sailor. The Depressed Classes Mission, Parel Road, The Seva Sadan had in addition to the sweets provided by the Committee, a distribution of toys and clothing, out of the funds received from Lady Hardinge to the inmates of the Malad Home, under the presidency of the Hon. Mr. Lalubhai Samaldas, Mr. D. G. Chawak gave packets of chocolate to Dadar Girls' Schools. Mr. Rajwadkar gave additional sweets to the children of the Colaba Municipal School, and some Mill schools found supporters in their mill-managers. The Parsee Girls High School in Chandanwadi which was tastefully decorated residents had a band and the local residents joined enthusiastically in the celebration and the New High School which has its special features in its educational curriculum had a speciality of its decorations by its pupils. The Aryan Education Society's High School in Girgaum, which is the biggest school conducted by a Hindu Society in Bombay, had its decorative arrangements worthy of its position. Even the poor schools conducted by the Depressed Classes Mission Society at Parel did not lag behind in their arrangements under the capable management of its Secretary Mr. V. S. Sohoni. Another interesting feature of this day was the combined celebration. Many Boys' and Girls' Schools in the same locality joined hands in making combined efforts to save money and secure greater effect. The Kamathipura schools met in one house and Messrs. Parsha and Jalkar showed true spirit of combination. The Headmaster of the Amarchandwadi Boys' School and Mrs. Radhabai Ranade, the Headmistress of the Girls School in the same locality linked their ceremonies. The Lalbag Boys' School and the Parel Girls' Schools did the same. The Vithalwadi Boys' Schools met in the Hall of Sardar Angre, Kalbadevi Road; the Salvation Army Schools and the Methodist Mission Schools celebrated the occasion in their Church and the Chunam Kiln Road Boys' and Girls' School had a most splendid function under the same roof. The Headmaster, Mr. Nene, who took great pains, was assisted by the Lady teachers and Mrs. Leeladhar Roy Sampat, one of the Committee's lady volunteers. In Mandvi Mrs. Rokade and Mr. Puralkar made efforts to have similar functions. As the teachers were left free to fix their own time in accordance with the convenience of the parents of the children and the local residents, the hours of celebration ranged from 7. 30. a. m. to 7. 30. p. m. In many night schools in Bombay, children met in their schools or at other places from 7. 30. p. m. to 10. 30. p. m. The Young Men's Hindu Association's Night School, the Ideal Seminary Night School, the Young Men's Education Society's Night School, at Parel, the Prarthanasamaj Night Schools and the Social Service League Night Schools at Mandvi and Madanpura and several others celebrated their function at night. The round of the festivities did not end here. Many schools were allowed free admission by the manager of the Cinemotograph Company. One of the volunteers, Mr. Rajwadkar, brought down the children from Colaba to the Coronation Cinemotograph on the Sandhurst Road, and several other Parsee Girls' Schools had a similar entertainment provided by the generosity of these companies.

### THE VOLUNTEERS:

It is difficult to mention the names of the many volunteers that did their work in a most pains-taking manner. But we give below the names of those who were not put on inspection duty and most of whom had the charge of supervising more than five

schools each in different wards. (1) Dr. B. V. Rayakar, (2) Mr. K. B. Lalaye, (3) Rao Saheb A. V. Shete, (4) Mr. S. Ezakel, (5) Mr. Mohanlal B. Desai, (6) Mr. K. B. Hora, (7) Mr. K. B. Korgaonkar, (8) Mr. R. S. Navalkar, (9) Mr. Jiwanlal M. Thakore, (10) Mr. B. R. Divetia, (11) Mr. Bhate, (12) Mr. J. K. Parulkar, (13) Mr. J. N. Mehta, (14) Mr. S. K. Bole, (15) Mr. Damodar Bapuji, (16) Mr. Chamansi Desai, (17) Mr. K. N. Mahale, (18) Mr. K. D. Dhuru, (19) Mr. H. H. Maniar, (20) Mr. Vishwanath P. Vaidya, (21) Members of the Parel Datta Samaj, (22) Mr. N. V. Thakkar, (23) Dr. W. C. Javale, (24) Mr. Anant Dadoba, (25) Mr. Kazi Kabiruddin, (26) Mr. Jaffur Jussif, (27) Mr. Krishna Vithoba Bhaindarkar, (28) Mr. Abdulla Ahmed, (29) Mr. Kanji Karamsey Shah, (30) Mr. Nandlal Sodha, (31) Mr. Furdunjee Jamsheetjee Parekh, (32) Mr. Hariprasad G. Bhatt, (33) Mr. Bhauram Balkrishna, Worli, (34) Mr. Veljee Lakhmsey Nappoo, (35) Harishchandra L. Kowley, (36) Mr. Champaklal L. Mehta, (37) Mr. D. G. Chawk, (38) Members of the Young Khoja United Association, (39) Mr. Bhagwantrao Gangadhar, (40) Mr. N. R. Gandhi, (41) Mr. Mohamed Alli Peerbhoy, (42) Mr. Chintaman Ramchandra, (43) Mr. L. B. Nayak, (44) Mr. Jeevraj Gokuldas Nensi, (45) Raosaheb A. K. Pai, (46) Mr. Yeshwantrao Mangaonkar, (47) Mr. Gunavantil Desai, (48) Mr. A. S. Wagh, (49) Mr. G. M. Jayakar, (50) Mr. K. J. Chialle, (51) Mr. Bammanshab F. Panday, (52) Mr. G. P. Parulkar (53) Mr. Motiram Parashram, (54) Mr. Dhirajlal L. Mehta (55) Mrs. S. Reed, (56) Dilshada Begum Sahaba, (57) Mrs. Shevantibai Nikambe, (58) Mrs. Janabai Shinde, (59) Mrs. Janabai Rokade, (60) Mrs. Sunderdas Narayandas, (61) Mrs. L. Gomes, (62) Mrs. Saraswati Sanzgiri, (63) Mrs. Gunavantil Desai, (64) Mrs. Yashawantibai Keni, (65) Mrs. Saraswatibai Mahale, (66) Mrs. Devakuvar Kanahyalal G. Kothare, (67) Mrs. Chandrabhagabai Yande, (68) Mrs. Tarabai R. Nabar, (69) Mrs. Liladhar Ray Sampat. Besides these volunteers who had at many places to preside and to speak on the occasion there were several notabilities, who were called upon either to preside or to take part in the proceedings but the following few names will show the character of these gatherings:—(1) Dr. Sir Bhalchandra Krishna, (2) Dr. Salunke, (3) Mr. Nana-bhoy Lakshmandas, (4) Rao Bahadur Dandekar, (5) Rao Bahadur Vandekar, (6) Mr. Daji Abaji Khare, (7) Mr. Vaidya, (8) Mr. D. G. Padhye, (9) Rao Bahadur Dhakjee Kashinath, (10) Shet Tribhovandas Mangaidas, (11) Mr. Amritlal S. Padlar, (12) Mr. Shantaram N. Dabholkar, (13) Mr. G. K. Devedhar. Besides these gentlemen the educational authorities such as Mr. N. G. Velinkar, Mr. A. R. Bhaijee, Mr. K. A. Bala and Khan Saheb Motiuddin were going round visiting the schools. The Secretaries were assisted by a number of other volunteers whom it is difficult to mention.

#### THE CONTRACTORS.

To no small measure was the success of the Committee's work due to the very enthusiastic and untiring efforts made by the contractors. Mr. D. Kashinath, the Manager of the Bombay Art Printing Works, was anxious till the last moment to satisfy the ever-growing demands for the souvenirs on his Press. The Hindu Confectioner, Mr. Govindji Vasanji, by his prompt and ready compliance with increasing orders and by the nice quality of his sweets has been very helpful in enabling the Committee to satisfy the demand till the last moment. Mr. Ardesir Rustomjee, the Manager of the Victoria Bakery, spared no pains and worked till the last moment to supply the further orders that were placed with him. M. Kabruddin Ibrahim executed an order for 5,000 packets of Mahomedan sweets practically in 20 hours. The Manager of the Caxton Printing Works showed great enthu-

siasm in promptly accepting fresh orders of cardboard boxes for sweets and the Nirnayasagar Press and the Bombay Vaibhav Press have by their ready execution of work greatly facilitated the work of printing on which a large part of the organization depended.

#### COMMITTEE'S OUTSIDE HELP.

There is another important feature of the Bombay Committee's work which cannot be overlooked in this review. The programme which the Committee had fixed for the celebration in Bombay met with so much approval from outside that its lines were copied at several places. There was a great demand for the songs composed by the Bombay Committee and the lines of the address to be delivered by the teachers to pupils were requisitioned from places all over the Presidency. The portraits that were printed by the Bombay Committee were so much admired by people all over India that in addition to the 70,000 copies which were required for use in Bombay, 80,000 copies were distributed among about 140 places, the following being the principles ones:—Simla, Gaya, Bijapur, Ahmednagar, Rajkot, Abbottabad, (N. W. F.), Peshwar, Indore, Yeotmal, Amraoti, Ellichpur, Pen, Thana, Bandra, Versova, Satara, Hubli, Kalel and towns in Gujarat, Kohat (N. W. P.), Sheikhabuddin (N. W. F.) Parachinar (N. W. F.), Nasik, Sholapur, Dholpur, Matheran, Lonavli, Aurangabad, Dehli and Poona. Further orders for 80,000 copies could not be complied with owing to bad weather for some time and short notice, by Mr. D. Kashinath.

#### THE ANAND MARRIAGE.

The *Tribune* of the 27th June prints the following under the heading "Legal Notes." :—

The Anand Marriage Act has become a veritable bone of contention. The *Indian Social Reformer* dragged it into the zone of discussion and a hot and sustained controversy is raging over it. Our contemporary gave the start and the measure is being thrown forward and backward like a shuttlecock. Side-issues have arisen and the gauntlet thrown by our contemporary is being taken up with no little zeal by such stalwart exponents of Sikhism as Rai Bahadur Sadhu Singh and Sardar Sawa Ram Singh. And yet it would seem that the issues involved are neither so difficult to understand nor so complicated to grasp.

It is indeed an irony of fate that the measure introduced in the Viceroy's Legislative Council by such a staunch advocate of monogamy and social reform as the present Maharaja Sahib of Nabha undoubtedly is, and, sponsored by the Hon'ble Sardar Bahadur Sundar Singh Majithia, no less keen a champion of reform, should have come in for such hot and bitter criticism. The lapse of a great reformer like Dewan Dayaram Giddumal in entering into a polygamous alliance was in itself too sad and shocking an event, but the controversy it has given rise to is no less deplorable. The fact that the Dewan and his bride had resort to the Anand Marriage ritual has given rise to an impression in certain quarters that the Anand Marriage Act has given sanction to the union under discussion. Without entering into the rights and wrongs of the marriage, which has been universally condemned, the legal questions it gives rise to deserve close and careful examination.

In the first place what constitutes the validity of the union? Is it the Anand Marriage Act? How far does the Act go in this respect? These are questions that go to the root of the matter. What is the precise scope of the Anand Marriage Act? With what object was it enacted? The

statement of objects and reasons of the measure declared that certain doubts had been cast as to the validity of marriages performed by Anand rites, and emphasized the expediency of removing those doubts by legislative enactment. Anand marriages had been in existence before. Doubts had been cast on their validity, and the legislature sought to remove them. What were those doubts? The doubts concerned the Anand rites—whether the rites sufficed by themselves to confer legal as well as religious sanction to the union effected. The doubts thus concerned the ritual, the procedure, but the substantive law governing marital rights was not affected. All that the Anand Marriage Act effected was that it gave legal sanction to the Anand ritual, thus declaring that no marriage previously performed or that might be performed subsequently would be invalid merely on the ground that it was performed under that ritual.

The question then arises how would the validity of the marriage itself, as apart from the procedure, be regulated. What law would govern the substantive side of the marriage, for instance, the question of prohibited degrees and so on? That is the real point at issue which must be faced. Is it the Anand Marriage Act? The reply must be in the negative. It is not a measure at all dealing with substantive law. How would the rights of the parties be governed under the marriage? By the Anand Marriage Act? Here again the reply must be in the negative. What law governed these rights before the enactment of the Anand Marriage Act? Did this Act in any way repeal the previous law? The reply again must be in the negative. What was the substantive law that governed marital relations? According to the Punjab Laws Act, Act IV of 1872, the primary rule of decision in all questions affecting marriage in the Punjab is the Customary Law, and if no such custom be proved to exist then the Hindu Law or the Muhammadan Law in the case of Hindus and Muhammadans respectively. It is thus the personal law of the parties, in the Punjab the Customary Law or the Hindu Law, as the case may be, but outside this Province the Hindu Law alone which continues to govern the validity of the Hindu marriage sacrament. Whether the Anand Marriage Act existed or not, the question raised by the marriage of Dewan Dayaram Giddumal would thus, in either case, be decided by the Hindu Law, as they would be in the case of any other marriage among Sikhs who did not follow the Punjab Customary Law and who contracted an intercaste marriage.

The view that the Legislature, while giving legal sanction to Anand rites, should have availed of the opportunity to lay down that all marriages performed under it shall be monogamous, has a great deal to commend it. The trend of advanced legislation is towards monogamous marriages as evidenced by the Brahma Marriage Act. Among the Sikhs too voices were raised, while the measure was on the anvil, to confine its application to monogamous union alone. But these proved as voices in the wilderness probably because the provision would have involved penalties for effecting a second marriage, under any circumstances whatsoever, during the life-time of the first wife, by the application of the bigamy section of the Indian Penal Code—an eventuality for which the Sikh community at large was not yet prepared, and also because the legislature was by no means willing to enter into the thorny question of altering the substantive law on the subject. The result may not represent an advance from the point of view of social reform, but the fact must not be ignored that social legislation in this country proceeds along the line of least resistance, and even then at a snail like pace and disappointments at times are many and keen.

### THE BRAHMIN WIDOWS' HOSTEL, MADRAS.

THE EDITOR, *The Indian Social Reformer.*

SIR,

I thank you very much for your leader in your issue of 22nd June, 1913. Regarding your comments about a sentence in my report I hasten to offer my explanation lest people should view with you in thinking that I am in any way opposed to the free liberty of any educated human being. The declaration was made to keep out meddling people of the male sex from troubling me with applications for remarrying one of the inmates of the "Home". In several cases the applicants are not genuine and seem to come with an idea of satisfying their curiosity. I have had enough of this trouble during the year with seeing such gentlemen or receiving and destroying their letters addressed in some cases to the girls themselves. The girls in the "Home" are most of them minors and I like that they should have nothing to do with thoughts of marriage during the period of their education. If any gentleman honestly desires to marry one of the girls under my charge, he will do well to apply to the parents of the girl and not to me who am only temporary guardian for a purpose. The declaration thus was not totally unnecessary and useless in the circumstances in which this "Home" at present is.

You may also note that the sentence you have taken objection to simply states that among the objects of the "Home", re-marriage is not one, and I wish to assure the public once more that it is not.

SISTER R. S. SUBBALAKSHMI.

30th June 1913.

### THE BANK OF INDIA LIMITED.

The Net Profit of the Bank of India Limited for the half year ended 30th June 1913, including the sum of Rs. 54,627-14-8 brought forward, amounts to Rs. 3,58,354-15-10.

The Directors have resolved to declare an ad-interim dividend at the rate of six per cent per annum, free of income tax on the paid up Capital of 50 lacs, which will absorb Rs. 1,50,000, and to carry the balance Rs. 2,08,354-15-10 to the next account.

### VIJAGAPATAM DISTRICT SOCIAL CONFERENCE.

We take the following from the very thoughtful Presidential address delivered by Mr. B. Seshagiri Rao, M. A. :—

Social Reform is at bottom a noble attempt to secure national efficiency and national solidarity by promoting the great ideas of individual liberty, communal equality and communal fraternity. In its highest aspects it is the fusion of cultures, races and civilizations. To those, therefore, that hold dogmatically that they alone are the chosen race and that their civilization alone is the best and fittest and therefore has a title to suppress other civilizations, to those then that have this pride of race or creed or colour, social reform appears to be a terrible heresy against God and man. Such have been the extreme representatives of the Aryan theory of Varna,—the Brahmins of India, the white legislators of British Colonies, and the heaven-born Indian Civil Service. The author of *Vedic India* wisely observes that "it is impossible to exaggerate the loathing and contempt with which the Aryans regarded those whom they were robbing of land and liberty. These feelings primarily aroused by that most ineradicable and unreasonable of human instincts, race antagonism, find vent in

numberless passages.....Although the opposition of Arya to Dasyu of Dana or of twice-born to Sudra, is a perfectly established and intelligible fact, it were a mistake to see these in the names of a particular nation. They applied to all that were not Aryan, somewhat after the manner that in classic antiquity all went by the names of barbarians, who were not Greeks or Romans." This accounts for the large masses of depressed populations in the Hindu fold who accepted the position of subordinate castes and looked to their spiritual salvation only through being hewers of wood and drawers of water to the higher castes in social hierarchy. It is the same problem of pride of colour or Varna and abhorrence of the culture, civilization and ways of the conquered that is reasserting itself in the relations between the white Aryans of the West and the coloured Aryans of the East in India and elsewhere in the British Empire. It is to this prejudice of Varna that I attribute the theory of the civilian that European alone has the virtues of governing himself and governing others; it is to this that I attribute the reserving of carriages in Indian railways for Europeans and Eurasians only, it is to this that I attribute the Asiatic Immigration and Registration Acts and such other pieces of legislation which are passed against Indians even in colonies whose young men are freely allowed by the Imperial Government to compete for places in the I.C.S. It would seem therefore that the Aryan is essentially an Aryan, whether white or brown, whether Eastern or Western, and that he cannot change his colour-prejudice either as you meet him, as the Indian Brahmin and sun-dried bureaucrat, or as the obliging Messenger of the Cross or as the white colonist jealous of the abstemious ways of the Indian. Modern science and modern conscience have however been rejecting as a fallacy this exclusive pretension of the European nations to sole proprietorship of the capacity for self-government, and we find evidence of it in the utterances of the scientists that took part in the recent Universal Races Congress. The moral of such movements is not lost sight of by the Indian Social Reformers who particularly notice in these moments a special plea for international justice between the stronger and the weaker races of the modern world. Inspired by a return of the West to nobler ideals of social justice in the matter of the treatment of dependent peoples, the Indian Reformers have launched themselves on programmes of social uplift. In this connection we may notice the work of organizations like depressed classes missions, mass-education societies, antinautob movements and societies for the protection of children. Anagarika Dharmapala gave statistics from the Census Report of 1891 of the depressed classes of Indian population among whom he counts agricultural labourers goldsmiths, barbers, blacksmiths, carpenters, weavers, washermen, shepherds, oilmen, potters, lineworkers, fishermen, toddy-drawers, leather-workers, village watchmen, mahars, butchers, refuse-clearers, and temple servants. What all these classes badly need to day is education on scientific and ethical lines and equal opportunities with other communities of enjoying the benefits of an enlightened administration. Towards the same end of social uplift are directed pieces of social legislation like the bill for protection of minor girls from prostitution introduced by Mr. Dadabhai into the Imperial Legislative Council and the white-slave Bill of Mr. Mays. The problem of race-fusion on a broad basis, pressed upon the attention of the Races Congress by a German Professor of Anthropology, was tackled with in India in a very innocuous manner by the Hon'ble Mr. Basu's Civil Marriage Bill which was only a very harmless, but just alteration of Act III of 1872. The end and aim of these humanitarian endeavours is to deal social justice to submerged populations and give them liberty for free and healthy

expansion, so that, they might stand shoulder to shoulder with those advanced, thus making up an efficient and solid community. The same end of national efficiency is secured by the irradiation of social evils against which the reformers have been complaining. A little freedom of choice in the matter of selecting bridegroom to our girls and a little patience in postponing marriages till after our girls have attained age, will surely develop a robust body of workers with bodies better able to withstand the wear and tear of modern life; and the destroying of the cruel customs of enforced widowhood and ill-assorted marriages will relieve an amount of social injustice and a load of secret vice which have been undermining the moral sense of society. The education and emancipation of our women will create better surroundings for our children whom we expect to be the architects of the distinguished position of eminence to which we wish to restore our ancient mother-land. As a race, the Hindus are traditionally simple and thrifty; but considerations of prestige on ceremonial occasions, and indulgence in foreign vices and fashions have been gradually increased in our chronic poverty and making us weaker and weaker in the struggle for existence. It would therefore, be an evil day for us when we get too far into the clutches of fashionable vice or ceremonial extravagance, too far to shake ourselves off from their enslaving hold.

#### HINDRANCES TO SOCIAL REFORM.

Though Social Reform is thus realised to be a movement of national efficiency and national solidarity, we find that it has not made much headway in the Hindu community.

The first hindrance that I have noticed against its progress is the want of real earnestness in the matter. We do not devote half as much earnestness to social questions as to the pressing of grievances on or claiming our due from the bureaucratic government of the country. I have had some experience of addressing audiences on Social Reform and I am convinced that the generous applause that we get does not mean more than intellectual admiration or goodhumoured raillery. It is mostly a love of fashion or mamul that we indulge in the arrangement of such gatherings and it is a problem worth your serious attention if we are justified in wasting our resources on a matter that is regarded more as a diversion than as serious business. In justification of these observations, I may draw your attention to the inconveniently short time through which we propose to rush through an incomprehensibly large programme of measures which are more far-reaching in their consequences and more difficult of attainment than the mending of a bridge here or the laying of a telegraph post there. In our anxiety for a smooth session we do not give room for controversy even where there is room for honest differences of opinion and thus we are deprived of even the intellectual conflict and presentation of questions from different points of view which is really an educative occupation and which is worth the money we spend upon it.

The second hindrance that stands in our way in the hide-and-seek that educated men have been playing with Social Reform. It has come within my limited experience to mark many an educated man who professes Social Reform just in the same way as he puts on a long coat and a laced turban and doffs it the moment he recedes from the public gaze. Such gentlemen discourse very learnedly and profusely on platforms about Social Reform but hardly ever care to discuss a single social topic in their domestic circle and carefully keep their women ignorant of all their sonorous rantings. They would loquaciously support female education but won't take the least care to send their daughters to the Girls' School at hand or their wives to the Ladies' Association of the locality. To my mind they seem to care for social reform only so long as it pays. Many have played the *role* of Social Reformers as

long as it helped their social advancement, but they have all silently slunk away the moment the popular tide turned against the movement. It would be very interesting to study the story of the fluctuations of social opinion in small places like Parvatipuram or Chodavaram, Parlakimedi or Rajam where men in official position command some influence or exercise some fascination over their admiring or fearing following, for it gives you a clear idea of the processes and causes of persons changing with the wind in matters of Social Reform. It is especially disquieting and disheartening to the social worker to find that, in a place where he fancied he built his castle of Social Reform with the material of social opinion available there, an inundation of a fresh official influence has made havoc and swept away his castle and all out of recognition and that in the place where stood the happy symbol of his altruistic labours he finds erected an altar to an unknown god with the same materials with which he built his own beautiful castle. Yet social workers had to put up with such misfortunes all because they build too much and too strongly upon the generous applause and deplomatic praise of people who are past-masters in the art of distinguishing and pursuing what really pays and involves the least amount of trouble.

( To be continued. )

## ADVERTISEMENTS.

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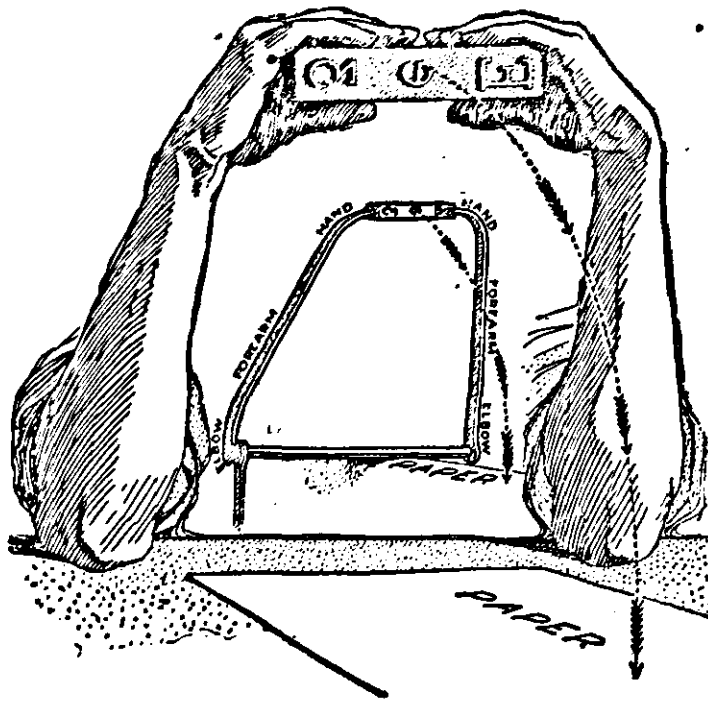
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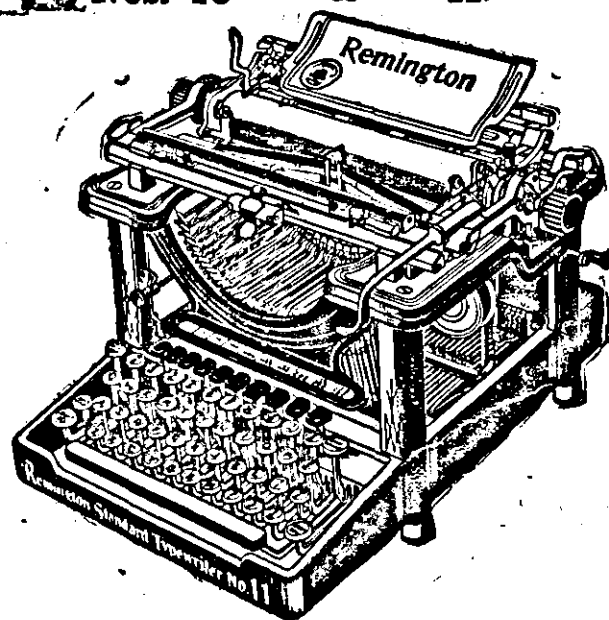
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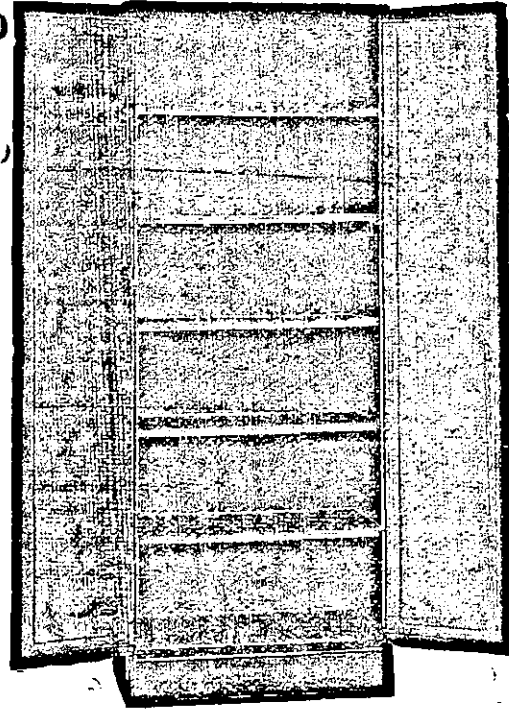


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# THE INDIAN \* SOCIAL \* REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

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BOMBAY—SUNDAY, JULY 13, 1913.

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.

Now that the subject of Social Service is so much in the air, we are sure that the book on Social Study Service and Exhibits, by the Rev. D. J. Fleming of the Forman Christian College, Lahore, will have a wide circulation. We have referred from time to time to Mr. Fleming's work among students in Lahore. This book is the outcome of much practical experience as well as of a systematic study of the needs and opportunities of Indian students. In the words of the author, three distinct, yet very closely related, objects have been kept in view in preparing the book. First, to furnish a guide to those wishing to take up the study of the social forces and conditions of their community. Second, to furnish suggestions for definite and practical social service. Third, to start definite lines of thought for a "Community Exhibit." The last phrase requires some explanation. The exhibit method of graphic publicity, writes Mr. Fleming, has been very widely adopted for presenting welfare data of all sorts. The material for Public Welfare Exhibits consists of maps, charts, placards, banners, screens, objects, models, pictures, enlargements, blue prints, lantern slides, &c., made with the object of showing (a) conditions and (b) improvements urged. "The aims which should be fundamental in any adequate and purposeful educational exhibit are that it should arrest attention, excite curiosity, create and hold interest, stimulate desire, and hold and compel action, sacrifice and competent effort. Only wide-spread popular thinking will ever change conditions." There is a useful thought far from complete list of institutions of Social Service in India, appended to the book. Also the bibliography on the subject of Social Service, given at the end, is likely to be of much interest. The price of the book is annas ten only. The publishers are the Book Department of the Young Men's Christian Association, 86, College Street, Calcutta.

Indian social reformers have long since learnt to attach the importance that is due, and no more, to expressions of sympathy from ex-Governors like Lord Sydenham. We should have had cause to be far more grateful if his lordship had, during his term of office, found it in his heart to give some practical sign of his sympathy with social reform which he so profusely praised at the expense of politics in an after-dinner speech at the Northbrook Society. The minute of his Government on the very moderate measure introduced by Mr. Basu to omit the obnoxious religious repudiation required by the Civil Marriage Act of 1872, was the most reactionary of the opinions expressed by Local Governments. Then, again, his lordship's Government shelved a proposal to give much-needed protection to minor girls by alleging that the opinions received by them showed that such a measure would be viewed with dissatisfaction by "respectable Indians." When his Government was asked, they refused to give the names of the men

who had advised them in a manner so discreditable to the moral sense of the country. The fact is that, whenever it came to a question of consolidating reform by an act of legislation, Lord Sydenham's Government were seldom found in the ranks of "the van and the freemen." His Lordship will, no doubt, say that the reforms needed by Indian Society are not the reforms which Indian social reformers are working for. He is at liberty to think so but, after all, we know best where the shoe pinches, though Lord Sydenham may think that it ought to pinch not there but in some other place. Meanwhile attempts to pit social reform against the legitimate political aspirations of the Indian people has done no good to either in the past and is not likely to do good in the future. There can be no question, of course, that Lord Sydenham is perfectly sincere in the views he expressed.

The *Pioneer* says it was almost a foregone conclusion that the Government of India could not accept Mr. Madge's Bill regarding the White Slave Traffic and Mr. Dadabhai's Bill on a somewhat cognate subject. The opinions of Local Administrations and public bodies showed that neither measure was framed on practical lines, and if remedial legislation was to be applied it must be on the basis of the existing law. The Government of India have now to address the Secretary of State on the subject, and it may be taken as certain that any reforms contemplated will be shaped by the Government itself. This is not to be regretted. Mr. Madge's Bill was a pompous but utterly impracticable measure. Mr. Dadabhai's was so overloaded with superfluous clauses that a simpler measure on the lines indicated by Sir Reginald Craddock in his speech on the Bill, will be welcome.

The current number of the *Indian Standard* prints a spirited address delivered by Mrs. McLaren of Nasirabad to an Edinburgh audience or the "Woman's Movement." The following passage from it illustrates the broad stand-point of the lecturer: "The women of different nations are in different stages of freedom, or, rather we should say, of servitude. The women of the East are only demanding, as yet, that amount of freedom which we in the West already possess. We are, so to speak, in the vanguard of the Movement, and so it falls out, that on us rests largely the responsibility of deciding on what lines the women of the world shall awake. Shall we awake only to grasp more pleasures for ourselves materially, only to add to the selfishness and confusion which already exist in the world; or, shall we awake to a newness of life that shall lead not only ourselves but the whole human race on to a purity and a righteousness and a peace unknown to them before? It is not because there is anything particularly great or good in us individually that we women of the Western nations must lead, but because we are the descendants of the old free Norse women, and have inherited customs and traditions which, whether we desire it or not, place us in the forefront of women's struggle for freedom."

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, JULY 13th, 1913.

## MORAL EDUCATION IN SCHOOLS.

We print today the first half of the Resolution issued last week by the Government of Bombay on the subject of moral education in schools. A large part of the Resolution is taken up with the history of the question commencing from an interpellation of the Thakor of Amod at a meeting of the Legislative Council in March 1910. The question was discussed with far more knowledge and insight in the early eighties, and the Administration of those days also thought that they had done what was necessary to save young Indians from the "dangers" of secular education. The main difference between the discussion in those days and now, is that whereas then the question of moral education was largely detached from the political situation, now, thanks chiefly to the well-meant efforts of Sir Valentine Chirol, it has become well-nigh impossible to do so. But that is by the way. Government ask for a fair and impartial trial for their scheme, and they will certainly get it. In fact, there is so very little that is tangible in the scheme that it would seem that Government are asking for a fair trial for nothing in particular. The sum and substance of the scheme is that the two hand-books prepared by Mr. Enthoven are to be used in Training Colleges for the purpose of instructing teachers in the art and practice of moral instruction. Meanwhile, it is instructive to note that the vast majority of Indian gentlemen consulted by the Director of Public Instruction, did not want Mr. Enthoven's or any other moral text-books, and they were of opinion that, so far as the pupils were concerned, the many passages or lessons of a moral turn already to be found in the books commonly read, were sufficient. It was feared that the result of providing school text-books for scholars might be to cause them to regard the subject as merely one of those requiring to be got up for examination. A French schoolmaster told the Moral Education Congress in London that the boy who got the first prize in his school for moral education, was the biggest scoundrel in his class.

We hope that it will not be regarded as prejudicing the scheme or so much of it as is tangible and not merely verbal in it, if we point out, as we have often done before, what exactly is the matter with our morals and what Government can do and what can be done alone by the people. In the first place we would say that the hypothesis that English-educated Indians are, in any way, inferior to their non-English educated forbears in point of anything which can be reasonably associated with morality, is entirely

opposed to fact. The English-educated man may not make such a profound obeisance or be so ready to dispense with his shoes in the presence of an official, but this does not show that he is wanting in morality any more than does the fact that Mr. Asquith or Mr. Balfour does not bow so low as Lord Chatham used to do in the height of his power—"you can see his hook nose between his legs," the wits said—in the presence of the King. The real moral crisis in this country at the present time arises from the fact that two fundamentally different ideals are competing for allegiance: the old Indian ideal of renunciation and self-effacement, and the Hellenic and modern one of struggle and self-expression. It would be absurd to say that there was anything more moral about one of these ideals than about the other. In any case, the British rule in India is based and founded on the latter ideal and it cannot institute a scheme of moral education which goes counter to it, without cutting down the bough on which it is seated. This, it may be said, is going to first principles, but only those who are very ignorant about the matter can think that it is possible to give moral education even to young boys and girls without landing upon fundamentals. Even if the lesson be on such an apparently non-controversial topic as kindness to animals, in India it will, before the teacher knows where he is, have led to the ethics of flesh-eating, the morality of Western nations who live on animal food, the materialism of the West and the spirituality of the East and to all the self-complacent implications of this tremendous proposition. If the teacher attempts to defend and justify animal food, which is improbable in ninety cases out of a hundred, the country-side will be in an uproar. If he condemns flesh-eating as immoral and sinful, he will expose himself and his scholars to even greater risks. If he evades the question, his authority with the young ones will be irretrievably gone. It is about as absurd to attempt moral instruction without reference to the social and political environment, as to attempt the teaching of science without a laboratory. It is only men who do not know what the practical moral problems are which, in the present stage of Indian society, engage public interest can think for a moment that the Enthoven dispensation can help the country to solve them. In the matter of morality, example is the true and only teacher. Environment, as has been well said, is nine-tenths of character. Let Government appoint to responsible posts only men of perfectly pure and upright character, who are known among their neighbours to be men of perfectly pure and upright character. Let not subservience but truthfulness in word and deed, be the chief and best-known attribute of those whom the Government delights to honour. The rest must be left to the people. Our moral problems are so complex, they so closely involve social and religious institutions and ideas, that the educational department is not the proper agency to deal with them. The moral reform movement is making a good deal of progress in the country as any one who is in touch with public opinion even among non-English educated classes on such questions as social

purity, temperance and equality of treatment to all classes and castes, can not but know. We dread an official moral reform movement because, in our opinion, as things stand, it will not help but only hinder the natural, non-official movement. One advantage of the popular movement is that the persons who lead or profess to lead are constantly under the eye of the public and are subject to a sifting process whenever they fall below their professions. The official moralist will be under no such safeguard. And be it remembered that the first and last word in moral education is, you shall not teach what you do not believe for yourself.

### THREE READINGS OF A PALM.

#### THE THIRD READING: A VACILLATING ANXIOUS SITUATION.

(BY O. S. S. O.)

#### Chapter I.

(Continued from the last issue.)

"Now, mischief," he exclaimed, encircling and squeezing her with his right arm, "what is all this rubbish down my neck."

"Don't squeeze the life out of me. I have done nothing."

"Nothing," he repeated still holding her and picking out the pieces of paper and entangling them in her lovely loose hair.

"Yes, nothing. Sita's hand did it, and not Sita," she said trying to free herself. "Now, *thuis*," (peacetime), she pleaded getting out of breath. Then standing in front of him rearranged her dress and dishevelled hair, and dramatically courtesying, said: "I want you, for remember you are a professor—but what you profess to know I have no idea—any how, I want you to speak accurately, and so I am going to put you to the test. Now show—." Handing him the block which he had dropped on the floor.

"Well, here," he said taking the block from her and picking up his pencil, while she made herself comfortable again by his side. And placing her left hand on his shoulder looked over his working: "Well, this is Samvat 1954—."

"No, no," she said dangling her right hand before his eyes, "take the ordinary year. It is easier."

"Well, this is 1897, taking Mrs. Missar's figures: In 1897 there are twenty thousand members in the Gyatri brotherhood. Now if each member was to get one to join the fraternity during the following year, that is, 1898, the original number will have doubled itself by the end of that year. In other words the twenty thousand of 1897 will have become forty thousand in 1898. At this ratio of increase, that is, if each year every member wins over a single unit, the increase will go on doubling itself.

"I understand the rest—" she said passing her hand over the sheet of paper. "I see you are cleverer than I thought you to be. This was the doubling formula which Pundit Beerbul used when he was asked by the Emperor to make a request for any favour he liked."

"What is this, Sita?" her sister asked. "I do not understand your reference."

"Don't you, sister. You remember that Pundit Beerbul one of the cleverest men of his time was *dewan* to one of the Emperors, and one day he said something which pleased the Emperor very much and who in the joy of the moment promised to grant him any request he might like to make.

Thereupon Pundit Beerbul who was very wealthy himself and a friend of thinkers rather than those who had wealth, jestingly said: "*Jahanpanah*, I ask but for one grain of wheat, and that your Majesty will continue to double it on each square of the *Shatrange* (chess) board till all the squares are completed.

"The Emperor of course laughed at what he thought was an insignificant request and ordered that a grain of wheat was to be given to Beerbul and doubled at each square in progression till all were completed. But when calculations were made it was found that there was not enough wheat in the realm to satisfy the gift."

"I never heard this before," said his sister. "It was certainly very clever."

"And so is Bhaironbhai (brother Bhairon)," said Miss Sita Ozah, rising and giving him a pinch went over to Mrs. Missar's side again: "Sister," she began, squeezing herself in her old place in the cane chair, "how are you going to keep all these people in touch, and how is the annual fee to be collected?"

"That is a very easy matter, Sita. We are going to have an Annual Central periodical in Roman Hindustani, it will be made attractive with pictures, etcetera, and will contain all the news of the brotherhood. The names of all those who join during the year will be given with their addresses. And each member will be supplied with a copy through his village or Mohalla representative. And the representatives themselves will be supplied from Head Quarters or other convenient depôts."

"My! How everything seems to work out easily? Who thought it all out?"

"It was a cleverer brain than Sita's," answered her brother-in-law, teasing.

"What has my pretty Sita done now," remarked her brother, Amar Nath Ozah, as he walked in unannounced, all in smiles, "to have her cranium compared with that of some one else."

She rushed up to him and encircling his waist pressed him hard: "Bhairon brother is turning all I say into fun—because—because I do not think he has enough brains to understand me," looking at him over her shoulder in mischief.

"Perhaps he really finds you difficult to understand. For my little sister (pressing her to his side and tilting up her face with his right hand) can be very philosophical, and obscure too, at times."

Miss Sita liked the implied compliment and tightening her hold led him to Mrs. Missar. He shook hands with her cordially, and drawing a cane sofa lying near her, closer, sat down. Whilst his sister pinned herself on to his right as close to him as she could.

"How are all the *Kutchabutchas* (children) Mina Bai? I need not ask how you are. For no one looking at you will believe that you ever had a sad day in your life."

"Thank God," she said, her beautiful face brightening up with pleasure, "we are all in excellent health, by your prayers. And you—I may return the compliment—but this reminds me that I have actually never known you to be sick or sorry. And I hope you will always be like this. But apart from conventional compliments in which there is very little sincerity I am really glad you have returned home during our lovely *vasant* season. For I think all who may be away from their homes ought to return for this delightful time. Work and money making are all right up to a certain limited degree only."

"Now do you not think Amar Bhai that home joys such as we enjoy are more in keeping with what

they ought to be than the restless round of meaningless gaieties, which some seem to think is the right thing since they have learnt to read, and write, and think?"

"You are absolutely right, Mina Bai," he answered, "You could not have put your education to better use if I may be so bold as to say so. And your knowledge your acquirements, are strengthening your natural powers entrusted to you by Bhugwan (God). There is no jarring note in your education—no going astray from eternal truths."

"Flowers and things beautiful have their special functions in life," joined Professor Bhairon Nath, "so have the two sexes, so have horses and other creatures; and there is nothing more pleasing than to see all bringing their natural characteristics and powers to a harmonious whole. For the vulgar rivalry or what is more politely termed ambition, is not in refining and making homes beautiful, as implied by Sister Mina Bai, but in the number of broken homes!"

"This is perfectly true, Bhairon Bhai," said Mrs. Missar, "and I am quite sure our education will never make us forget our natural sphere of influence by which we rule through our vice-gerents, as Maji *Vaikunthavashi* used to say. And as to building up of our homes, who can conscientiously say that we have no share—in fact we have the predominant share. Our seasonal changes of clothes—the very colour of our dresses adds to the harmonious whole. Add to this the varied charms of our climate. At one time it invites us to work, at another to repose, and yet at another to enjoy. Our present *vasant* season is such an one: Look at the shimmering rain with its lovely shades of green as the outcome of its contact with the earth—the busyness of birds—the gentle zephyrs—and the blustering squalls—do they not invite us to our homes and nests, to the companionship of each other, and do they not aid in making a harmonious whole?"

"Yes," commented Agreh Bai, "what a world of meaning is hid in the simple anticipatory phrase: *Vasant hi bahar ati hai* (joys of *vasant* are coming—are near), and the completion: *Bahar-i-vasant* (the joys of *Vasant*. But to feel and realize the thrill of these simple expressions go to the outskirts of your towns uncontaminated with your new civilization and hear the rustic chant the *arii-gyan* of the season, or a love ditty."

"Yes," remarked Mr. Amar Nath, twisting his sisters' silky black hair round his fingers, "and how poetical you are getting, Mina Bai."

"Poetical!" exclaimed Mrs. Missar, her delicate pearl-like cheeks bursting with blood in pleased confusion. "I wish I had half the poetry your sister, Agreh, has. Look how she clothed my simple words about *vasant* into life."

"Oh, Mina!" chimed in Miss Sita. "How modest you are. And what of the lovely inspiring lines you composed on the *rakshush* (wicked) chameleon when he caught that sweet little bird?" Then turning to her brother, she said: "Bhai, if you promise to translate them into English I will repeat the verses."

"That is a tall order for me, Sita. But I should very much like to hear them all the same. To translate into English I am afraid it is beyond me, and I am sure, Mina Bai will excuse me as I have not the time just now. But here—why not Mina Bai herself—or for that matter one of you. You are all well able to do it."

(To be continued.)

## FLORENCE NIGHTINGALE VILLAGE SANITATION FUND.

### MONTHLY REPORT FOR JUNE. KARLA.

Throughout almost the whole month it rained very heavily here. Besides, the wind was very stormy. This kind of weather had several bad effects. It prevented the people from going out, cattle were confined in houses, children had to breathe the air tainted by breathing of cattle and men, my house-to-visits were irregular and much uncleanness prevailed. This naturally led to outbreak of diseases such as Coryza, Bronchitis, Influenza, Malaria, &c. People had to work in water and mud, and so their fingers and toes got often ulcerated. I advised and gave suitable treatment for these affections and also gave instructions as regards their prevention.

In spite of repeated advice the people were unwilling to clean their bodies by baths. This was due to the wet weather and to want of suitable rooms which would prevent exposure and would not make bathing very uncomfortable.

On bright days however they took baths.

### CONSERVANCY.

There being no latrines and no sweepers attached to the village, people are in the habit of discharging their bowels in fields and places round about the village. I have been trying my best by advice to induce them to resort to spots as far from the village as possible for this purpose and they used to do so till recently. But since the rains commenced I am sorry to say that they have taken to their old habit of making the lands just near the village full of night-soil, especially on very rainy days. Of course they were advised not to do so, and the bad effects of such an unclean practice were tried to be impressed on them.

### DRINKING WATER.

The village tank was overflowing owing to heavy rain. Some gutter water used to run into the tank, but this was stopped this year by small bunds of mud. Water of the tank may be said to be tolerably clean and pure; yet the necessity of straining and boiling it could not be lost sight of and it was insisted on.

### STREETS SWEEPING.

Streets could not be swept every day owing to rain. So they were swept at suitable intervals.

### SANITATION COMMITTEE.

Two meetings were held; but these were not properly attended.

Accounts with regard to the fund collected for village sanitation are being prepared and they will be shortly submitted to a general village meeting.

V. K. ABHYANKAR.

## INDIANS IN SOUTH AFRICA.

### BOMBAY PRESIDENCY ASSOCIATION PROTEST.

The Council of the Bombay Presidency Association has forwarded to the Viceroy the following telegram in connection with the passing of the Indian Immigration Act by the South African Legislature; a similar telegram is sent to the Secretary of State.

Council, Bombay Presidency Association beg respectfully to bring to your Excellency's notice how deeply and grievously the hearts and feelings of people of all classes and communities in this Presidency have been stirred by passing of Indian Immigration Act by South African Legislature. They regard it as an outrage, indignity and gross injustice to Indian people, who are equal subjects in the British Empire. They recall pronouncement by mouth of Lord Lansdowne that any unjust or unequal treatment of British Indian subjects in what was then a foreign State would be a cause of war. Now in same territory under British Crown Colonial Government are permitted to oppress and degrade British Indian subjects far

more outrageously and arbitrarily than before. In spite of all promises and hopes held out from time to time not only are British Indian subjects arbitrarily excluded, but measure retains racial bar, disturbs existing rights in Natal and Cape Colony, pronounces ex-indentured Indians to be prohibited immigrants, repudiates Indian marriage laws, and places married Indian women in most invidious position. Indignities thrust upon Indians in South Africa during past years have been borne with patience now exhausted, and this harassment and denial of common rights to British citizenship must result in new passive resistance movement in South Africa and widespread agitation in India. Indian peoples in last resort commend protection of their fellow-countrymen to august solicitude of their beloved King-Emperor and therefore earnestly implore Your Excellency's Government to urge upon Imperial Government that Government of South Africa be informed and Majesty's veto will be exercised unless operation of measure is postponed pending joint Imperial, Indian, Colonial conference with view to solution of problem in such manner as will preserve rights of His Majesty's Indian subjects, as guaranteed in gracious proclamation of Queen Victoria.

#### BOMBAY PRESIDENCY PERMANENT FAMINE RELIEF FUND.

*The Fund is divided in two heads—*

- (a) an Endowment Fund to be invested permanently ;
- (b) an Expenditure Fund, part of which may be invested temporarily, but the whole to be available for expenditure on charitable relief.

All donations of Rs. 1,000 and upwards will be credited to the Endowment Fund unless the donor expressly desires that his contribution should be credited to the Expenditure Fund. To the Expenditure Fund will be credited—

- (1) interest from the Endowment Fund ;
- (2) all donations of less than Rs. 1,000 ;
- (3) donations of Rs. 1,000 and over which the donors expressly desire to be paid in to the Expenditure Fund ;
- (4) annual contributions, which, Trustees of Charities, trade guilds or other Associations may agree to pay.

Contributors may earmark their contributions, as, for the relief of human distress, or for the relief of cattle, and so on, and such contributions will accordingly be reserved for the said purposes.

*Privileges of subscribers—*

(a) Any person, association, guild or body of trustees contributing at least one lakh of Rupees, within a period of five years, towards the Endowment Fund.

(b) Any association, guild or body of trustees agreeing to give a permanent annual subscription of at least Rs. 5,000 towards the Expenditure Fund,

will be entitled to nominate a representative as a member of the Committee. Two seats on the Board will be reserved to be filled by election by—

- (1) Individuals contributing at least Rs. 10,000 to the Endowment Fund;
- (2) Associations, guilds or bodies of trustees contributing at least Rs. 25,000 to the Endowment Fund; each individual, association, guild or body of trustees to have two votes and the members so elected to hold office for a period of three years.

*Objects on which the Fund can be expended.*—All those laid down in Section 242 of the Famine Relief Code, and assistance to breeders and owners of cattle when great scarcity of fodder prevails.

\*The Committee have under consideration a scheme for storage of fodder in normal years to be used in years of famine.

#### MORAL INSTRUCTION IN SCHOOLS.

The following Bombay Government Resolution regarding the steps taken by the Government of Bombay for establishing a system of moral instruction in their schools was published on Wednesday evening for general information :—

"For some time past the question of imparting moral instruction to school children has been engaging the attention of the Bombay Government. In reply to a question put by the Hon. Sardar Naharsinghji Ishwarsinghji, Thakor of Amod, at a meeting of the Legislative Council held on the 12th March 1910, it was stated that it was in contemplation to hold a conference in Bombay, to be opened by His Excellency the Governor, for the purpose of determining how far the definite teaching of moral, civics, and hygiene could be introduced into schools and what lines such instruction should follow. The conference was held on the 6th and 7th April 1910, in the Elphinstone High School, Bombay, under the joint auspices of the Director of Public Instruction and the Teachers' Association of Bombay, and the proceedings indicated that, while there was considerable diversity of views regarding the question of direct moral instruction in schools on a non-sectarian basis, a strong feeling existed in favour of systematic teaching directed to the formation of character and to the cultivation of a knowledge of the great moral truths that underlie all right conduct.

"2. The Governor in Council accordingly determined to proceed with measures for the introduction of teaching of this character in Government educational institutions. An examination of the existing text-books on the subject of moral education disclosed the fact that none were exactly adapted to the requirements of Indian schools. The Director of Public Instruction, who was consulted on the subject, expressed the view that what was required was a syllabus and the provision of books which would guide the teachers by suggesting topics that could be developed in an orderly manner and by providing illustrative materials or indicating sources whence such material could conveniently be extracted. He added that the view of the majority of the Indian gentlemen consulted by him was that, so far as the pupils were concerned, the many passages or lessons of a moral turn already to be found in the books commonly read in the schools were sufficient, and that no moral text-books were required at this stage to be placed in their hands. It was feared that the result of providing school text-books for scholars might be to cause them to regard the subject as merely one more of those requiring to be got up for examination. Finally the Director submitted three alternative forms of syllabus together with a list of the books suggested by various gentlemen from which materials might be derived.

#### HAND-BOOK OF MORAL LESSONS.

"3. The Director's conclusions were generally concurred in by Government and the Hon. Mr. R. E. Enthoven, C.I.E., I.C.S., was entrusted with the preparation of a hand-book of moral lessons for the use of teachers in the educational institutions of this Presidency. In due course, and after consulting expert educational opinion in England, Mr. Enthoven submitted for approval two volumes of materials for moral instruction. The first volume, which consisted of extracts drawn mainly from Indian sources, was intended for the use of teachers in primary and Anglo-vernacular schools. The second volume, containing material suitable to more advanced pupils, was for use in the high school classes. The material of both volumes owed a very great deal to the work of Mr. F. J. Gould, of the Moral Education League, whose work, "Youths' Noble Path," was the general model upon which

Mr. Enthoven's work was based. In the preface to these volumes it was explained that the materials were intended only for the use of teachers as a store of well-selected illustrations, and that the moral lessons as actually delivered should not be merely a reproduction of the contents of the book but should represent the teacher's own work.

"4. The two hand-books thus prepared were referred for report as to their suitability for the purpose in view to a representative committee consisting of the following gentlemen:—

Chairman.—The Hon. Sir Narayan Ganesh Chandavarkar, Kt., B.A., L.L.B.

Members.—The Hon. Mr. Gopal Krishna Gokhale, C.I.E., B.A., the Hon. Rao Babadur Shrinivas Konher Rodda; Hormasji Jehangirji Bhabha, Esq., M.A.; Ibrahim Muhammad Sayani, Esq., B.A.; V. G. Apte, Esq., Secretary of the Nutan Marathi Vidyalaya, Professor Vaman Govind Kale, M.A., (representative of the Deccan Education Society), Lalshanker Umashankar, Esq. (representative of the Gujarat College Board); P. Wren, Esq., M.A.; Ramchandra Purashuram Godbole, Esq., B.A.

"The report, which was in due course submitted by this committee, was forwarded to Mr. Enthoven, who was requested to submit a revised draft of his work after taking into consideration the views and recommendation therein expressed. The hand-books, as finally revised by Mr. Enthoven, were approved by Government in April 1912, and with the issue of orders for their publication and the translation into the vernaculars of Volume I intended for primary teachers, the Director of Public Instruction revised instructions that the students in the training colleges should be specially advised as to the proper way of teaching from them.

Mr. F. J. Gould's Lectures.

"5. While engaged in England on the work of collecting materials for his hand-books, Mr. Enthoven had occasion to attend the demonstration lessons given by Mr. F. J. Gould, and, in common with many others, was much impressed with their value. He accordingly brought Mr. Gould's methods to the notice of Government and proposed that, in view of their probable utility to Indian teachers, the Moral Education League should be asked to spare that gentleman's services for a few weeks in order that he might give a series of similar demonstrations in the training colleges of Bombay and Poona. This suggestion was approved by Government, as it was considered that the successful initiation of a scheme of moral instruction in schools would be greatly facilitated if the teachers could be given a clear idea of the methods to be adopted by witnessing the demonstration lessons of an expert teacher like Mr. Gould. It was accordingly arranged with the Moral Education League that Mr. Gould should come out to Bombay for a period of not less than six weeks from about the 15th January 1913.

"6. In accordance with this arrangement Mr. Gould arrived in Bombay on 10th January 1913, and in the course of a six weeks' tour visited all the principal educational centres of the Presidency. His report on the results of his tour, together with the Director of Public Instruction's remarks thereon, is now before Government.

"7. Mr. Gould held twenty-two public meetings, visited many primary and secondary schools, and had interviews with a large number of teachers and educationists. The meetings generally began with a demonstration lesson lasting about forty minutes adapted to the capacities of children aged from ten to fourteen years, though, for the demonstrator's convenience because an acquaintance with the English language was an essential, the pupils presented were actually somewhat older. On the dismissal of the class after the conclusion of

the lesson, questions and discussions were invited from the audience. At the meetings of teachers, the demonstrator constructed a lesson, with appropriate explanations and comments, in order to show how a teacher should prepare a lesson and should select and arrange his material. In this case also questions and discussions were invited, subject, however, to the proviso that these should be limited to the practical aspects of the teacher's preparation for class work. Mr. Gould had come prepared, if necessary, to give addresses on the general theory of moral instruction, but in view of the abundant literature dealing with this aspect of the subject and of Mr. Gould's desire to emphasize its practical side, he actually delivered only one such general lecture in the course of his tour.

(To be continued.)

### VIZAGAPATAM DISTRICT SOCIAL CONFERENCE.

(Concluded from the last issue)

For sometime past some foreigners have very kindly taken to some of our practices and superstitions and begun to explain them on the basis of Pseudo-Science or fanciful Sociology. They have, moreover, unduly flattered our institutions at the expense of the West. One result of such extraordinary flattery of Indian customs and even superstitions is that any the least change that may be proposed in the existing order of things has come to be regarded as due to extraneous or *sideshi* influences and as such considered fit to be run down as denationalizing. The situation thus created for social reform is further complicated by the way in which our Indian Government even under the new Councils Act is fighting shy of social legislation. Politics is not in my line and I cannot pretend to enter into the motives of Government in becoming too cautious all of a sudden in regard to this important matter. I can only say that the attitude of the Government to Social Reform is not at present the same as that which got for us Act 21 of 1850, Act 15 of 1856, Act III of 1872, Act IV of 1896 and such other legislative measures.

There are some friends of India who would say on the analogy of Greece and Rome that the real destiny of India lies in the spiritual conquest of the West and not in material prosperity and economic and civil evolution. Coming from the children of the Anglo-saxon race it may be felt as a great compliment by Indians whose thoughts run too much towards the other-world as if the present world and its problems offer no prospect of honorable and self-sacrificing labour. But to those that love to live in the present and love to hope for the future, such a destiny for their mother-land offers no charms and they may be excused for being spiritualistic or materialistic in their own fashion, believing that spirituality does not lie in sentimental mysticism or veiled agnosticism.

The wrangling that has gone on for some time regrading lines of social reform has introduced an unnecessary and injurious cleavage in the camp of the reformers-themselves. There is really no antagonism between the two schools of thought and in matters of detail they have come together closer and closer. But the real point in all this wrangling seems to me to be about the fundamental question as to whether the Indian social organization is to retain its old cast and basis or whether it is to be remodelled on other principles and into a new thing. "The change which we should all seek" said Justice Ranade "is a change from constraint to freedom, from status to contract, from authority to reason, from unorganized to organized life, from bigotry to toleration, from blind fatalism to a sense of human destiny." This is surely the basis of older organization being slowly replaced



by Western principles but it is surely not an adoption *in toto* of the doctrines of evolution on which Western civilization is wholly based.

I would mention last in this list of obstacles to the progress of our movement certain idealist critics of Social Reform that say constantly from their safe armchairs that, had a particular reform been taken on hand at first, the movement would have succeeded and that it has failed because a particular reform is at first wrongly stumbled upon. To such critics, I would recommend the wise words of Jevons in his "*Methods of Reform*" where he says: "It is altogether a mistake to suppose that a few methods of Social Reform, almost casually adopted according to the crochets of the reformer, can be expected to make any serious impression upon the bad habits of a population—habits which have become confirmed during centuries of ignorance and mistaken legislation. Time must be a great element in social reform and it is hardly to be expected that any great change can become manifest in less than the thirty years during which a new generation displaces the older one. But in addition to this consideration, we must remember that it is of comparatively little good to close some flood gates, while others are left wide open. What is needed among social reformers is a long pull and a strong pull and especially a pull all together. Each individual may, according to his tastes and prejudices, choose his own strand of rope and exert his own force entirely upon that, but he must not suppose that he alone can do any appreciable part of the work."

#### PRACTICAL SOCIAL REFORM.

Many of us are evidently tired of talking about Social Reform although we have not talked enough about it to our women and our masses. And we are evidently disappointed at the fact that many people talk of reform but few practise it. It may be profitable indeed to consider the causes of this unsatisfactory progress of Social Reform.

I find three factors to count with when we mean practical social reform *viz.*, our own educated countrymen, our women and our Purohitas. I leave our *Swamis* out of account for they are powerless unless we betray our own men. There are a few men who have made real sacrifices in the matter of social reform and they are now outside the plea of Hindu society hanging like scattered souls in the Swarga of Trisanku. They are really heroic men and they are the salt of our movement. It is our clear duty to give them the places of honour in social functions and at such public gatherings; to receive them freely into our homes, and make it a point to visit them whenever convenient, cheer them by our good fellowship in their unhappy isolation and make it in every way consolation to them that, weak as we are that sympathise with them and unable to attain the martyrdom they have reached, we are yet ready to embrace them as brothers and look upon them as an honour to our community. Do we hesitate that these men are occupying low stations in life—one is a clerk drudging in some railway office, another an artist making both ends meet by the use of his undeveloped capabilities, a third is a constable working in the lowest ranks of Public Service and yet a still other is the headwarden of mill-hands in some industrial concern? All to the great honour to them that having none of the compensating and strengthening advantages of hereditary wealth or official position and influence, they have braved the anger of society and stood against it like stalwarts; and all the greater need on our part to see that they do not feel that on account of having strayed into ways of life that are universally applauded they have come to be regarded as the castaways and riff-raffs of society. It is this social aloofness experienced by practical reformers at the hands of their educated and theorising sympathisers that, to my mind, stands very badly in the way of practical reform.

There are those that say that if the *Swamis* and *Pandits* are got to our side everything will go well. The *Pandits* are busy holding parishads about social questions and it is too soon to condemn them. But as far as I can see, they may say that certain practices which we now advocate were once in vogue in Hindu society and conclude finally by saying that however that may be, custom cannot be altered. As for the *Swamis* they are an unfortunate and hopeless lot. Not a breath of them can touch us if we can only be true to ourselves. I know a number of Brahmin gentlemen who resort to forbidden food and drink or consort with forbidden women and have thus committed sins which in the eye of the sacred law degrade them to a position worse than that of *Chandalas*; but I know *Pithadhipathis* who have quietly accepted alms in their houses while refusing to dine in the house of an England-returned friend of mine. Their moral sense is warped by their anxiety for becoming rich and looking big in the eyes of women and *Purohitas*.

Our women, it is not impossible to manage, *Ladies' Associations* and *Mahilasabhas* have taken up questions of social reform in right earnest and I fervently hope that where we have failed they may succeed.

I am sure that with our women on our side we need not be afraid of *Purohitas* for we can either induce domestic rituals to a minimum and manage them with the help of printed texts and in the case especially of *Shraddhas* use the devices of the fire, the cow and *Salagramams* in the place of Brahmin *bhaktas* or train a body of priests and maintain them. For this thing and for the marriages of our children it is absolutely necessary that social reformers who can at least agree on questions connected with marriage *i.e.* with questions like *Widow Marriage*, *Post-puberty marriage* and the *Union of subjects*, should form themselves into a community of which the present families of practical social reformers now scattered in the country may form the nucleus. I urge that some such scheme for the formation of a *Strong Community of Social Reformers* must at once be taken on hand and I for one am prepared to come out myself and bring along with me at least three other families into this new camp.

#### SOCIAL REFORM AS SOCIAL SERVICE.

There is one aspect of social reform which I want to dwell a little upon before bringing these rambling observations to a close. If you look about you, you will find that a large mass of literature has accumulated during the present and past one or two years about what is called *Social Service*. In its humanitarian aspects to which I have made but a passing reference, *Social Reform* is really *Social Service*. Herein I detect the nobler elements of socialism and positivism that have developed in England during the last century. *Social Reform* does not lie merely in breaking up an old order and raising a new one in its place but in even humbler aspects in working to make better the surroundings and conditions in which men labour, sweat, and suffer. There are a hundred ways in which one can find himself useful to a neighbour and many branches of social work may be developed by people who realise social reform as social duty. Of such programmes of social work I may mention *Temperance Demonstrations*, *Social Theatricals*, *Classes for the children of working men and the untouchables*, organized charity work like *poor feeding*, *circulating libraries* organization of home education courses, organization of *fancy fairs of home industries*, management of *orphanages and Widows Homes*, rescuing women from the paths of vice, public denunciation of shameless offenders against all rules of decent life, *Saint John Ambulance Societies*, *Lodges of good Templars*, *Leagues of Helping Hand* and so forth—all of which tend in some way or other to carry light and comforts to hearts that are weary and heavy-laden.

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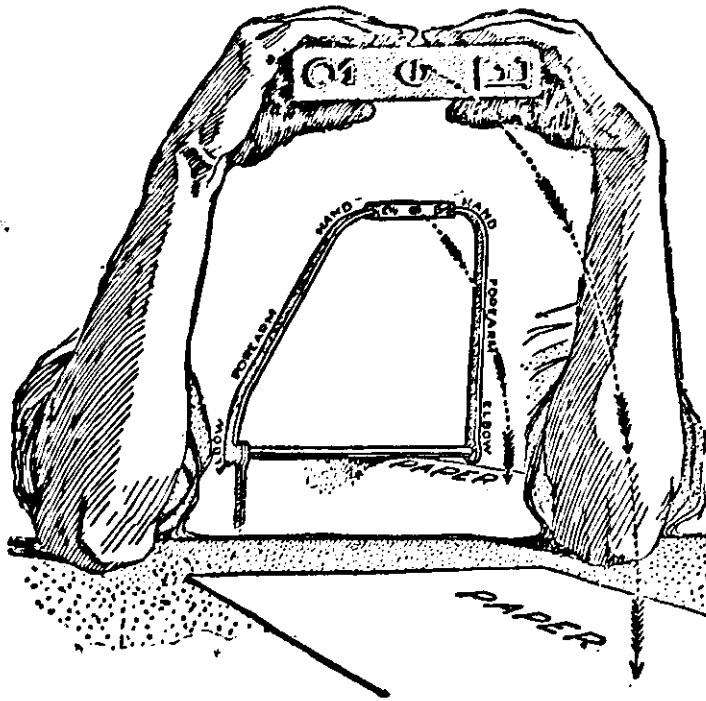
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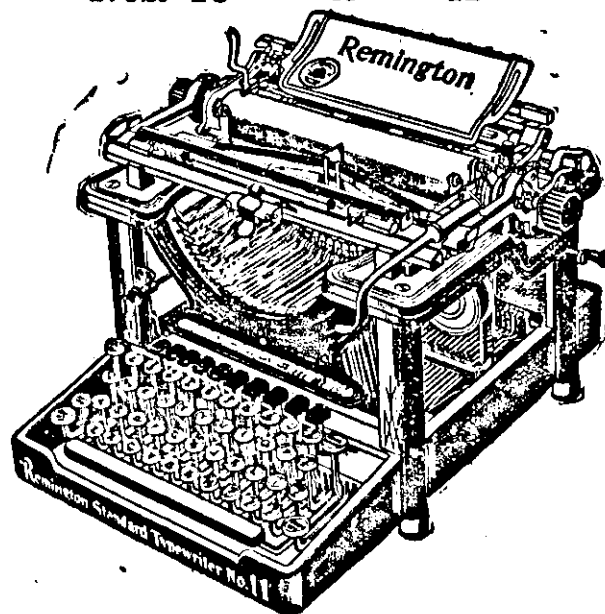
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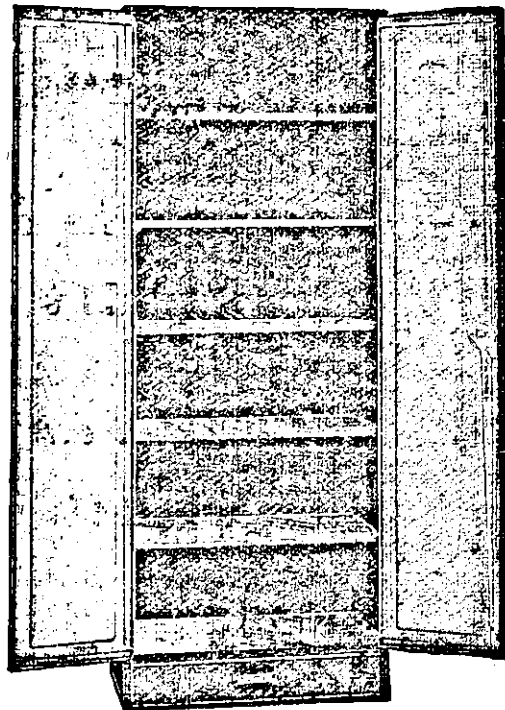


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# THE INDIAN \* SOCIAL \* REFORMER.

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BOMBAY—SUNDAY, JULY 20, 1913.

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.

The Bengal Police, it would seem, have been in the habit of using the word *Swadeshi* in their confidential reports as a synonym virtually for a political undesirable. The Government of that Province have thought it necessary to issue instructions that this practice should be discontinued. "The Inspector-General of Police desires to warn Superintendents of Police and other officers against the habit which has arisen, especially among subordinate officers, of loosely using what may be called the cant term 'Swadeshi' when seditious is meant. As was pointed out on a previous occasion, the desire to stimulate Indian "swadeshi" industries is, in itself, laudable, and has the sympathy of Government, and it is undesirable that this term should be applied when it is intended to convey an entirely different meaning. Thus, in reports received in the S. D. and other offices, such phrases as "he is a staunch Swadeshiwallah" or "he has swadeshi tendencies," not unfrequently occur, the meaning to be conveyed being either that the man is an agitator or a revolutionary. If it is desired to intimate that a person is a strong believer in the policy of using nothing but indigenous goods, the meaning of the officer should be made apparent in clear language. Where a person is involved in the agitation, he is, as a rule, either an agitator of 'moderate' or 'extremist' views, or he is engaged in propagating sedition or he is a revolutionary or an anarchist. The above terms will, it is thought, cover practically all cases. At any rate it is hoped that Superintendents will take pains to find sufficiently appropriate language to meet what they desire to express. The Inspector-General will therefore be obliged if Superintendents will carefully instruct all their subordinate officers that the use of the term "Swadeshi" should be made only in the restricted sense referred to above. Superintendents should also edit all reports that are sent to them and be careful to see that the language used expresses what is intended by the writer." We wonder whether this unfortunate excursion of the Bengal Police in the region of pure etymology, had anything to do with the disqualification of the three gentlemen who had been appointed lecturers by the Calcutta University. If so, our chivalrous and high-minded Viceroy may be expected to insist on prompt amends being made to the aggrieved scholars.

We are glad that the *Indian World* of Calcutta is devoting some of its editorial paragraphs every week to the exposure of social evils. Here is a paragraph taken from the issue of the 9th July. "One Rash Behari Ghose advertises in the *Bengalee* from 58, Garper Road, Calcutta, for a bride from a Ghose or Mitra family in Bengal. Among the temptations that this man offers to the bride's father is "charges very low." Is there no gentleman in the

neighbourhood of this man to give him lessons on decency and manners? What indeed does this poor fellow mean by "charges very low?" It were indeed high time for the Government to interfere and stop heartless exactions in the matrimonial market. When the people do not choose to move or are powerless to stop social evils, it is distinctly the function of the Government to step in. The old *laissez-faire* doctrine has long since been exploded, and no Government of a modern State would ever harbour the continuance or growth of evils which are inimical to the healthy development of the body-politic."

We make no apology for devoting four columns to the grievances of Indians in Canada in this issue. After the weak manner in which the Imperial Government has sanctioned the recent South African Immigration Act, one does not feel much confidence in their ability or willingness to help Indian subjects of His Majesty against the unjust and arrogant proceedings of some of the self-governing colonies. Still, we must hope that the Government of India will be able to bring home to His Majesty's Ministers their duty of protecting British Indians from oppression in countries which are part of the British Empire. Will any reasonable person say that white races alone have the right to expand beyond the borders of their native lands, and that all others should be content to vegetate in the countries where they were born, whatever their capacity or intelligence? It is extremely difficult to write in terms of moderation of the conduct of the Colonials who are so intolerant of the presence of Indians. What is the morality of the policy of hounding Indians out of Canada and South Africa?

The *Christian College Magazine* refers to the significance of the gathering held last month at Viceregal Lodge, Simla, to hear a lecture by the Rev. C. F. Andrews on the Indian poet, Rabindra Nath Tagore, in the following terms: "We prefer to regard this gathering as significant because it is a symbol of what is going on, and has indeed been going on for a not inconsiderable time, over the whole of India. The gathering at the residence of the Governor-General of India is no isolated phenomenon, though its publicity gives it a prominence denied to efforts similar in nature but hidden from the public eye. Mr. Andrews' lecture before the Viceroy is significant because it emphasises two facts which to those who know and love India, need no more than simple statement. The first is that the interest of the men of the West in the thought and ideals of the Indian people is deeper, more intelligent, and more active than superficial observers admit. And the other is that, in the endeavour to unfold, guide, and express in pure and worthy practice their national aspirations, the people of India have had few friends as sincere and eagerly solicitous as the Christian missionaries."

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THE INDIAN SOCIAL REFORMER.  
BOMBAY, JULY 20th, 1913.

THE AGA KHAN ON SOCIAL REFORM.

His Highness the Aga Khan, presiding at the annual meeting of the Moslem League, made a very important speech. Though primarily concerned with the rights and duties of Indian Mahomedans, His Highness' observations are worthy of the closest attention of all classes of our countrymen. The Aga Khan has come to be regarded more as an Indian than as a Mahomedan leader. Some of his views have not been altogether palatable to our Mahomedan countrymen but he is one of the few Mahomedan leaders who have the courage to speak out their convictions regarding moral and social reform. In this respect, the Mahomedans are to some extent even worse off than the Hindus. Mahomedan opinion is more often likely to be swayed by the sentiments of the ignorant masses than Hindu opinion, and there are very few Mahomedan leaders who are strong enough to take their own line in the face of opposition from the ignorant and bigoted sections of the community. The Aga Khan is no whit behind the most zealous political enthusiast whose heart is set on the attainment of self-government under the British Crown. But he knows the difficulties in the way, and realises that it is only through many decades of effort towards self-improvement through social reform, diffusion of education and complete amity between the various communities inhabiting the country, that the goal can be attained. We are grateful to His Highness for making prominent mention of social reform in his speech. It is an unfortunate fact that far too little is said of social reform from Mahomedan platforms, whether political or educational. Even Englishmen who are ready, sometimes too ready, to taunt the Hindu on his social sins of omission, and commission, are often content to accept the Mahomedan agitator on trust, without asking for any credentials regarding his claims based upon social service to his community. Even Christian Missionaries who bring an eagle eye to bear on the weak points of the Hindus, not seldom find it expedient to maintain a dignified reticence about the most patent defects of the Mahomedan social system.

In our opinion, the relative backwardness of the Mahomedan community in several parts of India and elsewhere is almost entirely due, not to any intellectual incapacity, but to the cramping influence exerted by the Purdah system. Although the system directly affects only women, its indirect moral influence on the men is far more detrimental to progress than the physical inconvenience caused to women. And yet how few Mahomedans have come forward within the last 30 years to denounce the Purdah system, as

several Hindu leaders have denounced the social defects of their co-religionists, and to plead for physical freedom to their mothers and sisters and wives? Then, again, there is the vital question of polygamy. No doubt, few educated Mahomedans marry more than one wife now-a-days but we fail to find any evidence of that strong development of public opinion against polygamy among Mahomedans as we find among the other educated classes of India. In all these respects, the co-operation of educated Mahomedans would be welcomed by social reformers, and such co-operation has unfortunately not been forthcoming to any considerable extent. By all means, let us sympathise with the sorrows of the Turks and Persians and the Servians and the Bulgarians. But let us not fail to see that our own women and countrymen are also suffering and that they have the greatest claims upon our zeal for justice. The Mahomedans of India, and not only the Mahomedans, stand in great need of such admonition as His Highness the Aga Khan has uttered. We trust that his wise and weighty words will receive the attention which they deserve both from Mahomedans and from Hindus.

It is interesting to note how closely the Aga Khan's exhortations agree with the sentiments often expressed by that other great friend and champion of Indian aspirations, the late Mr. A. O. Hume. In the excellent life of that departed friend of India, by Sir William Wedderburn, a special Indian edition of which has been issued through Messrs. Natesan of Madras, there is an all too brief reference to Mr. Hume's views on Indian social reform. But Sir William has more than made up for his reticence by reprinting as appendices two letters written by the late Mr. Hume to the late Mr. Malabari on the subject of social reform. We have had ourselves a long conversation with the late Mr. Hume on the question in the course of which he said that his own inclinations both inherited and acquired lean strongly to social more than to other reforms, but that it was necessary to rouse the self-respect of the Indian public by means of political concessions in order to make them realise their responsibility in social matters. How strongly he felt that political progress was dependant on social reform, is evident from the following sentences from one of his letters to Mr. Malabari. "What I do desire to make plain, is that without the proper education of our females, without their elevation to their natural and rightful position, no great and permanent political progress can be hoped for. It is by such education alone that the national intellect can be completed and the East put in a position to compete fairly with the West...A nation whose women are uneducated, let its men have all possible culture, still goes into the world's battle with only one arm...The superiority of Western over Eastern nations (and in many matters this is beyond dispute) is mainly to the fact that in the former both the female and the male mind are brought to bear upon all great public questions. Ladies, it is true, do not as yet sit in the House of Commons, but there is not a vote taken in that House on any important national question which has not been fully as much influenced by the female as by the male minds of the educated classes.....Political reformers of all shades of opinion should never forget that unless the elevation of the female element in the nation proceeds *pari passu* with their work, all their labour for the political enfranchisement of the country will prove vain." The whole letter should be read and pondered over by every worker for India's progress.



## THREE READINGS OF A PALM.

THE THIRD READING: A VACILLATING  
ANXIOUS SITUATION.

(By O. S. S. O.)

Chapter I.

*(Continued from the last issue.)*

"Excuse you," said Mrs. Missar, in sweet modesty peculiar to Eastern womanhood, "there is nothing to excuse, as the lines are not worth the trouble. Sita is so fond of poetry and being blessed with an envious memory she can remember anything she likes at first reading, and so in her usual generous sweetness attributes merit where it is even ill deserved."

"Oh, indeed," said Miss Sita, jumping up in support of her statement against her self-deprecating friend when she loved and admired whole heartedly, "now (standing in the centre of the room) you shall be the judge whether I am right or wrong."

This pretty graceful girl, the exact counterpart of her grand mother when she was of that age stood for a moment adjusting her *sari* and gathering up her trailing shawl threw it over her shoulder. Then looking up the ceiling without the least sign of embarrassment, she noticed some refractory locks overhanging her forehead. These she brushed up with her right hand, and steadying her gaze imitated the joyful notes of a happy bird alighting in some cosy nook:

"Toot—tot tot, toot—tot tot."

"Now," she said giving a glance at her brother and Mrs. Missar. Her full lips parted exposing a tiny set of pearl-like teeth. Then turning smiled at her sister. There came a wee bit of shyness—her right hand pressed over her forehead and she began:

"Toot—tot tot, toot—tot tot,  
Came from the heart of a little soul  
In accents sweet and thin.  
But as it, lighted on its perch  
I mused in fear within:  
For there within a yard or so  
Was raised the *girguts*\* head,  
I gazed benumbed with staring eyes  
At fearfull destiny!"

"Toot—tot tot, toot—tot tot,  
She hopped and sang around and near,  
Her cosy little nest.  
But her *karms*† being pure she knew no fear,  
And tuned her song the best,  
The creepy *rakshush*‡ blinked its eyes  
And licked its venomous tongue.  
A thought sprang up and I asked myself:  
Is there a soul within?"

"Toot—tot tot, toot—tot tot,  
Sang on the blithe little bird, in  
Perfect transportation.  
I mused (again) and trembled for its fate!  
Is this the lot of a soul in sin—  
Is this transmigration?  
What knows she of her life thus made?  
Is this retribution?  
And is some debt thus surely paid  
By unconscious immolation?"

"Toot—tot tot, toot—tot tot,  
She still kept us her merry notes  
Regardless of danger.  
I asked again: Is there a life,  
A spark which lasts for ever?  
Or is it all a passing wind  
Sentient only for a while?  
Or what is there which keeps her mind  
From knowing of the strife?"

Or is the soul like justice blind,  
When mured in other life?"

"Toot—tot tot, she hopped again,  
Without a sign of fear.  
But my heart stood still as I gazed,  
Can—Can—"

Sita stopped and frowned for an instant, pressing her temples: "I am afraid, I am lost— Mina (turning to her) complete it please."

"Lardlay, you know I can never learn anything by heart. That is why I envy your powers."

"Well, never mind (courtesying dramatically before her brother and brother-in-law). Is there any exaggeration in what I said? Is not Mina a lovely born poetess?"

All agreed—and applauded the thoughtful lines, not forgetting the pretty reciter.

A momentary silence fell in the room—and then Mr. Amar Nath commented: "If I may be allowed to express myself, I should like to say that I quite expected some thing clever and pleasing. (Cuddling his sister who had resumed her seat beside him.) But I must confess I was little prepared to find a challenge thrown out to a hitherto accepted phase of our faith. I congratulate you heartily, Mina Bai."

"With all respect to you, Pundit, Amar bhai," said Mrs. Missar, "I am afraid our Hindooism has too many *Phases*—and one trembles at the reality of the hereafter when no delusion or play of words, or sentimental adherence to traditions and antiquity, or the thoughts uttered by a sage in the fullness of his heart will have any effect. Even the Bhagwat Gita is nothing but the out pourings of a devout and god-fearing mind. It is not a creed of any faith—but an intelligent search after truth—for the unknown—a phase, as you have put it, of our research—the longing to know that all powerful unknown—"

"Yes," said Professor Bhairon Nath thoughtfully, "Our responsibility is great, not only because it affects us individually, but because of the multitudes who rely on us for true guidance!"

No one spoke for a while—and so Miss Sita broke the silence: "Now will you translate it?" shaking her brother by the shoulder.

"There is no necessity to translate it," he answered. "All that is needed is to allow the verses to be printed in our *gyatri* annual."

"Oh, yes, *bhai* (brother,) this is a good idea." And then, after a moments reflection, as no one still seemed inclined to speak, she continued in an injured tone: "But no body answered my query as to who worked all this out. Bhairon bhai passed it off by comparing my head to some one else's."

"You are a nuisance," her brother replied in assumed gravity, "you remember too much and ask too many questions for any sane individual."

"Yes, I am a nuisance when I ask for information I want to know," she retorted giving him a push and then laying her cheek against his shoulder. "But I am not a nuisance when you come home tired and vexed, which you some times do, and want me to be nice to you."

"But this is a good sisters' duty, there is nothing strange in this."

"Oh, yes, this is a *good* sister's duty," she repeated, "This is a nice way of getting round me."

"Is not this a nobler work," he continued pressing her fondly to him, "than questioning and worrying about the outside world, and meddling in things foreign to your nature? To soothe and console the weary, to nurse and look after the sick, and to cheer the sad, are not these angelic and more valuable services than worrying us with mathematics and sciences when we come home?"

"And pray, when have I worried you with such things, or any of us?" she asked inserting her left

\* Chameloon. † Works. ‡ Wicked.

hand fingers in his collar and feeling pleased at his implied compliments to her sex.

"Grand mother, if I remember right," joined Mr. Bhairon Nath, "always endeavoured to impress this fact on every woman, that, education does not mean the insipid idea of being able to talk, merely for the sake of talking, on the thoughts of others, or parrot like to repeat them, but to use it for discerning and then to find out how and when to apply it in actual life in the sphere where our natural traits call for."

"You are both very clever," she retorted, "but I knew all this long ago—and what is more I feel this instinctively as it were without your telling me. Mother always says the same too." Then taking a long breath confidently concluded her defence: "Besides, we know something more than that even. And since our life is divided into home and outside work, and ours appertains chiefly to the home side in the economy of life we are to bring all our talents into play so as to make homes comfortable and pleasant, same as you, ugly men (rubbing her face on his arm) are to go out and use all your talents and provide the where-with-all to aid us in doing our part, that is, in making homes beautiful and cheerful. So you see I did not need your homily."

"This—eh—well, ours was not anything so serious as a homily. I merely repeated what the natural calls are upon your sex which many are forgetting and misapplying. Any how since you are given to long speeches and homilies I do not envy the unfortunate man who may some day be beguiled into taking your hand—," He said looking away.

"Unfortunate man," she repeated, shifting on to his knees and taking his face between her hands, and mauling him: "Say *toba*" (I am sorry).

"What a little tigress," he said, tickling her in return.

"Yes, I am a tigress," she repeated, snatching away from him. And giving Professor Bhairon Nath a pinch on her way, went and began re-arranging her hair in front of a large mirror behind Mrs. Missar's chair.

"Amar bhai," said Mrs. Missar, holding out her hand over her head to Sita, "misapplying is rather harsh, is it not? Many women do not understand the meaning of education and so misapply it in their ignorance, in that respect it is correct. But that misapplication is not their fault, it is their misfortune, in not having men of character to guide them. And you must admit that there is a class which thinks more of the moment than of the future."

"Yes, I am sorry to have to admit that men are to blame more than women in this respect, for they deliberately do launch forth theories to suit their immediate purposes and not for the goal of humanity, or that of the sexes!"

"This, Amar bhai, is perfectly true," affirmed Mrs. Missar. "Many at the last *Katha* tried to argue against Agre's findings, but their arguments were mere play of words without any soul in them, and so in the end they all had to give way."

"You all seem to look upon me as hostile in some way or other. I never denied these facts to be attacked like this," responded Mr. Amar Nath, smiling goodnatureedly.

"We are not attacking you, *bhai mere* (brother mine)," said his sister coaxingly, and tickling him round his neck. "What we want to know is why you all have not thought fit to reward the person who thought out the grand scheme of the Gyatri in place of corroding selfishness; Romanic Hindustani as a constructive idea; and the annual as the completion—all of which teach true humanitarianism and regard for all mankind on surer basis."

(To be continued.)

## HINDU GUJARATI LADIES' HOME CLASSES.

The following is a brief report of the progress made by the institution (Kalbadevi, Bombay) during the month of June.

On the first day of the month of June, there were 72 names on the roll and 48 new names were enrolled during the month, thus making a total of 120. The average daily attendance during the month was 52.75.

As the daily attendance was over fifty, the old hall was found too small and as the new hall was ready for use by the beginning of June, the classes were shifted there, and then they were divided into three regular standards. In the first standard Gujarati alphabet is taught and the first reader is read. The second and third Gujarati readers are read in the second standard and fourth and fifth readers are regularly taught and a little of English and Sanskrit are read in the third standard. Bhagwat Geeta is also taught. Besides, knitting, sewing and embroidery are taught in these classes. Two Voluntary Lady Teachers by name (1) Mrs. Raliyatbai Keshavlal and (2) Mrs. Narbadabai Harakhial volunteered to teach infant reader and the first, second and third books. The paid assistant teacher Mrs. Lilavatibai Chhaganlal teaches the third standard. The Honorary Head Mistress Mrs. Rajkumarbai teaches Bhagwat Geeta and supervises the work of these classes. Mrs. Vijhbai Manilal Thakkar, who also is a voluntary worker, teaches English primer to half a dozen ladies. Mrs. Puribai Naranji Thakkar assists in teaching knitting and sewing and Mrs. Surajbai Manilal teaches the embroidery work. These voluntary workers deserve the best thanks of the Committee.

The following table shows the number of students in the three standards.

Standard.	No. of students.
Third standard ... ..	7
Second standard ... ..	13
First standard ... ..	79
Only (religion class) ... ..	15
Only (English class) ... ..	6
	120

The following table shows the classification of the castes to which the ladies attending the classes belong.

Bhatia ... ..	1
Bania ... ..	70
Lohana ... ..	24
Brahmins ... ..	20
Bhavsar ... ..	2
Rajput ... ..	1
Nagar ... ..	1
Palidar ... ..	1
	120

As a diversion from the daily studies they were shown Magic Lantern slides on tuberculosis and plague by the health visitor Mr. Pange of the Bombay Sanitary Association who also gave a lecture on the origin of these diseases. He also took some ladies of the classes with the Head Mistress and the Secretary to the Government Parel Laboratory to see the inoculation serum preparation which they very greatly admired. —Mr. Nanalal Dalpatram Kavi, M.A., of Raj Kumar College, Rajkot, read the inmates of the classes "Sudama Charitra" of Kavi Premanand, explaining to them the love of friendship of the two Co-students Krishna and Sudama. Dr. K. V. Vobra, L. M. & S., Secretary of Shri Krishna Theosophical Lodge, gave a lecture on hygiene on the 30th of June.

The most important function in this month was the celebration of the Birthday of His Excellency Lord Hardinge on the

20th June which was done by the ladies with great enthusiasm.

A big gathering of over 200 ladies was presided by Mr. G. K. Devadhar, who addressed the ladies present in Hindi exhorting them to take as much advantage of these classes as they could. Other speakers were Mr. Amritlal Sunderji Padhiar, Mrs. Narbadabai Harakhlal and the Honorary Head Mistress Rajkuvarbai. Photo souvenirs of their Excellencies Lord and Lady Hardinge, sweetmeats and copies of songs were distributed to all present.

G. K. DEVADHAR,  
Chairman of the Committee.

### FLORENCE NIGHTINGALE VILLAGE SANITATION FUND.

REPORT FOR THE MONTH OF JUNE 1918.

**WATER SUPPLY**—Cleanliness of the wells is maintained. A new windlass is fixed to one of the wells. As an inducement to keep the surroundings of the well clean, a platform is built near it, so that people may sit down there in the evening.

**DISPOSAL OF REFUSE**—The streets are cleaned by sweepers and the sweepings are removed away from the houses.

**PERSONAL HYGIENE**—Cleanliness recommended.

**HOUSES AND THEIR SURROUNDINGS**—The men were shown the Larvae of mosquitoes breeding in shallow pools round their houses. They were explained how the mosquitoes carried malaria poison. Attempts are made to fill up these pools or destroy the larvae in them by putting Kerosine oil in these pools.

**PREVAILING DISEASES**—Some cases of fever and cough occur in the villages. Medical aid is given. Serious cases are sent to Thada for treatment.

**AUXILIARY EFFORTS**—The night class is continued and is well attended. }  
2-7-18. }

(Sd.) R. V. KELKAR.

### MORAL INSTRUCTION IN SCHOOLS.

(Concluded from the last issue.)

MR. GOULD'S RECOMMENDATIONS.

"8. All the public meetings held in the course of the tour were well attended, and the discussions following the demonstrations are recognized as having everywhere been productive of valuable results. Besides Bombay, the places visited by Mr. Gould were Belgaum, Dharwar, Poona, Karachi, Hyderabad, Ahmedabad and Surat. On his way from Ahmedabad to Surat Mr. Gould also gave a demonstration at Baroda at the desire of His Highness the Gaekwar. The remarks of the Director of the Public Instruction, who accompanied Mr. Gould throughout his tour in the Presidency proper, indicate the presence of a tendency among certain critics of Mr. Gould's methods to establish a relationship between his moral instruction and religious doctrine, but, as Mr. Gould took care to impress on his audience, any such attitude arises from a partial misconception of his mission, the essential object of which is to demonstrate the possibility of conveying moral instruction to mixed classes without in any way trenching on the field of dogma or running the risk of wounding the religious susceptibilities of any particular caste or creed.

"9. The report states, by way of general conclusions, that considerable interest in the subject was perceptible not only on the part of teachers but also of certain sections of the general public, and that already the primary schools of this Presidency contain an appreciable proportion of teachers capable of giving moral instructions in a competent manner,

In these circumstances" Mr. Gould makes the following recommendations:

(i) That a weekly lesson of 10 to 30 minutes' duration should be adopted as the minimum for each class or group of classes.

(ii) That in addition to the moral extracts already published by the Bombay Government, teachers should be assisted by approved books serving as a basis for their lessons, and should also be encouraged to add illustrations of their own.

(iii) That teachers should be reminded that effective moral instruction constitutes one of the best tests of teaching capacity.

(iv) That the occasional inspection of teachers' methods should be regarded as preferable to formal examination, either oral or written.

(v) That three stages of instruction should be recognized, viz., Kindergarten for ages up to 7, primary for ages up to 14; and adolescent for ages over 14.

(vi) That in drawing up schemes the subject of temperance in relation to alcohol, which is properly dealt with under the moral topic of self-control, should receive special consideration beginning from the child's tenth year, and that it should be so treated that the child may be led to appreciate directly the nobility and civic value of temperance, the anti-social results of the vice of intemperance being depicted only incidentally.

(vii) That teachers should be impressed with the importance of the systematic construction of moral ideas by methodical lessons delivered in an orderly series in preference to mere scattered story-telling.

(viii) That the vital necessity of moral instruction to the modern State in order to secure the intelligent and hearty co-operation of all its members should be urged as a matter of the highest consequence upon all concerned in the education of the young.

#### WORKING TOWARDS AN IDEAL.

"10. With reference to recommendation (i) the standard indicated by Mr. Gould is evidently an ideal one to be gradually worked up to, and it is not to be contemplated that every teacher, regardless of his capacity for the task, should forthwith set about giving moral instruction to his class. The Director suggests that the subject should be included in the curricula of the Vernacular Training Colleges and of the Secondary Training College. This recommendation is approved, and steps should be taken to give effect to it. In regard to primary schools it is thought that for the present only those vernacular teachers who already practise moral instruction should be encouraged to pursue the subject, others being induced to take it up gradually under the guidance of the inspecting staff. In the case of secondary schools the Director considers that a start should be made only where there are teachers who have had an opportunity of attending Mr. Gould's demonstrations, and that other schools must wait until they receive teachers who have profited by the course in the Training College. The Governor in Council considers that in view of the fact that moral instruction in this country is still in the nature of an educational experiment, it is necessary to proceed cautiously in extending the field of operations. He concurs therefore in the opinion of the Director of Public Instruction that a beginning should be made with the imparting of moral instruction in those schools only, whether primary or secondary, where conditions are clearly favourable to the success of the scheme and where the teachers have the qualifications indicated. The Director of Public Instruction should be instructed to make the necessary arrangements accordingly and to make special mention, in the annual report, of the progress made. Where necessary a special supplementary annual report should be submitted,

"11. The arrangement of materials in Mr. Enthoven's" hand-book corresponds generally to the three-fold arrangements suggested by Mr. Gould in recommendation No. (v). The Director of Public Instruction concurs generally in Mr. Gould's recommendations Nos. (ii), (iii), (iv), (vi), (vii) and (viii). These are, therefore, accepted.

"12. Mr. Gould makes the following supplementary recommendations for the supervision and development of moral instruction :

(a) That a consultative committee, acting in conjunction with the Director of Public Instruction and not confined to professional teachers, should from time to time consider the subject in relation to the public needs.

(b) That teachers displaying any marked interest in the subject should be encouraged to develop their teaching gifts along this line and should ultimately be appointed to act as occasional demonstrators in the training colleges and elsewhere.

(c) That efforts should be made to bring the humane and social elements of geography, history and literature into stronger relief, and that even elementary lessons in nature study should be illustrated by the lives and struggles of scientists.

(d) That training colleges should instruct students in methods of moral instruction and impart the outlines of psychology and ethics.

#### OPINIONS TO BE INVITED.

"The attention of the Director should be invited to recommendations (b), (c) and (d), and he should be asked to take such action for giving effect to them as may in his opinion be practicable. With regard to recommendation (a), the Governor in Council desires to await the further development of the movement before considering the question of the proposed constitution of a consultative committee. In the meanwhile, however the Director of Public Instruction should invite the opinions of Dr. Sir R. G. Bhandarkar, the Hon. Mr. R. P. Paranjpye, Mr. H. N. Apte, the Hon. Mr. Lalubhai Samaldas, Mr. I. M. Sayani and Mr. H. J. Bhabha, as well as of the Teachers' Association; and should report to Government whether the establishment of a committee such as Mr. Gould suggests is likely to be useful.

"13. In their recent Resolution on education the Government of India indicate the formation of the character of the pupils under tuition as one of the principal objects to be kept in view in the prosecution of their educational policy, and hold that, although home influences and the personality of the teacher must play the larger part in this process, it has to be recognized that direct moral instruction forms a not inconsiderable factor. They observe that the most thoughtful minds in India lament the tendency of existing systems of education to develop the intellectual at the expense of the moral and other faculties, and that the supplying of a corrective to this tendency is unquestionably the most important educational problem of the time. It is as a step towards the solution of this problem that the Governor in Council has adopted the experimental measures referred to above, and he trusts that parents and teachers will earnestly co-operate in securing for them a fair and impartial trial. In this connection it should be noted that, both to counteract sectarian prejudices (such as Mr. Gould experienced at one of his demonstrations) and for the furtherance of the object of moral instruction, there should always be kept in view the principle of the vital necessity of intelligent and willing co-operation on the part of the citizens with the State. It will be long before this principle is clearly apprehended by all teachers, but its importance as a factor in progress of any kind cannot be overrated. As remarked by Mr. Gould the increasing complexity of the relations between the State and the individual call for whole-hearted service and co-operation on the part of the latter in the interests both of the general administration of the individual himself, and it is therefore, necessary that instruction should be given on a basis acceptable to all citizens representing every section of thought and faith.

"14. The cordial thanks of Government should be conveyed to Mr. Gould for his extremely interesting and valuable report, and he should be informed that the Governor in Council recognizes the great interest aroused in the subject of moral instruction by his demonstrations and highly appreciates the general stimulus which his earnestness and zeal have given to the question in this Presidency."

## INDIANS IN CANADA.

BY

NAND SINGH SIKHA, BALWANT SINGH AND NARAIN SINGH.  
*Delegates of the United India League and the  
Khalsa Diwan Society, Vancouver B.C.*

Properly speaking it is since the year 1905 that Indians began to immigrate into Canada, and at the present moment there are about 4,500 British Indian subjects of His Majesty resident in the Dominion of Canada, and almost entirely in the Province of British Columbia. More than half of them are engaged in agriculture, and of the remainder, the majority are employed in railroad construction and maintenance, and in factories and lumber mills.

In spite of the various hardships to which they are subjected by the Dominion Government, they, by dint of untiring industry and enterprise, and by inherent temperate habits succeed in making a decent competency for themselves. They have invested in British Columbia in real estate property and business a round sum of about 7,000,000 dollars or (Rs. 21,000,000); this clearly shows that they have adopted Canada as their home and are permanently settled there. They own their own dwelling houses and other property in the cities of Vancouver and Victoria and round about these places. The authorities in Canada have so far found them to be respectable and peaceful citizens—*without any franchise of course.*

Ninety per cent of these settlers are members of the Sikh community, several of whom have seen active service in the Indian Army and wear medals awarded for special bravery in the campaigns within and without the limits of India, whenever the British Empire needed them.

Till the year 1907 they were unmolested by the Immigration authorities, but ever since that year, restrictions are imposed upon fresh arrivals from India so that "the door is shut to any more of them" to quote the very words of Brigadier General Swayne who was Governor-General and Commander-in-Chief of British Honduras, and who was at one time an officer in the Indian Army.

With a view to get rid of Indian Settlers in Canada, a scheme was brought about in 1908 to effect the wholesale transportation of Indian to British Honduras. The inclement climate of Honduras and the almost humiliating terms on which the transportation was to take place, made it imperative on Indians to decline unanimously in a body this "tempting offer" of General Swayne. It was not a wonder that the scheme should have met with such a fact when all the Indians residing in Canada were made acquainted by the press of the motives and policy at the bottom which actuated the originators of the proposal. Brigadier General Swayne at one place thus openly declared: "One of those things that make the presence of East Indians here or in any other white Colony, politically inexpedient is the familiarity they acquire with the whites. An instance of this is given by the speedy elimination of caste in this province as shown by the way all castes help each other. These men go back to India and preach ideas of emancipation which if brought about will upset the machinery of law and order." The result was that Government had to drop the Transportation Scheme, for they could not force it upon the United body of Indians.

Fresh restrictions were then imposed which placed Indians on a lower footing than that occupied by other Oriental immigrants, Japanese, Chinese, and others, who are not subjects of the British Crown. In Canada Indians neither have any status as British subjects nor as immigrants. The Canadian Immigration Laws have laid a clearly defined line between His Majesty's subjects of Canada and that of India in the

face of the bold and clear Proclamation of our late Queen Victoria. A Japanese and a Chinaman while once entered into the Dominions, is as good a British subject as he is the subject of his own country while at home. But it is a puzzling riddle to be solved that in India we are British subjects, in England we are British subjects, but in Canada, to legalise our British citizenship right we have to secure another deed to that effect.

The most oppressive restriction which needs immediate repeal is the "Continuous Journey Clause" which excludes Indians from landing in the Dominion of Canada, and is contained in executive order, P. O., 920, promulgated by the Governor-General of Canada on 9th May, 1910. It runs as follows:—

"From and after the date hereof the landing in Canada shall be and the same is hereby prohibited of any immigrants who have come to Canada otherwise than by continuous journey from the country of which they are natives or citizens, and upon through tickets purchased in that country or purchased or prepaid in Canada."

It is physically impossible for Indians to fulfil the terms of this order, for the very sufficient reasons—(a) that there is no direct steamship service between India and Canada, and (b) that no steamship companies in India will issue through tickets to Canada. It could be pointed out in this connection that the Government of India should withdraw the protection under Indian Shipping Laws which these Companies enjoy. Let the Government also warn them that they will not be allowed to touch at any of the Indian ports until they would freely condescend to provide passage to any Indian going to Canada without a slightest hitch. By doing so His Majesty's Indian subjects will be quite protected and the shipping companies will come to their senses and would learn a lesson. These shipping companies are quite different concerns as compared with other corporations. They have got certain more imperative public obligations to discharge. In case they refuse let them pack up their bag and baggage and quietly withdraw in their steaming boats to some other lands.

Another unjust restriction which presses heavily upon Indians is contained in the provisions of Order P. O. 926, also of May 9th, 1910:—

"No immigrant of Asiatic origin shall be permitted to enter Canada unless in actual and personal possession in his or her own right of two hundred dollars, unless which person is a native or subject of an Asiatic country in regard to which special statutory regulation are in force or with which the Government of Canada has made a special treaty, agreement or convention."

Owing to special treaties with Japan and China, 400 Japanese are admitted yearly on showing that they possess fifty dollars in specie or negotiable securities, and Chinese are admitted without any restriction to their number on payment of a head tax of 500 dollars each. In the case of Indians, this Order becomes wholly inoperative on account of the impossibility, as heretofore stated, of complying with the "Continuous Journey Clause." Consequently it was not surprising that a large number of cases of hardships occurred ever since these vexatious regulations were made. A Japanese, a Chinese or any other oriental can freely bring his wife and as many of his offspring, male or female, as he desires to Canada, but if an Indian subject of His Majesty were to do the same he is guilty of a crime against the obedience of law and his little ones and dear ones have to be deported back and he becomes a sufferer to the hardship and penalty of a costly litigation in the supreme courts of British

Columbia as the following cases clearly disclose the underhand and subterfuge spirit of the ambiguous Laws.

Mr. Nathu Ram bought a through third class ticket from Calcutta to Vancouver, somehow in the year 1910, but at Hong Kong where he had to change the boat, the unlucky fellow got the third class ticket exchanged for a second class one, on payment of the excess fare. He was not allowed to land because the authorities maintained that he had not a through ticket from Calcutta to Vancouver, with the result that he was made to return by the same boat.

Mr. Hira Singh, an ex-soldier who had settled in Canada went to India to bring his wife and child. On return he was admitted being a Vancouver resident, but his wife and child were forcibly detained on producing a cash bond of \$1000 (Rs. 8,000), pending the decision of their case in the Supreme Court of British Columbia. After three months fight in a Court of law, they were admitted as an act of grace.

The cases of Mr. Bhag Singh, the President of the Khalsa Diwan Society and President of the Guru Nanak Mining and Trust Company, Limited, who had once served in the 10th Indian Cavalry and Mr. Balwant Singh, the High Priest of the Sikh Church at Vancouver and at one time a soldier in the 36th Sikhs Infantry, were similar to that of Mr. Hira Singh. Both of these gentlemen had to produce cash bonds of 2,000 dollars (Rs. 6,000) pending the trial in the Supreme Court. It was only after a prolonged and costly litigation of more than three months that their families were allowed to land in Vancouver, and that too not by right but as an act of grace. Note the impotency of the so-called just laws which have not got an exception for the Indians but an act of grace. It was only then when the absurdities of their application were disclosed by the Courts of Justice, that Canadian Law makers realised their blunder and converted the application of their law into an act of grace.

The family of Mr. Hakim Singh, one of the directors of Guru Nanak Mining and Trust Company Ltd., Vancouver B. C. who once served in 19th Cavalry Bengal Lancers and who is a man of vast property in the city of Vancouver, has been waiting in Hong Kong for the last two years to get a through ticket to Vancouver, which the Steamship Companies, who it is presumed are acting in pursuance of some private arrangement with the Dominion Government, refuse to issue.

Mr. Hossain Rahim who had settled in Honolulu, (Hawaiian Islands), and now the Managing Director of the Canada-India Supply Company Ltd., visited Canada as a tourist. Whilst there, he made up his mind to stay in Canada. The Immigration authorities objected and instituted legal proceedings twice against him, which they twice however lost. Later Mr. Rahim exercised his right of citizenship to vote in the Mayor's election. To nullify his vote, a case was filed, which the authorities afterwards withdrew, for reasons best known to themselves. Mr. Rahim had to incur an enormous expense of money in these litigations approaching to about nine to Rs. 10,000.

Mr. Vishun Pingle went to study in Canada. He was not allowed to land. He went to Seattle in the United States of America where he was admitted. It is an irony of fate that while the Dominion Government impose unbearable restrictions on Indian immigrants who are British subjects, foreign governments, like that of America, admit Indian students on showing fifty dollars and after the necessary medical examination.

The above cases if related in detail are quite like the adventures of some romantic spirits and are the tales of sorrow and misery and the victims are the faithful British subjects of His Majesty who are so unjustly oppressed under the

British flag and on the British soil they are so true for. This inhuman and unnatural treatment meted out especially to the weaker of the two sexes is a standing disgrace to the legislation of any civilized country. The forcible separation of the wives and children from joining their husband and fathers totally annihilates the Indian immigration into Canada. This compulsory disjunction of families is punitive and in itself penal and can only lawfully be applied to criminals by any civilized nation.

Seeing these disheartening state of things, on December 15th, 1911, a delegation sent by the United India League and the Khalsa Diwan Society, Vancouver, waited on the Hon. R. Rogers, Minister of the Interior, at Ottawa, and were formally told by him that part of their representations regarding the admission of their wives and children "shall be immediately attended to and the other parts also settled in a just and straightforward manner." Over a year and quarter has elapsed since then, and, in spite of several reminders sent to the Canadian Government, no definite settlement has been made, and the Canadian Immigration Laws stand in the same ambiguous and objectionable form as it did before. It is impossible for Indians to comply with this crooked regulation which should immediately be abolished, for a law is no longer a law if obedience to it is impossible.

Seeing that all their efforts bore no fruit in Canada the Indians in the Dominions decided to have their case represented before the Imperial and the Indian Governments. With that point in view all the Indians held a mass meeting in the Dominion Hall, Vancouver, on 22nd February 1913, unanimously elected and appointed the present delegation consisting of Nand Singh Sihra, Balwant Singh and Narain Singh and entrusted the delegates with the following credentials:—

"Resolved that whereas Dominion Authorities have turned a deaf ear to our petitions and delegations requesting to admit our families into Canada, we the Hindustanese of Canada assembled in a mass meeting under the auspices of United India League and Khalsa Diwan Society, on 22nd February 1913, at Dominion Hall, Vancouver, B. C., appoint Mr. Nand Singh Sihra, Balwant Singh and Narain Singh as a delegation to approach the Home Government in London to secure us this primary, elementary and vital condition of our domiciled existence in this country, and to remove disabilities on immigration, and to further seek the co-operation of the Indian Government and various other public organizations of India such as the Indian National Congress, All-India Hindu Sabha, All India Moslem League, chief Khalsa Diwan and the Indian public at large."

"Be it further resolved that the copy of this resolution duly signed by the Chairman and the Secretary of this meeting be given to the delegates to serve as their credentials and as an introduction to whomsoever they interview as they duly appointed delegates of the Hindustanese of the Dominion of Canada."

The present delegation reached in London and had a very successful public meeting of all the interested English and Indians held at Caxton Hall on the 14th of May 1913 under the auspices of the London-Canadian Indian Immigration Committee. The meeting was presided over by Sir Mancherjee M. Bhowagree, ex-M. P. The following resolutions were passed unanimously and sent to the Imperial, Canadian and Indian Governments.

"That having heard the delegates from Canada authorised by the British Indian residents there, to represent in England and India, the case regarding prohibition against immigration resulting from the operation of Privy Council Order, No. 920, generally known as the Continuous Journey Clause, this public meeting concludes that the order in question has practically the effect of preventing any single native or citizen of India from going to Canada, inasmuch as there is no direct passenger service between the two countries, and steamship companies refuse through booking; it not only stops immigration altogether from India to Canada, but has the effect

of placing the present Indian settlers in Canada to great hardship by precluding them from calling over their wives and children, that the order in question thus operates most unjustly towards the loyal Indian subjects of His Britannic Majesty, and that this meeting urges upon the Imperial, Canadian and Indian authorities, the advisability of repealing it, or exempting the people of India from its operation."

"That the chairman be requested to forward the aforesaid resolution to the Secretary of State for the Colonies and India and to the Dominion Government."

Having represented the case in our hand in London our first efforts are now to appeal to our Brothers and Sisters in Our Mother Country and to let them know that such is the condition of their people in Canada. It would only be through the unanimous voice of India United that this question of highly National Importance can terminate into just and straightforward situation.

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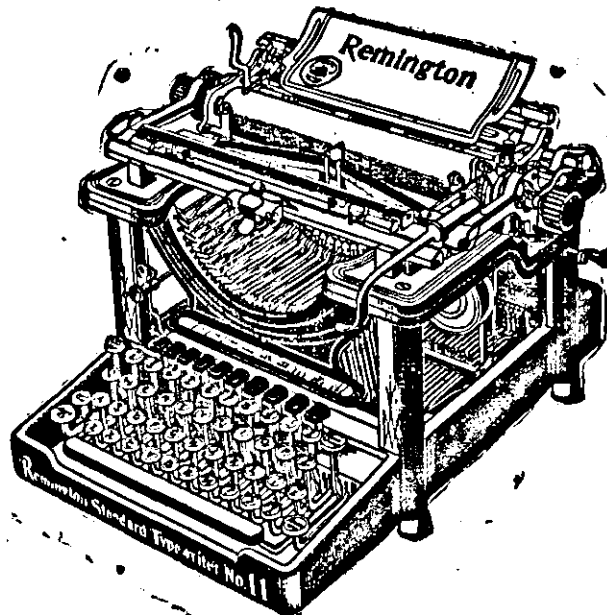
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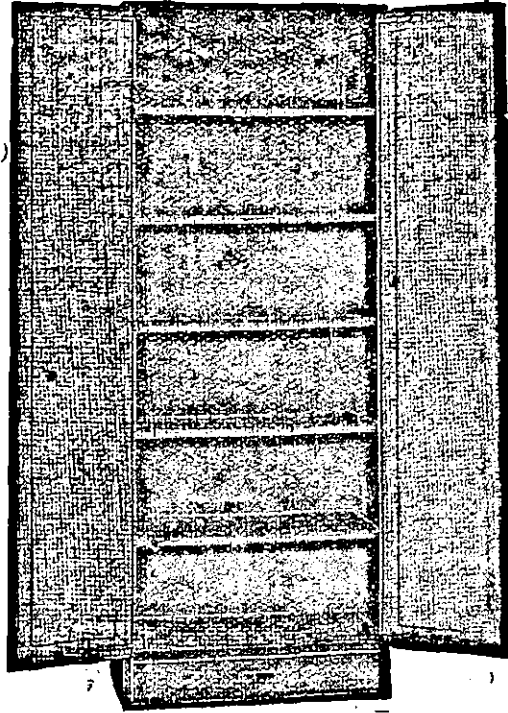


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# THE INDIAN \* SOCIAL \* REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

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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.

The anniversary of the passing of the Widow Remarriage Act and of the birth of the late Karsondas Mulji, the hero of the Maharaj Libel case, was celebrated as usual on Friday, the 25th instant by a public meeting in the Prarthana Samaj Hall, Girgaum. The Hon. Mr. Gokuldas Parekh presided. There was a large audience. Enthusiastic speeches were made by several speakers who enlarged on the lessons of the career of the distinguished reformer, and on the justice and advantages of the Widow Remarriage Act. It is worth noting that a Bhattia gentleman who spoke at the meeting affirmed that the evils against which Karsondas Mulji protested were still flourishing. If this be the case, it is high time that a second Karsondas came to the rescue. The Chairman urged that steps should be taken to push on the widow remarriage movement in the interests of the social and moral well-being of the Hindu community. He mentioned the interesting fact that Mahomedans, too, had become infected with the same prejudice against the remarriage of widows as the Hindus, and cited the case of a Moslem lady of high position who on a recent occasion had expressed herself as scandalised by the remarriage of a widowed relative. Mr. Gokuldas Parekh observed that excommunication had no longer the terrors which it had forty or fifty years ago, when barbers would not shave nor dhobies wash nor bhanges sweep for an excommunicated man. Nowadays, the only sequel of excommunication was the not being invited to caste dinners, which was not an inconvenience which should come in the way of a man acting up to his convictions.

The *Hindu* prints a summary of a lecture delivered by Mr. S. Somasundram Pillai at a meeting of the Madras Hindu Social Reform Association on "Some lessons from Hindu social life in Ceylon." The lecturer said in the course of his address: "As regards education in Madras girls were sent to school up to 6 or 7 years; but there even women attended colleges. In the Ramanatham's College, there were something like 120 ladies receiving good education. There the parents spent equal sums on the education of girls as well as on boys. They took so much care to educate the girls so that they might have good husbands. With all the western education the ladies did not change their customs, manners and dress. They were very religious. In all civilized countries widows were allowed to remarry. But in India on account of some disturbances widows were not allowed to remarry. This custom first prevailed among the Aryans. The Dravidians aped the Aryan customs and manners. As there was no communication to Ceylon they did not become an easy prey to their customs and manners. There by law the illegitimate sons were not entitled to any share. That showed that they hated concubinage. Gene-

rally the marriage was registered. The important ceremony in a marriage was Tali and Kurai Polygamy was not allowed. Though slavery had been abolished long ago, a sort of slavery was still in use. There the highest caste, was the Vellala caste. The caste was not based on shastras. There the word caste meant class."

*Indian Opinion* of the 28th June takes, on the whole, a more hopeful view of the South African Immigration Bill than it has done in some of its recent issues. Our contemporary prints in parallel columns corresponding clauses from the original draft Bill and the Act as gazetted, and in its comments in the editorial columns acknowledges that the measure reads much better than the newspapers led it to expect. We are glad to know that the points of difference now outstanding are not incapable of settlement without resort to passive resistance—a weapon which should always be used as sparingly as possible. We reproduce the Act and our contemporary's comments thereon.

We print to-day the first part of a remarkable paper read by Dr. Helen Wilson at the 11th Congress of the International Abolitionist Federation, held on the 10th instant, on "Some Cause of Prostitution." The paper is the result of a very wide inquiry and is, perhaps, the first of its kind in the annals of Social Service. At any rate, as Dr. Wilson said, there is no previous record of any such study to be found in England. Readers of the earlier volumes of the *Reformer* may, perhaps, recollect that such an investigation as that carried out by Dr. Wilson, was attempted on behalf of this journal. Our inquiry, however, was on a much smaller scale and the conclusions practically *nil*. Even Dr. Wilson confesses that at the end of almost two years' work, she has very little to show. Still the paper is of inestimable value as indicating the true principles on which all such investigations should proceed. In a later issue, we may try to present some of the conclusions which seem to be indicated by the results of Dr. Wilson's investigation.

The Book Department of the Young Men's Christian Association of Calcutta has issued a cheap reprint of Mr. John Foster's admirable essay on "Decision of Character." The little book is priced fourteen annas but students will be able to get it for the nominal sum of annas two only. The Book Department of the Calcutta Y. M. C. A. is to be congratulated on the excellent judgment which guides its publishing activities.

We have received a copy of a translation into English verse of the Mundak Upanishad by the late Mohit Chandra Sen M. A. The late Mr. Sen had written an introduction to the poetical works of Rabindranath Tagore, and the present translation shows that he had a very good command of English blank verse.

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, JULY 27th, 1913.

## A BUREAU OF SOCIAL INFORMATION.

We call attention to the suggestions which Miss Flora Robinson of the Isabella Thoburn College, Lucknow, makes in another column for the better organisation of our social reform activities. One of the first requisites of such organisation is undoubtedly a bureau of information relating to the societies, the workers, the institutions and the literature of the social reform movement. The absence of such a bureau is much felt by all social workers. So far as is possible with the calls on our time, we have always tried to supply such information as we can give to enquirers from every part of the country on diverse matters. Indeed, this part of our work has been constantly growing. Every week we have to answer several letters of enquiry on matters nearly or remotely connected with social reform. It is one day about some publication which gives a connected view of the authorities for post-puberty marriages; another time, it is an anguished father of a young widowed daughter who would be glad to have her remarried, if he could be satisfied that the *shastras* are in favour of such a course; could we put him in possession of the literature on the subject? We get letters from young men who want to set an example in respect of marrying widows or out of their castes; and it is not often easy to find any society or individual to whom the applicant can be appropriately referred. There is a large demand for social reform literature from Indian and foreign readers. We get frequent enquiries and orders for books of a kind which are yet to be published. We are glad that the Bombay Presidency Social Reform Association has appointed a publication Committee to take the question in hand. It is almost a weekly occurrence for us to be asked to give the names of publishers and prices of books reviewed in the *Reformer*. We invariably make it a point to state both very clearly in every case, but not a few who send enquiries are not subscribers to the paper and apparently read it only when a chance copy comes their way. Very often we have simply to refer the enquirer to some old number of the paper where doubts and difficulties such as his, had been specifically dealt with.

We say all this to show that there is need of a special and separate agency to act as a bureau of information in regard to social reform matters. Every letter to read and write requires more time than it appears to do at first sight. Looking up references, is a very trying interruption in the middle of work to which the subject matter of the reference bears no

relation. Sometimes a good part of the day is taken up with hunting up a single reference to some pamphlet noticed months ago in the editorial notes (which are not indexed). Perhaps, we may at some future day add an information department to our limited staff. But when that will be it is impossible to say. Meanwhile, we should be very glad to print a short notice of every social institution, and keep it permanently standing, provided we are kept regularly posted as to its activities. We record every movement of interest that comes or is brought to our notice. But it is not often that we receive consecutive accounts of what is being done by a particular institution. When one reads of the splendid organisations of social service in America and Europe, one can but recognise that however much we may excel or profess to excel the Westerns in spiritual matters, in practical affairs we cut a poor, almost pitiable, figure by comparison with them. But there is no room for despondency. We, too, are slowly learning the lesson of organisation, of devolution and of concentration. We are learning, too, that sympathy unsupported in a more substantial manner, is no better than indifference. We are sure that Miss Robinson's letter will stimulate our social workers to action in the directions which she indicates in her suggestive and sympathetic letter.

## ICHABOD.

So fallen! so lost! the light withdrawn  
Which once he wore!  
The glory from his gray hairs gone  
For ever more!

Reville him not,—the Tempter hath  
A snare for all;  
And pitying tears, not scorn and wrath,  
Befit his fall!

O, dumb be passion's stormy rage,  
When he who might  
Have lighted up and led his age,  
Falls back in night.

Scorn! would the angels laugh, to mark  
A bright soul driven,  
Fiend-goaded, down the endless dark,  
From hope and heaven!

Let not the land once proud of him  
Insult him now.  
Nor brand with deeper shame his dim,  
Dishonoured brow.

But let its humbled sons, instead,  
From sea to lake,  
A long lament, as for the dead,  
In sadness make.

Of all we loved and honoured, naught  
Save power remains,  
A fallen angel's pride of thought,  
Still strong in chains.

All else is gone; from those great eyes  
The soul has fled:  
When faith is lost, when honor dies,  
The man is dead!

Then, pay the reverence of old days  
To his dead fame;  
Walk backward, with averted gaze,  
And hide the shame!

J. G. WHITTIER.

## SOME PRACTICAL SUGGESTIONS.

THE EDITOR, *The Indian Social Reformer*.  
Sir,

As your publication is widely read by those most interested in the welfare of India, I venture to make three suggestions in the hope that each will come to the notice of some one destined to put it into practice.

First, in my own small experience as a "social reform worker" I have time and again wanted information (statistical and other) regarding social reform effort, but have failed to get it because there is no bureau or agency which keeps record of social progress in any systematized way. For instance, having noticed, in a year's issue of the *Indian Social Reformer* only two references to social reform agencies in the United Provinces, my curiosity was aroused to find out just where these Provinces stand in the fight for betterment in which Bombay Presidency is so prominent. But no Government office, or other office could give me the desired information. Not only for personal satisfaction, but for purposes of appeal and for mutual inspiration, there ought to be some registry of philanthropic agencies, and some attempt made to record social progress in such a way and such a place that the record will be available to all who may wish to use it. The longer such a plan is deferred, the more complicated will be the task of recording and registration. My suggestion is that someone who has the means, and recognizes that the best social effort must be kept free from haphazard methods, should set aside a sum of money sufficient to provide a salary for a social Registrar, and at least one assistant, and also defray expenses of an office which might be called the office of Associated Philanthropies. This office would act, then in the many ways which must suggest themselves to those acquainted with the function of charity organization societies in America. Indeed, a good preparation for such an office might be a year's travel investigating social reform systems of America and Europe.

My second suggestion is that until such a Bureau of Reform information be established, the *Indian Social Reformer* act as collector of facts with which this Bureau might start. Could not an appeal be made to each Social Reform Society to send a notice of its existence and name and any other fact it wishes to register, to the Editor? A list could then be made and classification according to provinces, nationalities or religions represented would be interesting. Further, (in accordance with my dislike of patent medicine advertisements of any description, expensive or cheap, which I have expressed in a previous letter), I would personally be glad to see the advertisements of the *Indian Social Reformer* replaced by such a list. Is it too much to expect that each Social Reform agency would gladly, in the interests of social reform, pay a certain amount *par annum* for the insertion of their name, etc., so that the *Indian Social Reformer* could afford to do without the business advertisements? Even the utterly harmless business advertisement is less appropriate in a Social Reform paper such as we would like to see the *Indian Social Reformer* than is the "advertisement" of scores of agencies striving in positive way for India's betterment. As an adjunct to this department, it might be possible to have suggestion to would-be social workers regarding the most profitable undertakings.

My last suggestion will be regarded, I hope, as also in the line of practical philanthropy. I must confess that it is with a feeling of envy that I read of India's poet and poetess—Rabindra Nath Tagore and Sarojini Naidu—feted and welcomed in England or America, appreciated on tour or in the magazines, while

few, very few of their own people have seen them, and many, very many, of even the educated do not even know of them. How better can we inspire our Indian students with the desire to express themselves in literature than by enabling them to bear their own "Renaissance poets"? It was with a feeling of indignation that I read in one of our local papers one day that Sarojini Naidu had visited Lucknow a few days previous and had read some of her poems to a select audience. No gathering at which the students of the city, or the zenana ladies, might share the inspiration of such a programme! Not even a previous announcement of her coming! In these days when such talent (combined with social sympathy) is still very rare in India, public spirit should make it impossible that a city should lose such a chance to become acquainted with a world-famed Indian writer. My suggestion in this connection is that some patriotic lady or gentleman should start a practical scheme by which an Indian poet like Mr. Tagore or Mrs. Naidu, an Indian musician, such as another Mr. Tagore or Mrs. Satyabala Devi Desai, an Indian patriot and statesman such as Mr. Gokhale, should be introduced in the large cities of India. Such a scheme, if run on the order of the Lyceum Lecture Courses of America, should soon be self-supporting. Season tickets, at popular prices, would pay running expense, and it would surely not be beneath any Indian of the type I have mentioned to serve his or her country in this way. Young India will begin to realize her possibilities as she listens to the finest national feelings and ideals expressed in song and verse and rhetoric.

My own suggestions appeal so forcefully to me that I could wish myself able to carry out all of them. But I sincerely trust that they will fall under the notice of those who can serve their country—my adopted country—in these practical ways.

Yours for a Better India,  
FLORA L. ROBINSON.

## THREE READINGS OF A PALM.

## THE THIRD READING: VACILLATING ANXIOUS SITUATION.

(BY O. S. S. O.)

## CHAPTER I.

(Concluded from the last issue.)

"Back to your old theme again," he said squeezing her. "Well, what do you think he deserves?"

"It is not a he—you are always thinking of *hes*—it was a *she*. Of course dearest grand mother inaugurated the Gyatri. And—and—" she stopped and laughed when she found she did not know the originators of the others. "Never mind the names. Grand mother is *Varkunthavashi* (In heaven) and does not need earthly recognition, but the other may. And I think since Scindia was adjudged worthy of a Raj for taking care of the Peshwa's slippers, surely the person who gave shape and direction to these thoughts has infinitely more claim to it."

"If I had the power," answered her brother solemnly, "he should certainly have a Raj equal to if not greater than that of Scindia. For these suggestions deserve, as you say, greater recognition than simple fidelity to a Prince's slippers did. But you must remember all do not think alike nor have they the fore-thought and generosity."

"Passing over your solemnity, brother," said Agreh bai, "is it becoming to deny credit to those to whom it is due?"

"This may be the characteristic of some," answered her brother pulling himself up.

"Do people really think these ways enhance their prestige in our eyes, or in the eyes of any one!

Surely they forget that all notable philosophies and creeds have found their birth in the East—even the Christian creed, and it is not likely these little ways will mislead us."

"But I suppose people act according to their understanding. For the world has its own way of acting, and as *para* (quick silver) attracts *para*, so the Earth those that are earthy."

"I dare say you are right judging from the inventions of modern civilization which are more destructive than constructive."

"The present so called civilization is taking us back through refined channels to the days of barbarism, our Purohit told us at one of the *Kathas*," ventured Miss Sita holding closer to her brother.

"Not taking us back," said Agreh Bai, "for the East is not going to be drawn in the vortex of selfishness. In fact she must exert herself and arrest this new belief that future rests on instruments of belittling and destruction, rather than religion and humanity."

"However, whether people admit it or not, the facts are there, that, what is worth retaining is from the East; and it is the East which will correct the present tendency," said Mrs. Missar, as she rose to go. "Well, I must really go now, for it is almost time for my husband to return and he will miss the welcome home if I am not there to receive him."

Agreh Bai and her sister cuddled her on either side as she moved towards the Porch. Mr. Amar with Mr. Bhairon Nath followed.

"Do you always welcome Mr. Jwala Pershad by meeting him on his return home?" asked Miss Sita innocently.

"Always, Sita, and you can form no idea what a difference it makes in the harmony of a house. But you will know what it means when you are married," she answered with a happy smile.

"I know when Amar comes home naughty, I can always make him laugh and be pleasant as if nothing had happened," said Sita with a side glance at him.

"I suppose you go on with your monkey tricks that Amar can't help himself but laugh," said Mr. Bhairon Nath.

"No, monkey tricks belong to you. I use fact."

"If you do, then these are the real and lasting results of your education," said her sister referring to a talk just before. "When we deduct lessons such as these then we may be said to be using education aright."

"And not in dancing and gadding about!" quizzed Mrs. Lila Bhairon softly from behind, which made them all laugh.

"You know," continued Mrs. Lila, "it always makes me smile when I bear people pitying us from a superior platform as if we were prisoners. I am quite sure we shall never crave for latch keys at the whispering of interested male champions. In Europe and America this so called freedom has not tended to form stability in home life whatever it may have done in other ways."

"So far as one can judge the tendency seems to be confined to aping the male in his dress and work and the desire to share in his weaknesses," said Agreh Bai. "This is perverting education with a vengeance."

"Well, the members of our Gyatri have the same advantages of education and freedom as any in Europe or America and we never dream of abusing our privileges or forgetting our responsibilities. On the contrary we put the two sexes side by side in the great order of the universe where each learns with the aid of education it receives what is due to the other. Same as Bhairon Bhai said a little while ago how all the different qualities in men, women, animals and flowers go to the forming of a harmo-

nious whole. So do males and females with their separate endowments go to form a harmonious home—not in confusion by aping and emulating each other but by respecting and esteeming each other."

"Quite true, Mina," said Mrs. Lila Bhairon Nath. "For instance what is the tendency of our intelligent presence in our own homes? Our experience is, as we have often expressed it among ourselves, that it tends to keep our male relations more at home. It does not drive them out to isolated musings or places of amusements. And when they do go they are as pleased to have us with them as we are to be with them."

"Well, I am perfectly sure East will never follow the ways of modern civilization however much they may praise and parade them, or call ours by ugly names," answered Mrs. Missar. "And now *krippa*—*krippa rakhna* (mercy—kind remembrances)."

The ladies embraced each other, and then shaking hands with Professor Bhairon Nath and Mr. Amar Ozah, Mrs. Missar stepped into her neat little chaise:

"*Ghar ho*" (home), came the soft order. The reins tightened, and the horse which was impatiently pawing the ground moved off with a jerk.

#### CHAPTER II.

"Bhairon," said his wife, Mrs. Lilavatti Bhairon Nath, "may we invite Mr. and Mrs. Chandler and family to spend the afternoon with us on Saturday next? They have, as you know, all joined our Gyatri fraternity. And I think it will be as well to begin introducing them to as many as we can. And let them feel that we do not look upon them as aliens."

"Yes. But have we not an engagement somewhere for next Saturday?"

"Not that I am aware of. I will see in a minute." And ran upstairs to consult her memo of engagements. "No," she said returning all out of breath, "the engagement for Mina's party is for Saturday week."

"Very well then, invite them by all means. They may as well remain on to dinner. But have you consulted mother?"

"Mother, of course, will be consulted before anything is taken in hand. Do not imagine anything will come off simply because you approve," she answered all in smiles. Then enthusiastically continued: "This time I am going to send out printed cards. It seems formal, but really it is much neater and saves a lot of time in having to write out each invitation."

"Do just you all like, Lila. I do not think printed or written will make any difference with them. The very fact of their joining our Gyatri shows they have parted with former superstitious ideas and shallow conventionalisms."

"But, Lila, has mother, or any of you girls given a thought what ought to be the Gyatri dress? Now that the members of the fraternity, of both sexes, are beginning to move freely among themselves."

"No, there is no necessity for us to think it out," his wife replied. At which he looked at her questioningly. She gave a triumphant smile and continued: "Grandmother, of loving memory, settled that during her life time. Of course, we have never had an exclusive gathering of the members of the Gyatri yet, consequently the matter has not been noticed. But you ought not to have forgotten this, for was there not some misunderstanding about dear Mahabere having presented himself in *dhotie* at one of the minor functions. He poor boy, as he was away so long at Kadjli, had entirely lost sight of the fact that the religious or caste dress of the East, for, of course, we have no National dress, had been modified a good deal to suit the needs of the altered conditions of our Gyatri Society."

(To be continued.)

## SOCIAL REFORM IN PRACTICE.

The Editor, The *Indian Social Reformer*.

Sir,

Social reform in India has been propagated since western education and civilization have enlightened the minds of aspiring youths and cultured adults in India. Every enthusiast becomes a social reformer but no adequate and sure methods are adopted to effect the reforms preached. I have often seen that some ardent reformers when addressing meetings of hopeful educated students, draw their attention and enlist their sympathy for what they declaim but it is a matter of regret that when the said reformers are out of sight, the students do forget and certainly they must, for want of proper activity and agitation against the old views, which they have to encounter in their homes from their superstitious superiors.

In this way, social reform seems to be in the air for a short period but no substantial effects are seen. In the first place, these reformers do not take practical steps and so they have few followers. Once a reformer publicly denounced child marriage and preached female education but he got his son married while he was twelve years old and united his uneducated daughter 9 years old, to a rustic of 10 years. Such examples tend to depreciate not only the reformer himself but to a larger degree the cause itself, which is not being acted up to. Thus the public at large notices the fallacy and rejoices at the time-honoured ceremonies and customs established in India in medieval times.

It is absolutely necessary that the learned and conscientious reformers should take upon themselves the responsibility of putting into practice the reforms they preach. It is true that social reform meetings and conferences are held, societies are established and associations are being formed, but this much concerns very little the Indian public at large. Theorising is very vigorously done in such meetings but little is done as regards practice. The first step towards abolishing the caste-system is to introduce inter-dining, which can be very well managed by educated youths. Let the associations and conferences try to eat together with all their members after the theorising business has been finished. When the idea of eating and drinking together becomes common it is natural the non-touchists, may be indifferent to the other step, inter-marriages. Certainly the caste system is a stumbling block to national unity and industrial progress in India. Let educated youths determine to marry their sons and daughters with girls and boys of their status without any regard to caste and creed. The idea of non-touchism is probably an old one and perhaps originates in the impressions formed on the soul by eating things from impure and wicked hands. These defects with regard to food have been described in the *shastras* but it is to be understood that those rules are inapplicable to the present age. It is a gross folly to entertain such views at the present time.

O conscientious Reformers! bear in mind that practice will be a hundred times more effectual than preaching. Let every reformer have a list of persons of his ideas and try to unite his followers by marriage connections and other ties. And let such reformers have connections with each other and it will be evident that the results achieved will be amazing, effective and permanent.

K. R. MANDLOI, B. A.,

Harda.

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APPLY To Manager.

## THE MAHILA-SAMAJ, YEOTMAL.

The Editor, The *Indian Social Reformer*.

Sir,

The Ladies' Association of Yeotmal has resolved to hold a Fancy Fair in October next. It is a matter of congratulation that Mrs. Standen, wife of the Commissioner for Berar, has kindly consented to open the fair on the 4th of October next. What work the Samaj has been doing for these 13 years is known to many, but, a brief idea of its work at present may not be considered out of place.

Ladies come to-gether at the Samaj on Wednesdays and Saturdays to read select pieces of literature and to do needle work. The Samaj has opened for the benefit of grown-up women a daily class where English and the vernacular are taught and a paid Mistress has been engaged to conduct it. The Samaj has organized a series of monthly lectures which are delivered by educated men and women. Public meetings of ladies are held on suitable occasions to initiate them into a general knowledge of public questions. At the meetings at which addresses were given to Mrs. Ramabai Ranade the distinguished lady of Poona and to Miss Nagootai Joshi of Amraoti who returned from England after equipping herself with high medical degrees, over 300 women were present.

The scope of work having much increased, the Samaj is in great need of a building of its own. Money is required to remove this want. The keen sympathy of Mrs. Standen in this respect is evident from what she says in her letter "I wish that when at Yeotmal I could have the gratification of laying the foundation stone of a meeting place for women of your Samaj." The Samaj hopes that the Fancy Fair will not only result in pecuniary aid to itself but it will also help to spread the love of such work among our women.

A great variety of sewing work, crewel work, woollen work, embroidery, drawn thread work, painting, frocks, caps, socks, handkerchiefs, neckties, table-cloths and toys will be exhibited at the Fair for sale. Besides, any other suitable work if received will be included. The Mahila Samaj earnestly appeals to all sympathisers of this institution to extend their help in all or either of the following ways:—

- (1) By donations and securing donations from friends.
- (2) By preparing articles and getting others from friends to be sent as gifts to the Fair.
- (3) If these cannot be sent as gifts, to send them for sale.

It is clear that assistance received by the first two methods will be specially beneficial to the Samaj. All articles must reach here by the 15th of September and consigned to railway station Dhamangaon. The expense of despatch to and fro will be borne by the owner. The owner will be good enough to affix prices without charging much by way of profit. If the articles fetch higher prices, the surplus will go to the Samaj and the owner's price will be remitted to him. If they fetch only these prices affixed by the owner,  $\frac{1}{4}$ th of the sum will go to the owner and to the rest the Samaj will be entitled.

Last year's Fair organised by the Seva Sadan of Poona has demonstrated to the people the need and usefulness of such work. At the present day there is no difference of opinion as regards the necessity of promoting education and a knowledge of such fine arts among our women. The Samaj earnestly hopes that all sisters and brothers will be kind enough to extend their cordial assistance to this work which the Mahila Samaj has been doing with great persistence and devotion. The Samaj prays "May this hope be fulfilled and may the Samaj be an instrument of greater service to our brethren."

Yeotmal,  
July 1913.(Sd.) SITABAI LADGE,  
Secretary, Fancy Fair Committee,  
Mahila Samaj.

## SOME CAUSES OF PROSTITUTION.\*

BY DR. HELEN WILSON.

FROM THE SHIELD FOR JULY.

When I consented to prepare a paper on the relation of prostitution to women's wages, I had only partially realised the enormous difficulties of the task. I discovered that new ground must be broken: no previous record could be found of any such study in England. With the help of an able collaborator, a quantity of materials have been collected, and carefully studied. Yet I have to confess that at the end of almost two years' work, I have very little to show.

The first step was to collect the life histories of a large number of prostitutes. Questions forms were printed, and of these nearly 1,000 have been filled up; but about a third of them were found to refer to women who had not actually made a trade of vice. About 550 were obtained through persons engaged in penitentiary or rescue work. Others were filled up from the stories told by women who had prospered in the life, or by persons well acquainted with such women. In nearly all cases the histories were corroborated by independent enquiry, and we believe that on the whole they are reliable. In addition to these some hundreds of histories have been extracted from the cases of feeble-minded women reported by Mrs. Bramwell Booth to the Royal Commission on the Feeble-minded.

These cases are far from representing whole mass of prostitution. We have none of what may be called the aristocracy of the calling, and we have not been able to get particulars of cases as found in prisons. In these circumstances no one knows better than myself that our conclusions can be at best very imperfect and tentative,—indeed they should be described as suggestions rather than conclusions.

It appears to me that these difficulties are inherent in the nature of the enquiry itself, and that, however wide a field subsequent investigators may cover, it must be impossible to compile accurate statistics in regard to a body of persons so heterogeneous in social position and mode of life, a body whose margins are peculiarly undefined and fluctuating, and many of whose members are either unwilling or unable to give a truthful account of the circumstances which have determined their lives. In countries where the Regulation of prostitution is in force, it is doubtless possible to obtain statistics more or less correct, as to those on the register; but even in such countries it is notorious that the "clandestine" prostitutes enormously outnumber the registered women, and that in regard to them no exact information is available.

At an early stage we became convinced that the economic factor in prostitution was only one among a variety of influences, social, educational, and psychological. Recognising that, in an investigation of this kind, scientific truth is not to be attained merely by focussing on one of the factors, we decided that our enquiry should cover all the causes which lead women to enter the profession, leaving the economic factor to take its chance of emerging finally in true proportion to the rest.

The histories obtained have been carefully studied and tabulated, the more they are studied, the more evident does it become that the question is an exceedingly complicated one.

Here is a table of 669 cases giving the causes assigned by the woman herself or by those who know her. Among these some had no other means of livelihood, while some had another trade, and only occasionally gained money in this way. Let me repeat that this table only gives the causes assigned by persons who are not very analytical or scientific. To get at the true causes we should need a much closer analy-

\* A Paper read at the Eleventh Congress of the International Abolitionist Federation, July 10th, 1913.

sis; we should probably find in every case more than one factor, and should often assign as the more important something quite different from that given here. The table may, however, be taken as the basis of our study, since it enumerates all the principal causes, though probably not in their true proportion. For this reason, I have decided to omit percentages, lest they should give an impression of greater exactitude than is justified.

Among 669 women who become prostitutes, the causes assigned were as follows:

Economic Causes—				
Low wages	...	...	...	4
Unhappy in situation	...	...	...	6
Out of work	...	...	...	29
Husband out of work	...	...	...	4
Left widow	...	...	...	4
Child to keep (unmarried)	...	...	...	15
For gain, to buy sweets, &c.	...	...	...	11
Laziness	...	...	...	12
Immoral conditions at work-place	...	...	...	3
				88
Compulsion—				
By husband or "paramour"	...	...	...	22
White slave victim	...	...	...	10
				32
Home Conditions—				
Bad or demoralising home	...	...	...	111
Lack of home (including those who sought situations in London, those who had run away, &c.)	...	...	...	57
Wives, deserted, divorced, or separated	...	...	...	17
				185
Seduction, i.e. lost character, home, or employment...	...	...	...	47
Grief or shock by death of husband, child, &c.	...	...	...	20
Drink	...	...	...	30
Willful or Weak-willed	...	...	...	33
Vanity, love of pleasure	...	...	...	135
Sexual inclination	...	...	...	99
				669

Before dealing specifically with the economic causes, I should like to say something about the two other main factors, viz., natural disposition and home conditions.

There is much to support the evidence of this table, that the lack of a good home has a preponderating influence. You will see that in more than a quarter of the cases this is put down as the primary cause. Let me give two supplementary tables illustrating the point.

Here is a table of 356 cases where the home conditions in childhood and girlhood were known:

Good Homes	...	...	...	88
Institutional Upbringing	...	...	...	34
Bad Homes—				
Bad father...	...	...	...	29
Bad mother	...	...	...	39
Drink	...	...	...	42
Other conditions	...	...	...	49
				159
Lack of Home—				
No home when under 16	...	...	...	15
No home, over 16	...	...	...	33
Turned out	...	...	...	5
Ran away	...	...	...	22
				75
				356

To this I add the results of an investigation of the histories of 165 consecutive cases in an institution for fallen girls. Most of them were not actual prostitutes, and the majority were under eighteen years of age.

Mother dead	...	...	...	60
Mother bad	...	...	...	40
Father dead or worthless	...	...	...	81

It does not appear in how many of these cases both parents were bad, but it is clear that a very small proportion can have had a normal home with two good parents. (Allowance must be made for the fact that if a girl with a good home had begun to go wrong, she would be less likely to be sent to an institution; but, even so, the figures are striking).

(To be continued.)



## THE SOUTH AFRICAN IMMIGRATION ACT.

## FULL TEXT.

3. (1) No court of law in the Union shall, except upon a question of law reserved by a board as in this section provided, have any jurisdiction to review, quash, reverse, interdict or otherwise interfere with any proceeding, act, order, or warrant of the Minister, a board, an immigration officer or a master, had, done, or issued under this Act, and relating to the restriction or detention, or to the removal from the Union or any Province, of a person who is being dealt with as a prohibited immigrant.

(2) A board may, of its own motion, and shall, at the request of the appellant or of an immigration officer, reserve for the decision of a superior court having jurisdiction, any question of law which arises upon an appeal heard before such board under the last preceding section, and shall state such question in the form of a special case for the opinion of such court by transmitting such special case to the registrar thereof. The question so stated may be argued before such court which may call for further information to be supplied by the board if the court shall deem such information necessary and may give such answer on such case, supplemented by such information, if any, and may make such order as to the costs of the proceedings, as it may think right.

(3) For the purposes of this section—  
“a question of law” shall, among other questions, include a question of domicile; and “a superior court having jurisdiction” shall mean the provincial division of the Supreme Court which has jurisdiction where the board was sitting, or any judge of such division, or the Eastern Districts Local Division having such jurisdiction or may judge thereof, and “appellant” shall not include an alien.

(4) If the special case aforesaid is stated at the request of the appellant he shall, if he is a person seeking to enter the Union for the first time lodge with the said registrar security, to such amount as the registrar may determine, for any costs that the Court may order the appellant to pay.

4. (1) Any such person as is described in any paragraph of this sub-section who enters or is found within the Union, or who, though lawfully resident in one Province, enters or is found in another Province in which he is not lawfully resident, shall be a prohibited immigrant in respect of the Union or of that other Province (as the case may be), that is to say—

(a) any person or class of persons deemed by the Minister on economic grounds or on account of standard or habits of life to be unsuited to the requirements of the Union or any particular Province thereof;

(b) any person who is unable, by reason of deficient education, to read and write any European language to the satisfaction of an immigration officer or, in case of an appeal, to the satisfaction of the board; and for the purpose of this paragraph Yiddish shall be regarded as an European language; [Paragraph (c) to (h) omitted.]

Whenever the Minister exercises any power conferred upon him by this sub-section, he shall transmit written notice of that fact to the immigration officer concerned and to every board. Subject to the provisions of sections two and three, an immigration officer shall cause a prohibited immigrant so entering or found within the Union or within any Province into which his entry, or in which his presence, is unlawful, to be removed therefrom.

(2) Nothing in sub-section (1) (a) contained shall be construed—

(a) as enabling a person to be deemed a prohibited immigrant in the Cape of Good Hope or Natal if, being at the commencement of this Act lawfully entitled to reside in any Province, he shows or has shown that he is able to comply with the requirements described in section three (a) of Act No. 30 of 1906 of the Cape of Good Hope, or of section five (a) of Act No. 30 of 1908 of Natal; or

(b) as abrogating or affecting any right conferred by Act No. 36 of 1908 of the Transvaal upon the lawful holder of a certificate of registration defined in that Act.

(3) A list of all persons who have been declared under this Act to be prohibited immigrants in respect of the Union or any province, and who have been removed therefrom or whose entry into the Union or any Province has been restricted, shall be laid by the Minister upon the tables of both Houses of Parliament within fourteen days after the commencement of

each session thereof. Such list shall be framed in respect of a period ending one month before the session commences, and shall contain the name, sex, and nationality of each such person and the reason for his removal or restriction.

(4) The Minister may from time to time, by notice in the *Gazette*, declare that persons belonging to classes described in paragraph (a) of sub-section (1) of this section when permitted under this Act to enter or return to the Union or any Province, shall enter or return at a port or ports specified in the notice and not at any other port and thereupon it shall be unlawful for any such person to enter or return at any other port.

5. The following persons or classes of persons shall not be prohibited immigrants for the purposes of this Act, namely—  
[Paragraph (a) to (d) omitted]

(e) any person born before the commencement of this Act in any part of South Africa included in the Union whose parents were lawfully resident therein and were not at that time restricted to temporary or conditional residence by any law then in force, and any person born in any place after the commencement of this Act whose parents were at the time of his birth domiciled in any part of South Africa included in the Union;

(f) any person domiciled in any Province who is not such a person as is described in paragraph (e) or (f) of sub-section (1) of the preceding section, or who has not been removed under section twenty-two of this Act;

(g) any person who is proved to the satisfaction of an immigration officer or in case of an appeal, to the satisfaction of the board, to be the wife, or the child under the age of sixteen years, of any person exempted by paragraph (f) of this section, including the wife or child of a lawful and monogamous marriage duly celebrated according to the rites of any religious faith outside the Union, provided that the wife or the child (as the case may be) is not such a person as is described in sub-section (1) (d), (e), (f), (g) or (h) of the last preceding section, [Paragraph (h) omitted]

Provided that nothing in this section contained shall be construed as entitling a person to whom the provisions of sub-section (1) (a) of the last preceding section apply, to enter and reside in a Province in which he has not previously been lawfully resident.

7. Any such person as is described in Chapter XXXIII of the Orange Free State Law Book shall, notwithstanding that he is lawfully resident in a particular Province or that he has been permitted to enter the Union, continue to be subject in all respects to the provisions of sections seven and eight of the said Chapter XXXIII, and if he acts in contravention of those provisions, he may be dealt with under this Act as a prohibited immigrant in respect of the Orange Free State.

8. (1) No prohibited immigrant shall be entitled to obtain a licence to carry on any trade or calling in the Union or (as the case may be) in any Province wherein his residence is unlawful or to acquire therein any interest in land, whether leasehold or freehold, or in any other immovable property.

(2) Any such licence (if obtained by a prohibited immigrant) or any contract, deed or other document by which any such interest is acquired in contravention of this section, shall, as from the date that the holder of the licence or interest is dealt with as a prohibited immigrant under this Act, be null and void.

9. (1) Every person who is suspected on reasonable grounds of being a prohibited immigrant may, if there is reason to believe that the delay occasioned by obtaining a warrant would enable such person to evade the provisions of this Act, be arrested without warrant by an immigration officer or police officer, and shall be dealt with in accordance with this Act.

(2) Any magistrate may, if information on oath be laid before him that there is upon any premises a named or described person reasonably suspected of being a prohibited immigrant, issue a warrant empowering a police officer of or above the rank of sergeant to enter those premises and search for the person named or described in that warrant and arrest him.

25 (1) Anything to the contrary notwithstanding in this act contained, the Minister may, in his discretion, exempt any person from the provisions of paragraphs (a), (b), (c), (d) of sub-section (1) of section four or, subject to the provisions of section seven, may authorize the issue of a temporary permit to any prohibited immigrant to enter and reside in the Union

or any particular Province upon such conditions as may be lawfully imposed by regulation.

(2) The Minister may also in his discretion authorize the issue of a certificate of indentivity to any person who is lawfully resident in the Union and who, desiring to proceed thereout with the intention of returning thereto, is for any reason apprehensive that he will be unable to prove on his return that he is not a prohibited immigrant.

(3) The Minister may authorize persons outside the Union to issue to any intending immigrant a certificate that he is exempt from the provisions of sub-section (1)(a) of section four, but no such certificate shall be recognized in the Union unless the holder thereof furnish to the immigration officer such proof as is prescribed by regulation of his indentivity with the immigrant to whom the certificate was originally issued.

28. Anything to the contrary notwithstanding in Act No. 36 of 1908 of the Transvaal, a person who has been exempted from the provisions of paragraphs (a), (b), (c), (d) of sub-section (1) of section four of this Act or, on the authority of a temporary permit issued under sub-section (1) twenty-five of this Act, has been permitted to enter and reside in any part of the Union, shall not be deemed to be subject to registration under the provisions of the said Act of the Transvaal.

30. In this Act, and in the regulations made there-under, unless inconsistent with the context,—

“domicile” shall mean the place in which a person has his present home or in which he resides or to which he returns as his place of present permanent abode and not for a mere special or temporary purpose; and a person shall not be deemed to have a domicile within the Union or any Province (as the case may be) for the purposes of this Act unless he has resided therein for at least three years, otherwise than under terms of conditional or temporary residence permitted by this Act or any other law or as a person under detention in a prison, gaol, reformatory or lunatic asylum; and a person shall be deemed for the purposes of this Act to have lost his domicile within the Union or any Province (as the case may be) if he voluntarily go and reside outside the Union or that Province (except for a special or temporary purpose) with the intention of making his home outside the Union or that Province (as the case may be).

[This is a new definition.]

### INDIAN OPINION'S COMMENTS.

*Indian opinion's* latest comments on the above are as follows:—

We give on the front page, in parallel columns, the amendments made in the Immigrants Regulation Act, as it is called, and the corresponding clauses in the original Bill as it was introduced by Mr. Fischer. We have reproduced only those clauses and their amendments which bear on the Indian question. We must admit that the measure reads, thanks to the general opposition offered to it in the Assembly and by Senator W. P. Schreiner, much better than the newspapers had led us to expect. The amendments show that Mr. Fischer, in spite of his telegrams to the contrary, and in spite of, as he would have us believe, the opposition of the Cape section of the House, on one of the amendments, has made two material amendments which render a settlement of the dispute between the Government and the Indian community still possible. Mr. Fischer has amended the clause entitling wives of domiciled persons to enter the Union, in a manner that almost removes the marriage difficulty. Registration in India is now to be no longer required and a monogamous marriage performed in India according to religious custom is to be recognised in the Union. But the flaw in the amendment is that a similar marriage performed in South Africa will not be recognised. And, apart from civil registration, there appears in the Union Laws to be no facility for legalising such marriages. Thus the wives of hundreds of Indians, who have been married in South Africa, will still be considered concubines and their offspring illegitimate children. This is a situation that, we are sure, the Government do not desire. A slight alteration in the Act can easily obviate the difficulty. Then there is, in this connection, the vexed question of polygamous unions. It is, perhaps, not to be expected that the law of the State should recognise such marri-

ages. The administrators are bound, as representing the British form of Government and in accordance with General Smuts' promise, to admit, in all cases, the wife of a domiciled Indian, if she is his only wife in South Africa, irrespective of the question whether the marriage in India was polygamous or not, and they are bound, in special cases, to specially admit more than one wife to the same person. This was the practice followed before and this is what General Smuts committed himself to only last year.

Another amendment which Mr. Fischer had definitely declined to accept is that in connection with the right of South Africa-born Indians to enter the Cape as a matter of right. But the amendment accepted by Mr. Fischer would certainly entitle all South Africa-born children of non-indentured domiciled Indians and those born in South Africa of ex-indentured Indians, if they were indentured before the amendment of 1895 in the Indian Immigration Law of Natal. Thus only a few South Africa-born children are now adversely affected by the new Law. That makes it easier for the Government to set the matter right. But the partial relief does not in any way lessen the responsibility of passive resisters and the community in general to the few Indian youths who would be declared prohibited by law. We cannot calmly contemplate the spectacle of children of Indians indentured before 1895 being preferred to those born of Indians indentured after 1895.

Curiously, now, the foregoing disability arises from another unacceptable and new disability which we read into the definition given to the term “domicile” in this measure. The term was not defined in the original draft at all. And, but for Mr. Meyler's action, on the Bill returning from the Senate for ratification, we should perhaps not read the meaning into it which we do now. It seems that it is this definition which makes prohibited immigrants not, as we had feared, of all ex-indentured Indians, but of those only who were indentured after 1895. This as we have already pointed out, is a totally untenable position. But, here again, it becomes easier for the Government to grant relief if they wish to settle the Indian question in an amicable and honest spirit.

There remains, then, the Free State difficulty. It should occasion not the slightest trouble, if the Government have any firmness of mind. All that the Free Staters want is that a new Indian Immigrants shall remain subject to Statutory disability to own land, to farm and to trade. Let the law say so by all means. But if, as they are now doing, they wish superstitiously to cling to the very form of doing it which is at once humiliating and purposeless, except for the insult implied in it, their objection ought to be set aside. They must be made to recognise that the whole struggle was based upon the manner of doing it.

There are many other points in the new measure which are objectionable. But they are not root objections. The limitation of period of absence is now gone, but we observe that the manner in which it has been removed is such that it still makes it possible for the Government almost to compel an Indian leaving his Province to return within a certain period if he does not wish to be treated as a prohibited immigrant. This illustration only serves to show that we shall have to closely watch the Regulations that will be framed under the new Bill. But if there can be some settlement arrived at on the main points, the other difficulties can be easily met. They need not revive passive resistance.

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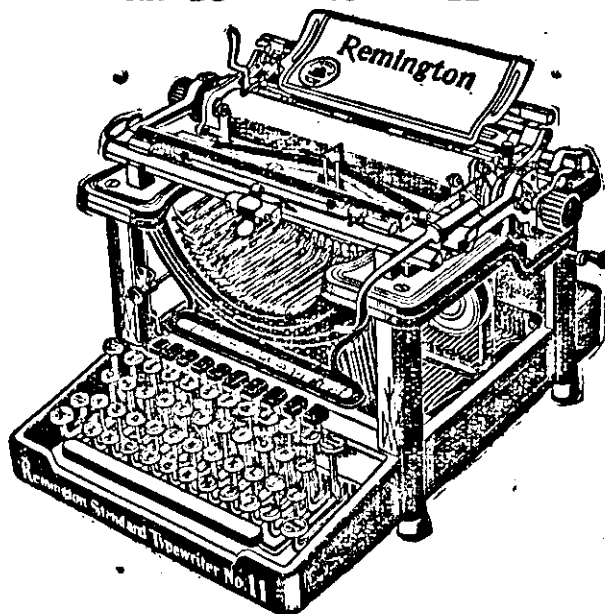
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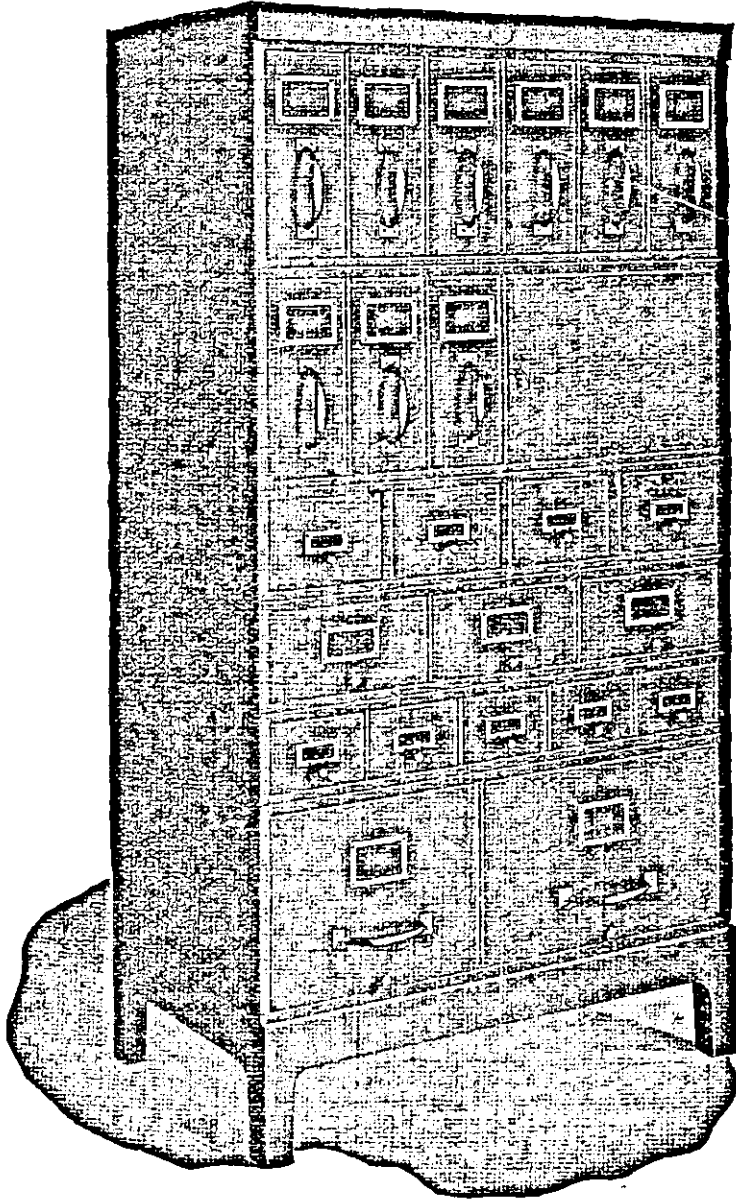
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# THE INDIAN \* SOCIAL \* REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

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Editor:—K. NATARAJAN.

Vol. XXIII.

BOMBAY—SUNDAY, AUGUST 3, 1913.

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.

It is one of life's ironies that an administrator with Sir James Meston's splendid record, both as regards ability and genuine sympathy with the aspirations of Indians, should, almost at the outset of his career as Lieutenant Governor of the United Provinces, be confronted with a situation of the kind created by the affair of the Cawnpore mosque. We have no doubt whatever that the Lieutenant Governor acted on authoritative information showing that the part of the mosque demolished was an unessential part of it. The use of words such as "sacrilege" in respect of the demolition of what is said to be the bath room of the mosque, is unpardonably extravagant. While, therefore, we strongly deprecate the use of violent and provocative language with reference to the incident, we would respectfully urge on the Government of the United Provinces of Agra and Oudh that it would be graceful, and would involve no loss of dignity or prestige, if they were to revoke their decision on the ground that, since the Mahomedan community believes, rightly or wrongly, that the structure shares the sanctity of the mosque, His Honour will not countenance any act savouring of injury to the religious feelings of any community. It must be obvious to all that, at the stage which the controversy or agitation has reached, it is hopeless to try to convince the Mahomedan community, especially in its present perturbed state of mind, that the demolition of the structure is no offence to their religious feelings. The question has been taken up by the articulate section of the community in practically all parts of the country. We recognise that the success of an agitation of this kind, might lead to much-needed improvements in public roads and thoroughfares, having to be given up whenever something colourably connected with a religious institution can be alleged to be affected thereby. But we should look to education and growing enlightenment to make occasions of this kind fewer in this country. We should be glad to see the last of this agitation before His Honour temporarily leaves the Provinces to give evidence before the Royal Commission on Indian Finance.

Replying to criticisms in the local Legislative Council that enough was not being done by Government for the education of women, the Director of Public Instruction is reported to have said that the subject was a social one. It is not clear what the reference intended to be conveyed was. But, surely, the education of women is a social question only in the sense that the education of men is such a question. Some of the objections felt by the people to sending their children to school are, no doubt, of a social character, and such objections are more in the case of female than in that of male children. But there is no question of compelling any boy or girl to be sent to school. The question is only as regards the provision of institutions imparting education to girls, to which parents and guardians

may send their daughters and female wards. It requires no argument to show that, if there were more schools suitably situated and staffed than there are now, many more female children will be attending schools and receiving education in this Presidency. This will be a great social advantage, but it will also be an immense economic advantage. In reviewing the last quinquennial Report of the Educational Department, the Government of Bombay took the view that the education of women was indispensable to the success of the Educational Department. They said: "In the opinion of Government it is of the highest importance that the progress of education among girls should not lag behind the general advance of education, for it is within the power of an unintelligent and reactionary female population to nullify in great measure the achievements of their educational policy in so far as they tend to the true social and moral amelioration of the people at large. The question of the institution of special arrangements for female collegiate education has been engaging the attention of Government and it may be found necessary to establish in Bombay a separate College for women." More than one member of the Legislative Council deprecated the diversion, proposed in the Budget, of a lakh of rupees from the Government of India's grant of 3 lakhs for Girls' Schools, as an endowment for a College of Physicians and Surgeons.

We print in this issue the full text of the address presented by the Depressed Classes Mission Society to His Excellency the Governor of Bombay last Wednesday at Poona. The movement represents in its most striking form the new spirit of social service which is taking hold of the educated minds of India and which is the finest result of Western education; and it deserves the warm sympathy of all who are seeking to speed this country on the path of progress. The people of India, and especially the Hindus, owe much to the Depressed Classes for opportunities denied and hardships inflicted in the past, and the Mission is doing all it can to wake the community to a sense of its responsibilities. At the same time, there is much that the Government can do to help the work of the Mission within the four corners of the policy which it has prescribed for itself. The address made mention of some of the most urgent needs of the Society at the present moment. First and foremost, the educational activities of the Society require to be supported by a more liberal system of grants-in-aid than that in force for other schools. The Boarding Houses maintained by the Society at the several centres, are a necessary and indispensable part of its educational work, and these too, have a claim on the resources of the Educational Department. In this connection, we think that the Department should admit, for purposes of assessing its grants, a fair value being placed on the services of voluntary teachers and superintendents who may accept no salary or only a bare subsistence allowance, from religious and philanthropic motives.

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**THE INDIAN SOCIAL REFORMER.**  
BOMBAY, AUGUST 3rd, 1913.

**CHARACTER.**

We hear a good deal nowadays of the importance of attending to the formation of character in our educational institutions, but it is seldom that an attempt is made to define "character." The result is often very confusing. By the term, character, the average Indian ordinarily understands the qualities that go to make a saint or *sadhu*. A man of character, in the Indian connotation of the term, is a man who does no harm to any one, does not seek to impose his will or views on others, observes scrupulously the customs of his caste, and is a faithful husband, fond father and obedient son. In other words, character derives its meaning entirely from obligations to caste and family which form the corner-stone of Indian social life. The Western conception of character, on the other hand, is in some respects the very antithesis of the Indian one. While, in India, character very nearly means the effacement of one's personality or rather the non-possession of any personality at all, in the West, character is inseparable from a certain measure of self-assertion. The man of character in the West is the man who can effectively impose his will on his fellows. A high Army officer in India delivered last week an address in Simla taking for his thesis: "For the conduct of an Army character weighs more than knowledge or science." This, he explained, was a quotation from Von Moltke. He took, as his type of a man of character, Napoleon Buonaparte, as little of a saint as a human being can possibly be. In developing his subject, the lecturer went on to indicate that the chief ingredient in character was the capacity to form a resolution rapidly and to stick to it at all costs. In conclusion, the report reads, he advocated a bold offensive in attack saying: "Let us realise its difficulties; let us realise that of all things necessary to pursue a consistent offensive, whether strategical or tactical, a commander of inflexible purpose and iron resolution is needed. It is so much easier to wait and see. In stress of conflicting influences prudence may seem so much the better course. Character in its highest developments will alone enable a commander to adhere to his plan, and character alone will enable him to infuse into his troops the necessary spirit of self-sacrifice and devotion required to maintain the offensive spirit."

It may be questioned, with due deference to the distinguished officer, whether even as a matter of military exhortation this is a correct presentation of character. To the mere lay man, Napoleon's successes seem due not so much to character—it seems absurd to apply the word even in military parlance to one who does not seem to have under-

stood what is meant by the sanctity of the spoken word—as to the preternatural science which lay at the back of his plans and which enabled him to calculate and forestall his opponents with wonderful precision. He never took the offensive till he had devised half a dozen alternative plans as to what he would do in the event of any one of them miscarrying. His influence over his soldiers was due to the fact that his plans succeeded so much more often than those of his adversaries. The masses everywhere will follow a man who has generally succeeded in his plans, or at any rate managed to conceal his failures, whether he be a soldier or a stockbroker. There is really not much difference between the qualities which count in war and those which count in civil life. There is a certain superficial truth in General Braithwaite's emphasis on the offensive not only in war but also in civil life. The man who is ready to create a scene, to cry out before he is hurt, who never waits to see what the other fellow has to say, is oftener able to carry his point, for the time being at least, than one who takes time to think and does not care to have his voice needlessly heard in the streets. But it may well be doubted if the most abiding results are achieved by acting on the principle of being always the one to deal the first blow. Even Napoleon failed when, without his usual science, he allowed his best troops to exhaust themselves by taking the offensive at Waterloo, enabling the British troops which had lain low to fall upon and crush them with fresh vigour. "Wait and see," is a wise policy provided you do not wait with an empty head and see with unobservant eyes. At the same time, the value of forming a quick decision and sticking to it, is very great both in war and in civil life, and this is a quality in which we, Indians, are most deficient. Ibsen's Peer Gynt might be a Hindu. He starts to go to a wedding but the moment he has walked the first step he is seized with doubt whether, after all, it would not be better not to go. To make up our mind is to shut down our mind on a conclusion once formed, so that it may not come in the way of the necessary action. A man who keeps a perpetually open mind has practically no mind to keep. We may, therefore, well take a lesson from General Braithwaite's lecture though we should not lose sight of its inadequacies as a gospel either of war or of peace.

The *Prabuddha Bharata*, published at Mayavati, Almora, is printing translations into English verse of the Psalms of the great Tamil poet-sage, Tayumana Swami. The translator, A. K., has been remarkably successful in finding the proper form of English stanza, and the translation is permeated by the spirit of the original to an extent uncommon in translations. We give below a specimen from the last batch:

Our greed doth know no bounds; though  
lord of earth,  
Yet do we seek t'extend our rule o'er seas.  
Those too who've hoarded up Kubera's wealth,  
Practise the science of alchemy for more,  
Ev'n those who are long-lived, seek eternal  
youth,

And break their hearts for th'elixir of life.  
Considered well, whate'ver we do, all end,  
In eating to our heart's content and sleep.  
Whatev'r I have, will do. Let me not fall  
In the sea of bondage, stammering out 'I', 'I',  
And clinging now to this and now to that.  
Deign me the immac'late state where mind  
is quelled,  
O Perfect Bliss that, leaving nought, fills all!



## THREE READINGS OF A PALM.

THE THIRD READING: VACILLATING  
ANXIOUS SITUATION.

(By O. S. S. O.)

## CHAPTER II.

(Continued from the last issue.)

"Oh, yes, I remember something of it now. But dress troubles us so little that I do not wonder at our forgetfulness. The reason which made the thought flash through my mind was Mina's coming party, where both sexes will mingle freely, and I do not think I have anything decent left in which I could present myself. And so I thought that since some new clothes will have to be made they might as well be in keeping with the new order of things. For I do not suppose you would care to see me seated next to another lady in *dhotie* with legs exposed, even with stockings, to some extent."

"Not, whether I would care to, but what the lady would expect. Speaking for myself, I should certainly resent any man sitting close to me in *dhotie* and bare feet. That was all right as long as we had no mixed society, and each group or family lived apart from the other, but this is no longer the case."

"However I noticed when overhauling your baggage on your return that you have not added anything to your stock of clothes, and what you have are all shabby. Our *bajaz* (family cloth merchant) has been ordered to send his book of samples to select from. I expect it will be sent in a day or so as he was told there was no hurry, in case the patterns were out."

"What is the Gyatri dress according to grand mother's directions?"

"There is nothing definite prescribed as to shape or fashion, but she was quite decided on the point of aesthetics, that it should be neat and becoming; and that the whole body should be covered when away from home, or when receiving friends and visitors. At home we may wear what we like, but when going out where we come in contact with others and often have to sit side by side with strangers of both sexes, grandmother suggested the modified dress we now use as both suitable and pretty. Don't you think our rearranged Gujrati dress is pretty and graceful?" She asked coyly knowing fully well how much he admired their beautiful improved sari dress.

"But I am not asking about your graceful *saries* and modifications etcetera," he said teasingly, "I am asking about what I have to wear, or ought to wear as belonging to the Gyatri Association."

"Well, you have to listen to whatever I have to say," she retorted coming closer and leaning her head against his chest, playfully. "And to wear quietly whatever we are pleased to put out for you."

"What a pretty kitten you are," he said pressing her fondly to his breast. "But suppose you took into your head to put out the pre-druidical dress of the early Britons, do you imagine I would be obedient enough to wear it!"

"You will have to," she replied, nestling closer to him.

"Well, I guess and calculate, (he said in English) as the Americans say, one has to give in where a woman is concerned."

"Of course," she assented in English.

"But, Neoly, (an endearing term he often used when alone) what were grandmother's ideas about men's dress?"

"She did not lay down any particular rule, but for festive occasions she suggested trousers, shirt and collar, with waist and frock coats; and for ordinary

out-door use trousers, shirt and coat, with or without waistcoat. These she said were more convenient in these utilitarian days—and no sentiment to keep on the beaten track should be allowed to stand in the way now."

"But we are not intended, according to the Western way of thinking, to be in the van of progress or utilitarianism. We are to retain our ways and customs (dress included) however unsuitable to modern times for their predilection and advantage, and to me it seems the right thing." He said avoiding her gaze.

She withdrew from him instantly so as to read his face. Yes, he was merely punning, she read, and her compressed lips loosened: "Well for you, you are not in earnest!"

"What a threat! And that disdainful curl of your lips does not become your pretty mouth," he said opening his arms into which she rushed again. Then imprisoning and rubbing her cheeks between his palms turned her face up to his.

It is not a threat, but a reality. Some time ago we agreed at our *Katha* that we are not to allow your sex to quietly acquiesce in these ways so full of meaning. These sirenian chantings have had their day—we understand them better now."

He bent and kissed her lips: "There is no fear of our misunderstanding any one now. Besides this class, and it is a very narrow class, is getting more conscious of its own ridiculous attitude every day. I have often seen in our lecture halls contemptuous smiles on the faces of our audiences when anything approaching this has been given expression to, and also how it has been recognized in confusion by the speaker. But never mind this (he continued, kissing her again as if pacifying a perturbed child) we can afford to pass over and pity them, and still go on, on our way rejoicing. Hoping in the end to win them over to human brotherhood and consideration for each other by means of our Gyatri."

She clasped her arms round his neck and pored deep into his eyes, and smiled the sweet smile of a contented wife and companion: "And now," he said, answering her gaze by pressing her ardently to him, "what about the head dress?"

"Oh, bare head for preference, for indoor. But bare head only when your sex does not try to out-rival us with long hair or *shendies*, or indulges in shaved cocoanuts—" laughing at the slang and trying to squeeze her left hand in his right sleeve; and for outdoor, *pugri*. As to ordinary working occasions anything suitable for the sun and rain."

"But," she added as an afterthought, "for travelling, grand mother always insisted, as you know, knickerbocker suits, or putties over trousers in place of stockings."

"Did Granny suggest the dressing of children in knickers as well?"

"Yes, this is why we always clothe them in this fashion."

"It is certainly neat and becoming for youngsters, and by far, less expensive."

"Yes, silks and satins in which we clothe them really do not suit the rough and ready ways of boys."

"Then, Lila, grand mother did not approve of much change in your dress? It was only in our case?" He asked thoughtfully.

"Yes, she always said the European dress for women as a whole was most unbecoming, and did not suit in the least, except when it was made flowing."

"Yes, look at the Eurasian females. They little dream of the sorry figures they cut! And yet if they were to adopt your modified fashion as worn

by the growing class of Indian Christians, and Parsees, why, they will look simply lovely."

"And besides," said Lila Bai, "it will be in keeping with the place of their birth, which in fact is their home where they and their children after them will live and die.

"But why do you differentiate the Indian Christians as the growing class?"

"Simply because this is the only important community which is not stagnant and stationary. It is absorbing from all sides and increasing internally, unlike Hindooism."

"But what of our Gyatri—is not this progressive enough?"

"Yes, but it has nothing of religion in it. And the spiritual nature of the Asiatics will sooner or later revolt against absolute secularism."

"However let that pass." She said toying with the buttons of his waistcoat and looking up at him brightly. "What refreshments shall we provide for the first part?"

"For tea you mean—anything you like. Only let our Eastern cakes and sweets be more in evidence," he returned placing his hands on her shoulders. "That is, things real and wholesome and not articles made to catch the eye and embellished with poisonous drugs and colourings."

"I understand—all right. In the way of drinks: will tea, coffee and milk do?"

"Excellently, I should think. But why worry us with these details," he remarked pressing her cheeks between his palms teasingly.

"Worry," she repeated, pretending to bite his hands still imprisoning her flushed face, "you ought to be grateful for being taken into confidence."

"Good—" he laughed rubbing her cheeks vigorously. "What about your croquet things, are they all right? For I should imagine they would like a game of some sort between tea and dinner."

"Yes. Only I think the grass needs cutting." Then as a new idea flashed through her mind, she remarked: "Bhairon, why cannot we have another lawn made closer to the house?"

"Why?" he repeated. "For the simple reason because none of you ever expressed a desire for it. You can have it by all means as far as I am concerned. But you cannot get it ready by Saturday." He laughed.

She laughed too—and seeing her sister passing, called to her: "Sita, Bhairon says we can have another croquet lawn made nearer the house."

"Oh, that will be lovely," she answered in English, coming up and placing her hand on Lila's shoulder, at the same time giving her brother-in-law a pinch on his arm.

"Here," taking her hand tightly with his right, "my permission to make a lawn does not entitle you to take a piece out of my arm."

"Does it not—" she said inserting herself between the two and facing him on mischief bent. But just then her mother called: "Yes, mother, I am coming," and giving a double pinch with both hands, ran off at once.

"Yes, mother?" She enquired on coming in.

"Take this to the cook room," handing her a *thali* full of *masala* (*curdhi* and other ingredients).

"All right, mother," and taking it up, moved slowly as the *thali* was full.

"Give it to Nani (their cook) and tell her I am coming."

"Right, mother life," she said in English, vivaciously, and went off. Having carried out her mother's wishes, she returned to her sister who leaning against the railings over looking their angan was still conversing with her husband.

(To be continued.)

## THE DEPRESSED CLASSES MISSION SOCIETY.

A deputation of the Depressed Classes Mission waited on H. E. the Governor on Wednesday afternoon in the Council Hall, Poona, and presented him with a congratulation address.

The deputation consisted of Mr. Damodhar Sukhadwalla, Dr. Harold Mann, Prof. N. G. Velinker, the Hon. Mr. Paranjpye, the Hon. Mr. Kamat, Mr. Shinde, and representatives of the Mahar and Chamar communities.

The proceedings were of an informal character, and his Excellency briefly replied to the address in an informal manner. His reply was very sympathetic. In the first place he expressed general sympathy with the aims and objects of the Mission, and remarked that if the Mission submitted an official representation with regard to the provision of grants for the Mission's schools and hostels, it would receive careful and sympathetic consideration. With regard to the suggestion made in the address as to the advisability of nominating representatives of the depressed classes to watch their interests Lord Willingdon said that if the names of suitable persons were submitted to the Collectors they would be duly considered. The address ran as follows:

His Excellency Freeman Thomas Baron Willingdon of Ratton G. C. I. E. Governor of Bombay.  
May it please your Excellency,

The general problem of the Depressed Classes in India has been repeatedly dealt with in pamphlets and leaflets published by this Society, constantly discussed by the press, and leaders of public opinion in this country and was also stated in the address by a deputation of this Society in July 1909 to your predecessor Lord Sydenham. The burden of all thoughtful and sympathetic reflection in this connection is, that the so called untouchable communities form no less than one-sixth of the vast population in this country and are living under conditions which, looked at from any point of view, are still far behind modern ideas of social justice and public well-being; and that not only are these conditions intolerable to the modern conscience but they are also capable of being redressed though with great difficulty and infinite patience.

### THE ORIGIN AND THE OBJECTS OF THE DEPRESSED CLASSES MISSION SOCIETY.

With the sole aim of dealing with this problem with concentrated energy, the Depressed Classes Mission Society of India was originally organised by a few leading members of the Prarthana Samaj or the Theistic Church of Bombay on the 18th October 1906. In order to keep this Society free from any religious dogma or from any present shackles such as caste, colour or creed or from any vested interests that may accumulate in future, it has purposely from the beginning not been organically connected with any Samaj or Church. Its freedom is provided for by a registered trust deed and its membership is open to any person who sympathises with its object which is stated as follows:—

"The object of the Society shall be to maintain a Mission which shall seek to elevate the social as well as the spiritual condition of the Depressed Classes viz. the Mahars, Chambhars, Pariahs, Namsudras, Dheds and all other classes treated as untouchable in India, by

- (1) Promoting education,
- (2) Providing work,
- (3) Remedying their social disabilities,
- (4) Preaching to them principles of Liberal Religion, personal character and good citizenship."

#### WORK OF THE SOCIETY.

The present organization and work of the Society which is described at length in the last annual report a copy of which accompanies this representation among other enclosures may be summarized as follows :—

The Society has under it fifteen centres of work in and outside of the Bombay Presidency viz. Bombay, Poona, Hubli, Nagpur, Yeotmal, Thana, Satara, Mahabaleshwar, Malvan, Japoli, Akola, Amraoti, Bhavanagar, Mangalore, Madras. Of these the first five, being incorporated branches, are under the direct control of the Executive Committee of the Society and the rest, being only affiliated, are independent in the management of their own local affairs. The Head-quarters are in Parel, Bombay and the Society is registered as a charitable Body under Act XXI of 1860. It has at present in all thirty educational institutions of which five are Boarding Houses, four are technical institutions, one is a middle school and the remaining are primary schools. The number of pupils on the roll on the 31st December last was 1,231 and the total expenditure of the Society on its educational work last year was Rs. 20,304-11-5 for which the total Grant-in-Aid received from the Government and the local municipalities for the year was Rs. 1,956. Of the thirty institutions sixteen are incorporated and fourteen are affiliated to the Society.

Besides this direct educational work, the Society carries on a constant propaganda throughout the country with a view to create and maintain public opinion in favour of the cause and to do social and spiritual work directly among the Depressed Classes on the most unsectarian lines, which have to be at once progressive and yet acceptable to them in their present degraded condition. The work of the Society in this latter respect is extremely difficult and at times almost hopeless and cheerless. First because it has to deal with a mass of people, who, as victims of age-long depression, have very largely lost the sense of self-consciousness which is essential for any attempt at self-help. And secondly, because, this work of practical charity and radical reform is so peculiarly of an uncompromising nature and affords so little worldly prospects that naturally the Society can scarcely look forward in the immediate future to anything like an adequate supply of devoted and capable missionaries who will assume responsible positions under its guidance. The Society has only six devoted missionaries, five of whom are gentlemen and one a lady, all of them Brahmans or Indian Theists.

#### PUBLIC SYMPATHY AND SUPPORT.

What little the Society has been able to do during the last six years with this scanty number of devoted workers and a few worthy volunteers, is summarized above and described at length in its annual reports and other literature. The Society has really, only just begun to obtain practical sympathy and support from the public at large. It is, however, to be gratefully noted that the flow of public sympathy is quite steady and growing, though still very slow and far from adequate to the needs of the Society. The Society also gratefully remembers that the attitude of the Government has not only been from the beginning most sympathetic and encouraging in itself but has been quite indirectly the means of commending this rather unpopular cause to the public. The workers of the mission most thankfully recognize the prompt sympathy and co-operation which they often receive while on their several tours in the provinces at the hands of the various District Officers of the Government, in such matters as giving official information, presiding at meetings and gatherings and even personally subscribing to the funds of the Mission. Among the important tokens of sympathy recently received by the Society, are the following :—

(1) The Trustees of the late Mr. N. M. Wadia's estates have given Rs. 18,000 to be paid in monthly instalments of Rs. 500 each in three years from January 1912 towards the Technical School and the Boarding House of the Society at Parel, Bombay.

(2) H. H. Maharaja Tukojirao Holkar of Indore gave Rs. 20,000 towards the building of a Home for the Mission at Poona.

(3) Her Excellency Lady Hardinge gave Rs. 1,050 in connection with the last Birth Day celebrations of his Excellency the Viceroy.

(4) Lady Sydenham left Rs. 500 for the Mission on her departure home, which sum was credited to the late Miss Violet Clarke Memorial Fund. This Fund consists of the original donation from Miss Clarke herself, out of the proceeds of a concert organized by her at Poona in 1908, and of later contributions from others, and now amounts to Rs. 5,000.

Having thus stated in general terms the problem of the Depressed Classes and the aims, objects and work of this Society and the sympathy and support it gets from the public and the Government, the deputation would proceed most respectfully, and hopefully to make the following requests and to submit the following considerations :—

I That the Bombay Government be pleased to give as grant-in-aid half of the Annual expenditure of the several schools of the Society in this Presidency on the statements of the same being duly submitted annually to and passed by the Educational Department.

As stated above the total educational expenditure of the Society for the last official year was Rs. 20,304-11-5 and the Grant-in-aid received from the Government and Municipalities was only Rs. 1,956, of which Rs. 1,118 was from the Government and Rs. 838 from the Municipalities. The reasons of this evident disproportion are :

(1) More than half of the above expenditure for the last official year was incurred by the Society on its nine institutions in and about the island of Bombay, six of which are primary schools, one is a middle school, one is a technical school and one is a Boarding House. The Society has failed till now to get adequate grant-in-aid from the Bombay Municipality. For the expenditure last year on the six primary schools was Rs. 3,944-12-5 for which the Bombay Municipality gave a grant-in-aid of Rs. 766 only.

(2) The technical school is to receive a grant of half the expenditure on the salaries of Teachers and other staff only, the grant-in-aid code not recognizing expenditure on other items.

(3) The Society has not been able to get a grant for the large expenditure incurred on account of the Boarding House at Parel, as there is no provision for such grants in the Grant-in-aid Code.

(4) Nearly one fourth of the total expenditure (Rs. 20,304-11-5) of the Society is incurred on account of the school in Poona Camp, which has now nearly reached the stage of a Middle school. The Honorary Secretary of this Branch asked the Educational Department for a grant of half the total expenditure per No. 53 of 5th January 1912 and quoted in this letter a precedent of the Department of having allowed a grant-in-aid to the amount of half the expenditure of a Mahomedan school, called Islamia school, in Poona Camp. But the Educational Department strictly adhering to the letter of the Grant-in-aid Code, the school has not hitherto been able to obtain this favour.

(5) Finally, as to the still remaining one fourth of the total expenditure on behalf of the other institutions of the Society which are outside either Bombay or Poona, these institutions are either primary schools which are only being

gradually developed or are of such a nature as to find no provision in the Grant-in-aid Code beyond the letter of which the Department cannot be generally expected to go.

Thus for one reason or the other, the Society has not been getting till now even for its expenditure on purely educational work, what may be fairly considered an adequate Grant in aid either from the Government or from the Municipalities, and hence the deputation prays that the Government would be pleased to consider the possibility of granting aid on a more liberal scale in future.

II. That the Government be also pleased to allow, as Grant-in-aid, half of the annual expenditure of the Boarding House at Bombay, Poona and Hubli which are incorporated with the Society.

The Society long ago found out that if any real and permanent improvement was to be attempted among children belonging to the Depressed Classes, they had to be first weaned from the unhealthy influences of other home life, and kept in in Boarding Houses under direct supervision. With the help of the grant from the Wadia Trustees, the Society is now boarding, lodging and educating 40 students, (37 boys and 3 girls,) freely at the Boarding House at Parel. The Superintendent remarks in his report "In the course of the whole year, there was not a single case of breach of discipline of the Hostel rules. Even the big boys who came newly to us and who are ignorant of the very word "discipline" fall in at once with the ways of the Hostel and the whole work of the institution goes on from day to day as it were in the most automatic way" (6th Annual report, Bombay Branch page 11). All the 40 students come from outside of Bombay and belong to 11 different districts. 32 of them attend either of the Carpentry, Tailoring, Book-binding or Painting courses at the Technical School of the Society, which is also an outcome of the grant from the Wadia Trustees, four have taken the High School course and the remaining four are little ones reading in the Primary school. But for this Boarding House, none of them would have had the opportunity of any training of this kind. Encouraged by success at Parel, the Society has newly opened a small boarding house on similar lines at Poona and also at Hubli. The total expenditure of Parel Hostel for the year 1912 was Rs. 2,159-0-9 and for the last six months from January to June 1913 it has been Rs. 1,549-11-11. The average monthly expenses of maintaining one boy or girl is between Rs. 6 and 7 which considering the cost of life in Bombay is not high.

The only sources of income for these Boarding Houses besides the grant from the Wadia Trustees are the Miss Clarke Memorial Fund Rs. 5,000 and Damaji Gaikwar Fund Rs. 2,000 in Bombay, of which only the interest is to be utilized. And the Wadia Trustees are going to continue their grant only for three years ending in December 1914, after which if no other adequate source be found, the Society will have to stop this part of its most useful work. The deputation therefore most earnestly prays that His Excellency's Government will carefully consider the question of providing half the expenditure annually incurred by the Society on its incorporated Boarding Houses in the presidency, as a grant-in-aid by the Educational Department.

III. That the Government, when nominating members on the several District and Local Boards, and Municipalities in this Presidency, should be pleased to nominate at least one member for each of these bodies with special reference to his attitude towards the Depressed Classes to ensure that the interests of these classes may be safeguarded, especially in matters of education and sanitation.

In this connection this deputation thankfully acknowledges the fact that the Government issued a Resolution directing

that copies of the address by a previous deputation of this Mission to Lord Sydenham, be forwarded to all the collectors with a request that the attention of the Municipalities in their respective charges might be drawn to the request of the Mission that additional facilities for the education of the Depressed Classes be provided. Though the workers of the Mission have since found that several Municipalities are showing increased interest in this matter, and attend to the representations made by them on other tours in the districts, still there is yet much to be desired in respect of sanitation and other matters. It is generally known that Mahars, Mangs and other untouchable communities are made to live by themselves outside the towns and villages in the districts, where naturally, the municipal and local board authorities have not the same opportunities to inspect the sanitary and other conditions as they have in the towns and larger villages. The General Secretary of the Mission on his tours in the last two years found in many places in the Konkan and the Karnatak, the water supply, the lighting and sweeping of the lanes in the quarters inhabited by the Depressed Classes were hardly attended to at all. Some of the Maharwadas were consequently found to be standing menaces to the health of the adjoining villages. Only a fortnight ago the Missionary of the Karnatak Branch of the Society reported to the General Secretary from Hubli that the Mahars of Rannebennur, a taluka in the Dharwar District, were not provided with a separate well for themselves, and hence they suffered great distress.

Considering that the Depressed Classes constitute probably as much as 12 per cent of the total population of this Presidency, and that such cases as mentioned above, only illustrate a grievance of very common occurrence all over the country, the Government, it is hoped, will think it high time to take some effective steps to remedy these conditions. Now a days genuine sympathy is being aroused for these classes at least among the educated people, and the deputation believes that the Government will not find it very difficult to secure active sympathisers to represent these classes in the Local Boards and Municipalities. Already the workers of this Mission have begun to find that in many places such grievances and their neglect are the outcome not so much of any lack of sympathy as of the effective and timely representation to the proper authorities. This Mission will always be ready to do what it can in this respect and will also be thankful to be put in communication with such special members if nominated by the Government.

In conclusion this deputation beg to express their sincere wishes for the health and happiness to Your Excellency and Lady Willingdon and they hope that during the next five years, Your Excellencies will take a warm and keen interest in the important problem of the amelioration of the condition of the Depressed Classes in India.

Depressed Classes Mission } We beg to remain,  
Society of India, Parel, } Your Excellency's most  
Bombay, 23rd July 1913. } obedient servants.

#### AN INDIAN LADY SHASTRI.

A Correspondent writes:—All lovers of Sanskrit and well-wishers of Female education will be glad to learn that Kumari Pundita Satyawatti, a student of the Kanya Mahan Vidyalaya Jallandar, has come out successful at the last Shastrie examination of the Punjab University. There were as many as 110 candidates and only 18 have come out successful and Kumari Satyawatti is one of these eighteen. She is, I think, the first Indian girl to pass this highest and most difficult examination of the university. All credit is due to Shiriman Dev Raj the father of female education in the Punjab to L. Partap Singh the father of the girl and last but not the least to Pt. Brij Bhushan the Professor of the Vidyalaya. Kumari Satyawatti is presently working as an honorary teacheress in her Almadeter.

## SOME CAUSES OF PROSTITUTION.

(Continued from the last issue.)

These figures make it abundantly clear that it is among the homeless that the army of prostitution is mainly recruited. Nor need this surprise us. There is a necessary and eternal antagonism between the idea of the family and the idea of prostitution. As the one is developed and perfected the other dwindles, whether in the individual consciousness or in the community. All that tends to widen, to protect, and to ennoble family life tends to destroy both the sources and the manifestations of vice. If this be true, it shows the necessity of disseminating a higher ideal of the duties of parents, and, moreover, it imposes on society the duty of providing some kind of home life for those who are homeless.

All this applies not only to girls but at least in an equal degree to boys. If the lack of parental training and of moral support tends to make girls into prostitutes, the very same condition tends to make lads into profligates or *souteneurs*.

It would be interesting to discuss how far economic conditions are responsible for homelessness and bad homes. This at least one may say: although it is not impossible to attain to an ideal family life in the small and crowded dwellings which are all that most of our working people can afford, yet it can only be accomplished by parents of rare energy and strength of character—and not always even by such. The problems of morality are very intimately connected with the housing problem.

In regard to the last heading—Sexual inclination—I will only make two brief remarks. (1) I have included under this head a few cases which could really be better described as Curiosity. These would certainly have been prevented by wise training and frank teaching in childhood. (2) More than half of the whole number—55 out of 99—are described as mentally deficient—and ought to be dealt with as such.

Under the heading of Economic Causes I have included everything that implies direct connection with conditions of women's work, every instance where the defects of our economic system are felt by the woman herself as the direct cause of her fall. I have perhaps stretched the term to cover conditions not strictly economic, and even so can put less than 14 per cent. in this class. Among these 88 cases, there are only four where inadequate wages are given as the actual cause, but this is a question of degree: how are we to say what is adequate? In 15 cases an unmarried mother had to keep her child, and in 11 others the motive was money—to buy sweets or other luxuries. In 87 cases it was not a case of low wages, but of no wages at all—the woman was unable to get work, or her husband was out of work, or the husband was dead. Six women had bad or un congenial employment. In two cases seduction by the employer was alleged, and in one case demoralising conditions of work. I have included 12 cases where laziness is given as the cause. Should we put this under economic reasons, or should it rather be classed with weak will and inclination?

This does not by any means exhaust the economic influences in our table. In the 82 cases described as "compulsion" the economic factor acts not directly on the woman herself, but on those who profit by her degradation and who presumably would not compel her to that means of earning money, if she could make as much by any other means. The fact that a woman submits to this kind of compulsion in a country where a complaint to the police would at once set her free and secure the punishment of her tyrant, implies on her part extraordinary ignorance or extraordinary submissiveness, pointing to mental or moral weakness.

\* The first part of this paper, read by Dr. Helen Willson, at the eleventh Congress of the International Abolitionist Federation, appeared in the last issue.

Among the cases put down to Vanity, Love of Pleasure and Society, I have included 106 cases where the girl ascribes her fall to "Bad Companions" (meaning female companions)—the kind of companionship usually associated with extravagance and dangerous amusements. There is a tendency in England, especially among officials, to ascribe to such causes nearly all immorality among girls, and to put the whole thing down to natural depravity. But we may well ask ourselves how far this so-called frivolity is due to wholesome and natural instincts which can find no wholesome and natural outlet. Young people, girls as well as boys, naturally crave for companionship, for pleasure and excitement. Society recognises this in the case of boys, but it has never recognised or provided for it in the case of girls. For those who have no home, or a bad home, or a crowded home, the natural joys of youth can only be obtained in the street, or in the theatre, cinematograph, or other public place of amusement. That is hard on the boy, but it is much harder on the girl, because her wage is less. Even if she receives enough to pay for her food and clothing she has very seldom any margin for pleasure. For her there is no place for enjoyment except the street unless she can find a man who will treat her; and when that is once begun, she has entered on a dangerous road.

A woman's wage is low, we are told, because she has no family to support, and so she needs nothing but a sufficiency for food and clothing. A man's wages are higher because he is supposed to have a family to support; however hard his lot may be, this family gives him an interest, an outlet beyond his work, a hearthstone of his own. If he has no family, if he has only himself to support, then he has a superfluity with which he can supply his mental and social needs in some other way, whether by books, newspapers, theatre, cinematograph, or what not. It is always assumed that the woman's mental and emotional needs will be supplied by her family life, that after her day's work she should be content to sew by her own fireside. But what if she has no family, no fireside? A woman, if she is young and alive, craves for some life of the mind and spirit, just as a man does; but in a great city this costs money. How is she to obtain it? On the one side she must face penury, solitude, starvation of the mental and social instincts. On the other side she sees gaiety, brightness, interest, companionship; these she can obtain at any moment by selling her dignity, her self-respect. When these defences are broken down, it is a short step further to sell her virtue.

In the part of England where I live this difference is strikingly exemplified. In working class families it is the custom that both boys and girls should bring all their wages to the mother for the common stock and she gives them back a small amount as pocket-money for their pleasure. To the son, whatever his earnings, the amount given is rarely less than a shilling a week, while the older daughter, who may be earning quite as much, thinks it natural that she should not receive more than 8d. or 4d. Hence for her pleasures she is dependent on her brother—or somebody else's brother. This difference of treatment is as unwholesome for the lads as for the girls.

There is another point connecting this "love of pleasure" with economic conditions. My own observations among working girls lead me to think that where the occupation is one in which the worker can take an interest, one which gives scope to skill and thought, she does not feed the need for exciting pleasures in her evenings to the same degree as the girl engaged in monotonous and unskilled labour. As a rule the interesting occupations are the better paid ones, but even where the rate of pay is the same I believe we shall

find that the girl who can find her interest in her work is more inclined to live a sober and normal life than the one whose work is monotonous and purely mechanical.

I must not leave this subject of "bad company" without mentioning that under this heading there are several cases of servants whose fall is ascribed to the circumstance that they had nowhere to go on their "day out." That is not an economic condition, but it is social condition which ought to be remedied.

(To be concluded.)

### MORAL EDUCATION IN SCHOOLS.

THE EDITOR, THE *Indian Social Reformer*.

Dear Sir,

After reading in your columns the Government of Bombay Resolution on Moral Education, I am impressed with the fact that "caution" is writ large in it throughout and that Government is afraid of something I do not know what.

Teaching morality in the school is no reflection on the community and it is right that the teacher should guide the thoughts of the young on any serious passages met in the class book. Not from 10 to 30 minutes once a week but on an average  $1\frac{1}{2}$  to  $4\frac{1}{2}$  minutes daily were spent by my teacher when I was at school 40 years ago in inculcating serious thoughts on passages which used to occur daily in books we were then reading, i.e., Robinson Crusoe, Rascals, Pilgrim's Progress, Lamb's Tales, &c.,

Even in those days a fire-brand reformer fresh from Bombay who was appointed teacher in the English School in the orthodox and holy city of Pandharpur, expounded his views on widow-mariage, &c., every Saturday night in the School Hall, before an audience of school boys and the town people, who were induced to join the "self-improvement society." This did not bring about mutiny.

Students do not resent religion and morality taught in Mission Schools and although they are seldom converted to the dogma, in after life they keep grateful recollection of the instruction.

There can not be a more orthodox place in the world than the Raj Kumar College of Rajkot. In that College its first Principal, Mr. Macnaughton, who was a pious Christian, being moved by a sense of duty used to deliver moral sermons to his pupils every Sunday, which were collected in a book form.

No caution is necessary for doing good.

Yours faithfully,  
X.

### WEARING TROUSERS.

In these days when the wearing of trousers is so much debated in India it is curious to remember that once the wearing of such garments was a sign of barbarism. The ancients, Britons and Teutons wore trousers, and the wearing of such garments was noted by the more civilized ancients who did not wear them. *Braccas* (our 'breeches') seem to have impressed the Roman mind somewhat as Chinese pig-tails did the modern European. Gaul beyond the Alps was at one time known as *Gallia Braccata*, the Gaul where men wore breeched Trouserland; and Cicero taunts a man with having sprung from 'trousered,' i.e., barbarian ancestors. As Roman way degenerated, the use of trousers began to creep in, and it is recorded that Alexander Severus wore white ones, the trousers of previous Emperors having been crimson.—The *Progress*.

### INDECISION.

BY LOUISE ATWOOD.

It stretched before him wondrous fair,  
A shining land—  
And oft he dreamed of sailing there.  
But there came tales  
Of storm-swept seas and heavy gales,  
Of how this ship or that  
To reach the port had failed,  
And so, he never sailed!  
But sought to find a safer mode  
To reach that blest abode.  
Ah, foolish man, dost not thou know  
If thou wouldst reach that land.  
"Side which all others pale,  
Thou, first must sail?"

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alterations in advertisements, &c., should be sent so  
as to reach this office at the latest on the morning  
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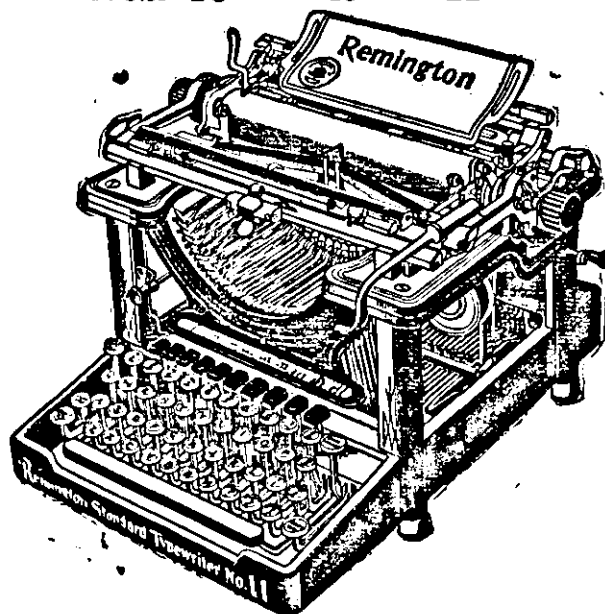
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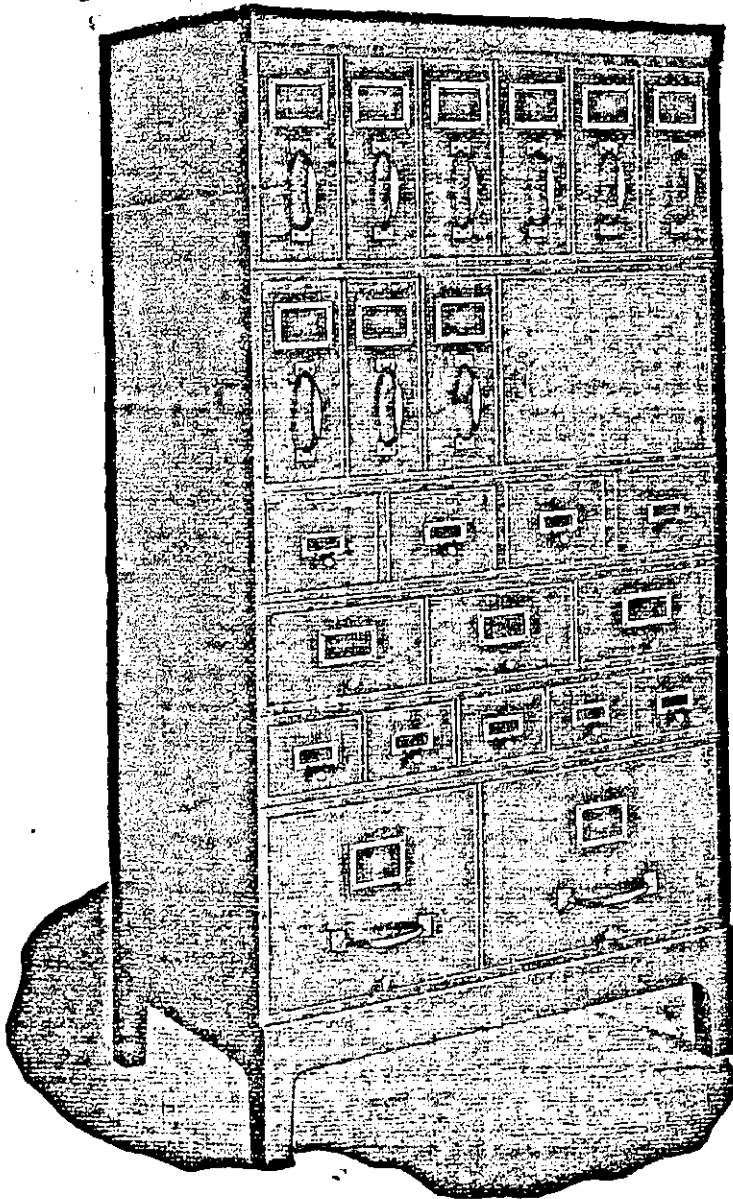
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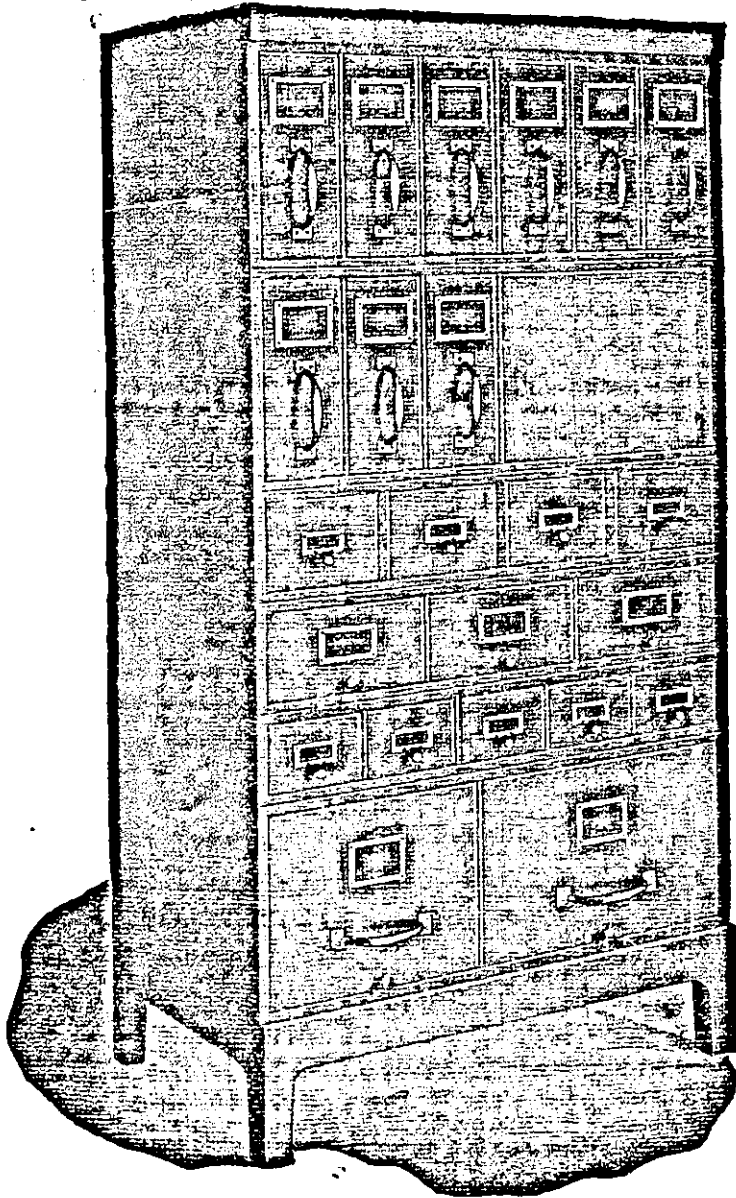
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# THE INDIAN \* SOCIAL \* REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:--HUMMUM STREET, FORT.

Editor:--K. NATARAJAN.

Vol. XXIII. BOMBAY--SUNDAY, AUGUST 10, 1913. 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 excuse, I will not retreat a single inch—And I will be heard."  
WILLIAM LLOYD GARRISON in the *Liberator*.

## NOTES.

Reuter sent last week two important telegrams bearing on the position of Indian students in England. The first was a summary of Mr. Gokhale's inaugural speech at the London Indian Association, the second a forecast by the *Times* of the changes to be introduced in the constitution and functions of the Advisory Committee for Indian students in England. Mr. Gokhale's speech is a very fair statement of the present situation. More Indian students go to England for education now than a few years ago, and, as a necessary consequence, the average has rather deteriorated. On the other side, the Colonial influence on English opinion has been decidedly prejudicial to coloured persons as such, irrespective of their merits and character. Indian gentlemen who have recently visited England, have given us specific instances where this has happened, or has been averted only by the sturdy protest of one or two fair-minded Englishmen who stood up for their traditional principle of fairplay. The true remedy is, as Mr. Gokhale said, to make it possible for Indian young men to receive the highest education in this country in every branch of knowledge, but this, of course, can not be done in a year or two. Moreover, Indian young men will naturally gravitate to the centre of the Empire, and we do not see that this is a thing to be discouraged. We can not believe that the British Empire, so beneficent, on the whole, in intention and action, will permanently consent to become, what it must become if it falls under the Colonial race and colour prejudice, the greatest agency in history for the dissemination of this sentiment so derogatory to the spiritual and moral interests of mankind. The reconstitution of the Advisory Committee seems to be in the right direction. Ultimately, it would be better to do away with paid agency altogether, except of course for clerical and subsidiary work, and leave the management of Indian students to a Committee composed of Indian residents in England and Englishmen who enjoy the respect and confidence of the Indian people.

The name and work of Iswara Chandra Vidyasagar is so little in evidence in present-day Bengal that it is as much a surprise as a pleasure to read of the celebration in his honour at Dacca. We take the following from the *Dacca Herald*: "The twenty-second Anniversary of the death of the late departed great Pandit Iswar Chandra Vidyasagar was held at the "Purba Bangla Brahma Samaj Mandir" under the auspices of the "Chhatra Samaj" on Tuesday evening. Professor B. N. Dass presided and there was a strong muster of students and the elite of the town. The proceedings commenced with a song and a hymn. Babu Jogendra Nath Guha Thakura, B.L., Rev. Prasanna Ghosal and Pandit Mati Lal Chakra-

barti spoke in Bengali and dwelt on the qualities of head and heart of the late Pandit. Babu Jogendra Nath Dutt, B.A., and Charu Ch. Banerjee spoke in English. They dwelt on the democratic spirit and simplicity of the late Pandit and kept the audience spellbound for nearly half an hour, and the latter alluded particularly to the Pandit's philanthropy and courage of conviction with regard to social reform. He further said that but for Vidyasagar they would not have heard of Madusudan Dutt, Hem Chandra and Nabin Chandra. He then paid a high compliment to the Pandit Matilal Chakrabarti for his very learned speech which the audience listened to with all-attention. After that, the venerable Chairman Mr. B.N. Dass, stood to speak amidst loud cheers. He dwelt at length on the late Pandit's many-sided activities and urged upon the youthful section of the audience the necessity of adopting the ideals of the departed great in their every-day life. After usual thanksgivings the gathering dispersed at 10-30 P. M."

The only principle involved in the case in which two men were hanged on the judgment of the Appeal Court to which their case was taken by Sir John Hewett's Government several months after they had been acquitted by a lower tribunal of the charges laid against them, in our opinion, is whether the law in this country should be administered with the same amount of humanity as it would be in a like case in England. In answering the question, it may be well to remember that the Criminal law in England was not so very long ago of a most Draconian character, and that the principal motive in humanising it, as at present, was that inhuman laws and the inhuman administration of laws tend to brutalise the public mind. With those who hold that human nature is not the same in Asia as in Europe, and that, while humanity is all right for white men, it is always interpreted as a sign of weakness by dark men, we do not care to argue. To say that Sir John Hewett acted according to the rules, does not meet the whole requirement of the case. Any man can act according to rules, but after all the rules are made to safeguard the lives and happiness of subjects and not to subserve the convenience of high officials. In a matter of life and death, it is certainly wiser to give every lawful chance to the convicted person. It is horrible to think of the feelings of these two men on being arrested and sentenced to death and executed, after they had been for several months in the belief that their innocence had been vindicated or that their crime had escaped human censure.

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, AUGUST 10th, 1913.

## A POINT OF STATISTICS.

Endeavouring to remove the apprehensions expressed by a certain class of Mahomedan publicists to the effect that joining the Congress would mean the merging by the Indian Mussulmans of their individuality as a distinct community, the *Bombay Chronicle* of the 5th instant observed: "The Census before the last showed that the population ratio of Hindu to Moslem was five to one; the last enumeration proved that the Mahomedans have multiplied so fast that there are now in India hardly more than three Hindus to one Moslem. If this state of affairs continue, the danger of merging would seem to be on the other side." Now, we should all like our Moslem countrymen to join the National Congress in larger numbers than ever but it is as well to be exact on a point of statistics. We were surprised to read the statement of our contemporary, as a change of proportion in a period of ten years, of the magnitude indicated by the *Chronicle*, would mean a phenomenon of considerable religious and sociological interest, besides which that of the Mahomedan attitude to the Congress movement would pale into insignificance. The Census Report of India has not been issued as yet, but Part V of the annual compilation of the Statistics of British India, issued last year, gives a few particulars about the population according to the latest Census. In the introductory Note on Area and Population, we read: "The population consists mostly of Hindus (217,575,348), who make up 69.4 per cent of the total, the Muhammadans (66,581,824), being less than a third of Hindus, and Buddhists and Jains (11,967,789), a sixth of Muhammadans. The number of Christians (3,872,923), is about 1.8 per cent of Hindus and 1.2 per cent of the total population." Probably our contemporary had this passage in view when it said there were now hardly more than three Hindus to one Moslem. This is rather different from the official statement that the Mahomedans are less than a third of the Hindus. It would be more consonant with the actual figures to say that there was hardly one Mahomedan for three Hindus in the population. The Mahomedans at the Census of 1901 were not one-fifth but more than one-fourth of the Hindu population, the actual figures being 207,135,073 Hindus and 62,420,291 Mahomedans. Even at the Census of 1891, the Mahomedan population was more than one fifth of the Hindus. The actual figures were Hindus, 207,717,692 and Mahomedans, 57,281,382.

By understating the Mahomedan ratio at the previous Census and by overstating it at the current one, the *Chronicle* has managed to convey an impression of Hindu decadence which is far in excess of the reality. Of course, the Hindu rate of increase during the last thirty years has not been as large as that of the Mussulmans: the movement of populations, other conditions being the same, is usually in an inverse ratio to their mass. And it has been made to appear smaller than it is by the practice adopted in 1891 and since pushed on with undiminished pertinacity, of enumerating the Animists as belonging to a special religion of their own. The difference between Animism and popular Hinduism as it is observed among the masses, is, as several Census Superintendents have observed, very difficult to determine. One Census Superintendent, Mr. Charles Molony of Madras, has had the fairness to declare that "if, from the statistical point of view, a European atheist can be a Christian, there is no apparent reason why an Indian Animist should not be a Hindu." The writer of the article on Religion in the new edition of the Imperial Gazetteer, has remarked with reference to the method employed at the Census of 1901, and also at the present one: "Such a classification is of no practical value, simply because it ignores the fact that the fundamental religion of the majority of the people,—Hindu, Buddhist or even Mussulman—is mainly animistic. The peasant may nominally worship the greater gods; but when trouble comes in the shape of disease, drought or famine it is from the older gods he seeks relief." But even more striking than the condemnation of informed opinion, is the significant fact that an increasing proportion of the castes classed as animist, are returning themselves as Hindus at every new Census. Thus, at the current Census, the proportion of Hindu Savaras and Hindu Bhils is larger than that of Animist Savaras and of Animist Bhils. The fact is, there is no such religion as Animism: it is only, if we may coin such a term, a politico-scientific creation.

The decline of the Hindus is thus to some extent a matter of statistical presentation. Another but more real cause, is the conversion to other religions of a considerable number of persons, especially from the lower castes of Hindus. But the most important cause of their decadence,—that there is a tendency to decadence, it is impossible to deny—is undoubtedly the senseless custom of infant and too early marriages, which leads to a woeful waste of life and suffering. We have dwelt so often on this aspect of the subject, and are likely to do so so often in the future, that it is not necessary to take up more of this article with it. The Mahomedan community should join the Congress because it has interests in common with the other communities. An individual or a community that is perpetually afraid of merging his or its individuality, can have very little of the real commodity. Association with others is the opportunity for true individuality to declare itself. The individuality which can exist only in isolation, is not individuality but merely self-consciousness which is the greatest enemy of an active, energetic life. We are glad to note the admirable manner in which the

Congress leaders in Sind, under the far-sighted leadership of the Hon. Mr. Harchandrai Vishandas, have deserved and secured the confidence and co-operation of the leaders of the local Mahomedan community in organising the work of the forthcoming Congress. The greatest problem of Indian statesmanship is the evolution of a common nationality, embracing every race and creed among its people. Our Sindhi friends have shown that they fully realise this central principle of Indian progress.

### THREE READINGS OF PALM.

#### THE THIRD READING: VACILLATING ANXIOUS SITUATION.

(BY O. S. S. O.)

#### CHAPTER II.

(Continued from the last issue.)

"Look at your *sari*!" remarked her sister as Miss Sita came closer. She looked down her dress and exclaimed in English: "Oh my! What a nuisance—but the stains will wash."

"Oh my." Mr. Bhairon repeated mockingly. "And what about the masala wasted? You ought to pay for this waste out of your *Kurmurie* money," (parched rice pocket money).

"Pay out of my *Kurmurie* money," she repeated. "You will have to give me extra for this, and a new *sari* as well, for I carried the masala for you as well as the others," lifting the stained part daintily between thumb and fore-finger. Then smiling at her sister approached him threateningly: "Promise, or I'll spoil your nice coat," drawing closer and displaying the smeared garment.

"Keep off you dirty thing," he said stepping away from her.

"Promise," she said keeping close to him till he bumped against the wall in backing.

"I did not tell you to daub yourself with masala."

"Promise," she kept on repeating and dancing before him with arms out spread alarmingly.

"All right," he conceded, "we shall talk it over."

"No talking—you mocked me—and now promise," drawing threateningly nearer.

"Oh, take care—" he shouted flattening his back against the wall—"I promise."

"Ah!" She laughed and clapped, pleased at her victory, and allowing him to move.

"Lila," she said turning, "my—gone!" Then seeing Agreh Bai through the open door in another room, called: "Agreh, I have spoilt my *sari* and got a new one in its place."

Agreh Bai looked up as she closed the lid of an earthenware jar out of which she had been taking out some preserves: "I am ready to listen to your grievance now. What is it?"

"First give me some of that," licking her lips and pointing to a *thali*, full of rozel preserves.

"But wait, I'll get a *dona* (leaf cup)," and reached one from a shelf, as they were in the store room. "Fill it up," she coaxed.

"No, you will spoil your dinner."

"Vialoo. No, I will not spoil that. I will eat as much as you like again." She said enjoying what was given.

"Sita," called her mother from the kitchen.

"Mother, I am coming," and ran off to wash her hands.

"Yes, mother, what is it?" She asked on returning almost immediately.

"Jamuna is kneading some flour for rozel puffs. Go and wash your hands and then come and make some. Agreh will give you the fruit."

"All right, mother, I, alone!" she exclaimed, delighted at the idea of being told off independently, instead of helping some one else.

"What are you making such a lot of things for, mother, life?" Sita asked innocently.

"Do you not know, child? We are going to have a party on Saturday."

"A party! This is Friday, why tomorrow will be Saturday, mother. How nice! Who are coming, mother?"

"I really do not know, child. Agreh and Lila know more about it."

"Agreh," she accosted her sister as she came in with the *thali* of rozels, "you never tell me anything that is going on in the house."

"What does the baby want me to tell her now," she asked, smiling.

"Baby, wants to know," she answered pausing at each word deliberately, "why, you all do not tell her everything. You are inviting nice people for tomorrow and baby knows nothing about it." She was going to hug her sister in delight when she called out: "Mind, you will knock the *thali* (salver) down."

"Dada! How you frightened me!" Miss Sita exclaimed stepping back and wringing her hands. "But it would not have mattered, even if you had dropped it on me. My dress is already spoilt," shewing the stains.

"Never mind about your *sari*. What of the fruit!"

"Mother has lots," looking at her slyly. "And brother is very rich." They smiled at her happy innocence.

Presently, Jamuna, brought in the dough, and Miss Sita after washing her hands set to her task.

"Mother," said Lila Bai coming into the kitchen later on, "all the ingredients for sweets are ready. But had we not got some sweets from the bazaar as well."

"I do not like the idea of buying bazaar sweets child. They are not over clean."

"Oh, mother! You are forgetting Zorawar's shop. It is as clean as our house, and the sweets are all under glass covers. No dust or flies can get to them. Besides in serving even he does not use fingers, but tongs and spoons."

"Yes, I had forgotten about his shop. Well, then, what you do not care to make, you might go down and order to be sent up by noon tomorrow. But see, they must be quite fresh."

"Lila, sister," coaxed Miss Sita, "may I come with you, if I can finish by then?"

"Yes, if mother lets you."

"Mother will allow me." Then turning to her, said in English. "Wo'nt you, mother?"

"If in the mean time you are good, and do not spoil another *sari*."

"No, mother," persisting in airing her English, "there is no chance of my spoiling any now. But this I have already replaced."

"Replaced—what do you mean?"

"Bhairon, brother, has promised to give me a new one in place of this," she said jerking up a side of the garment with her knee.

"You mean you have coaxed it out of him," said her ever happy mother.

"Not coaxed nor begged, mother, life," said Lila Bai enjoying the fun, "but bounced it out of him."

"Hun, I did, I made him. But he likes my bullying. I can get what I like out of him. He is a dear old soul."

"Father," she cried out as Mr. Bulwar Ozah appeared in the door way and rushed into his arms with her doughy hands uplifted. Kissing the upturned mouth, he remarked: "This is a healthy sight—all busy preparing nice things."

"Nice things, for nice people. But above all for Dady." And rubbing her cheeks against his sleeve like a purring cat glided back to her small table which she had all to her-self.

"They do not look very tempting, Dady," she said as he stood examining her wares. "But wait till they are fried."

"You are no longer shy with your English, I see."

"I am practising for tomorrow," she answered quite pleased with herself and bubbling with life and joy.

The eventful Saturday arrived, and all were ready to welcome their guests. The first carriage to arrive was that of Mr. and Mrs. Missar with their children. The others followed in quick succession and by half past three all had arrived, so as to have a long evening for outdoor games.

When all had assembled a move was made to the large *baitback* (sitting—drawing room) where tea was spread—on a long table for about thirty. Mr. Bulwar Ozah took the head of the table with Mrs. Chandler on his right. His wife took the seat at the opposite end facing him with Mr. Chandler on her right, as the honoured guests of the evening. The others accommodated themselves without ceremony. Miss Gladys Chandler and Miss Sita Ozah who were about the same age were fast friends, and sat side by side about the centre of the long table. And as each took his or her seat bent his head in silent grace except the Chandlers, a fact which was noticed by most at the board. Mrs. Chandler as she took her seat, began talking cheerily to Mr. Bulwar Ozah.

When all were seated Mrs. Bulwar Ozah rang a tiny bell: Three pretty little girls who were excitedly busy in an adjoining room answered the summons. To one she handed a silver tea pot with fragrant tea, whilst to the other a silver coffee pot containing strong Nelgiri Coffee. The third girl took up a glass jug with rich fresh lukewarm milk. They went round the table serving to each whatever they desired. *Batasas* (refined sugar) in little wicker baskets were placed at certain distances on the table which they passed to each other. Conversation became general, and the various good things went round in quick succession, till gradually all passing ceased. Presently a movement was made at the suggestion of Mrs. Bulwar. All except their European guests again bent their heads in silent thanksgiving for what they had partaken. Rising from the table they dispersed about the rooms and verandah admiring furniture, pictures, and other antique treasures of bygone ages which were much in evidence in their *havelli* (house); whilst Mrs. Bulwar attended to the wants of the happy little servers. For, though servants, they were treated as belonging to the family and always shared whatever the others had.

"Mrs. Chandler," said Agreh Bai addressing their friend who was busy examining an unique metal box painted black, "what do you think this is?" Touching it lightly with the second and third fingers of her right hand.

"It is a box, certainly," answered Mrs. Chandler brightly. "But what attracted me was its queer shape."

"Yes, the shape is funny," agreed Agreh Bai. "It was specially made to fit some documents left by uncle Punthi. Grand father would allow no one to touch or re-arrange them. So this long official *Kharita*-like casket was made for the accommodation of those precious papers. And the casket is made of our pure Hindaryan gold."

(To be continued.)

## OUR CALCUTTA LETTER.

(From our own Correspondent.)

### SANITATION OF BENGAL.

The Government of Bengal's Resolution on Sanitation in Bengal during 1913 is an interesting document. The report says—The birth rate shows an increase, 1,600,335 births being registered during the year as compared with 1,585,187 in 1911. The increase is slight and would probably have been greater, but for the high price of good grains. There was also a rise in mortality 1,846,779, deaths being recorded as against 1,221,580 in the former year.

### SOME CALCUTTA STATISTICS.

We come to know from the Census Report of 1911, that Calcutta has an excessively high death-rate of children due chiefly to premature birth, debility at birth and bad midwifery. Certainly the chief cause of the premature death of children is due to the child-marriage. Those who are in favour of this child-marriage must indirectly be responsible for these infant souls who are only budding to die. The question is: who will take this important task of saving so many young souls and thus put an end to the life-long grief of those unfortunate mothers who only get their babies to die? The air of Bengal is too hot now. The "educational policy of the Government" is convulsing the brains of our leaders. Bengal is once more on the brink of another agitation—an agitation which will for time to come, destroy our social activities. Therefore mine is the cry in wilderness.

Further study of the Census Report reveals that the total number of prostitutes in Calcutta is 14,271. They form four and half per cent of the total female population and twenty-one per cent of females aged about 10, six per cent are women of ill-fame. A very large proportion of maid servants are actually prostitutes, of women aged between 20 and 40, one in twelve is a prostitute. 1,096 girls under ten are dependent on prostitutes. They will one day join the ever increasing ranks of the women of ill-fame.

## VIDYASAGAR'S ANNIVERSARY AT NELLORE.

A Correspondent writes: Under the auspices of the Nellore Social Reform Association, a public meeting was held on Wednesday the 30th July 1913 to celebrate the 21st Anniversary of the death of Pandit Ishwar Chandra Vidyasagar, C.I.E. Mr. B. Krishna Rao, Sub Judge, presided on the occasion. The proceedings began with the singing of prayer verses and verses on Vidyasagar. Then Mr. V. Rajagopal, B.A., B.L., read a highly instructive and interesting paper, exhaustively dealing with the life of Ishwar Chandra as a social reformer, as an educationist, as an author, and as a philanthropist. Hereafter, the president made some closing remarks, pressing on the attention of the audience that they must learn from the life of the great Pandit that they should be true to what they preach and show by practical action that they were not lip-reformers but men of action. He exhorted the audience to take immediate steps to bring about the reform of post-puberty marriages of girls. With the usual vote of thanks proposed by Mr. M. Oneugayya, B.A., B.L., President of the Social Reform Association, the meeting came to a close.

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## ASIATICS IN SOUTH AFRICA.

The Editor, *The Indian Social Reformer*.

Sir,

The following translation from the "Al-Mokattam" of Cairo, from its Johannesburg correspondent of 19th May will be read with special interest by your subscribers and so I hope you will allow it a corner in your next issue :—

"A few months ago Mr. Mousa Gandour, a Syrian, wanted to invest in landed property at Johannesburg. The revenue department refused to register permanent property in the name of a Syrian in accordance with the Act of 1885, Rule 8, and thus depriving all Asiatics the right of possessing landed property in the Transvaal. As Syria is in Asia, this rule included Syrians too. Upon this, Mr. Mousa, the above mentioned informed Reverend Joseph Al-Ashkar of the whole matter. Mr. Al-Ashkar called a few Syrians together to discuss the situation and as the Syrian Club here is doing its level best to keep up its position, it asked all its members to join in taking action against the Department referred to. They held several meetings which resulted in appointing Revd. Joseph Al-Ashkar and Messrs. Joseph Dawood Malouf, Joseph Nicola, and Michael Al-Shankhiri (the Secretary of the Club) and Nakhly Doumit to undertake the task of watching the proceedings of the case with the aid of lawyers. Ultimately a suit was filed at Johannesburg, the judge being Mr. Ward. Our Attorneys were Mr. Advocate Lucas and Dr. Cruz the famous pleader. Mr. Stratford represented the Transvaal Government. The decision of the Court was not in our favour. We then appealed to the Blomfontein High Court and decided to place our case before Parliament in the event of the High Court also giving judgment against us; and also to invite public opinion on this injustice. What encouraged us to this more was the solid front and sympathy of our fellow men here. We then arranged with one of the most eminent lawyers, Mr. Alison (a member of the Local Assembly and a man of great influence), to take up our case. This gentleman went to Blomfontein accompanied by those who were appointed to look after our interests. The case was heard on the 8th instant before the Chief Justice Lord De Valier and Justices Anis and Solomon. Mr. Alison stood up and addressed the court asking that this rule 8 should be abolished, in the most eloquent style supported with proofs that he who made this rule never intended it to include the Syrians who are like me and you in colour, manners, intellect and morality. He said he who made this rule or whoever translated it from the Dutch into the English language could not have had a deep insight in the language, hence its ambiguous meaning. Here Lord De Valier the Chief Justice asked to see the Syrians. Some of them stood up in court. On seeing them the Chief Justice smiled. And on the following day the three judges delivered judgment and declared Syrians to be equal to the European Races and that they should enjoy the rights and privileges of Europeans."

Bombay,

18-7-18.

SYRIAN.

## THE ISABELLA THOBURN COLLEGE.

The Director of Public Instruction of the United Provinces in his annual report makes the following statement about the famous missionary college for women at Lucknow :—

The Isabella Thoburn College, Lucknow, is still the only college for Indian women. Its enrolment last year was 30, in the College 13 in the Normal School, and 211 in the High School. The recent history of the institution has been a period

of extraordinary development, and it was never so flourishing as it is to-day. Thanks to the generosity of its many friends, several ambitious projects have been completed. The college has been extended by the addition of the Hazzard Memorial Building; containing a library, a dormitory, a teacher's room and eleven class rooms, at a cost of Rs. 40,000. The Lilavati Singh Memorial Hostel, in memory of the late accomplished Vice-Principal, now provides accommodation for 8 teachers, 200 girls, a play-room for the younger pupils, and a reading-room for the older ones. The hostel cost Rs. 60,000. Finally to Lois Parker High School Building, towards which Government has contributed a grant of Rs. 46,000, is under construction. This is a record of achievement in five years of which any institution might be proud, and the Principal may well claim that "with its completion we shall have a group of buildings which furnishes the best equipment in India for the education of girls and women." The success of the college in University examinations is well known, and its reputation has been well sustained by this year's results: 8 passes out of 5 candidates for the B. A., 5 out of 9 for the Intermediate, and 4 out of 4 in the Matriculation. Hitherto the college has taught arts subjects only, but it has now been affiliated up to the intermediate standard in biology. Preparation for public examinations by no means absorbs the energies of the staff and students, for the majority of the latter will probably never need to face the order [?] and can pursue undisturbed by its attendant anxieties the even tenor of their studies. The most valuable part of the work is the vigorous social and intellectual life prevailing. Weekly lectures are given on literary, scientific and historical subjects, and once a month a form of extension lectures in Urdu with lantern slides is provided for *zama* ladies of Lucknow. The staff has been greatly strengthened by the addition of several trained American teachers, and there are now also two American-trained Indian teachers. The material expansion of the college has placed a severe strain upon the energies of the authorities, but its completion will leave them free to take advantage of their improved condition to raise the college to greater heights of usefulness:—  
The *Bombay Guardian*.

## MR. GOKHALE ON THE POSITION OF INDIAN STUDENTS IN ENGLAND.

A Reuter's telegram of the 2nd instant said: Delivering the inaugural address at the Indian Association in London, Mr. Gokhale said the position of Indian students here was steadily growing more difficult. He feared that the main cause was an increase in racial and colour prejudices, partly due to the new school of Imperialism, and to the greater share of which the Self-Governing Dominions were acquiring in shaping the Imperial policy. The influence of retired officials was another reason. The number of Indians had enormously increased, leading to an inevitable lowering of the average level.

It should be pointed out to the public that enormous mischief resulted from young Indians carrying back with them any sense of bitterness. Their responsibility rested upon the Government of India and upon wealthy citizens to remedy a state of things under which Indians were compelled to come here for even ordinary education. Selected young men should come, not in the present helpless manner because there were no facilities in their own land, but because they wished to advance further.

It was a matter of self-respect for India to be provided with its own educational equipment, but this was the work of years, and while England was responsible for governing India, her sons had every possible right to pursue their studies here.

### THE AGA KHAN ON MOSLEM IDEALS.

The following is a verbatim report of the speech delivered by H. H. the Aga Khan at the fifth annual general meeting of the London All-India Moslem League on July 14 :—

The report presented to-day justly points out that the young Moslems who come here from India in a steadily-increasing stream will help to form the life of India of the near future. From the point of view of influencing and guiding these young men, the work of such an organisation as this is of very great importance. I doubt whether public opinion here has any conception of the profound significance of the presence in London and in provincial educational centres of so many young men from India. It may be asked what are 800 or 400 young Moslems in comparison with 70 millions of Indian Mussulmans, or 1,600 or 1,700 Indians of various communities in comparison with the 315 millions of Hindustan. The answer is that they are like so many stones thrown into the middle of the placid pool or river each making concentric rings until the brink on either side is reached. Twenty years ago not only the mass of the people but men of standing of what is termed "the old schools" looked askance at new-fangled ideas brought by the "European-returned" young men. But now they listen with almost greedy eagerness to any message brought from the West, and ready to accept in an uncritical spirit the views of their young countrymen who have sojourned here. The day when the educated classes could be spoken of as a "microscopic minority" has passed away; education is already diffused among the middle classes, and with the active encouragement and effort of Lord Hardinge's Government is filtering down to the people at large. The young men sojourning here are the leaders and fathers of the future; though they are to be numbered only by hundreds they represent the hundreds of thousands of men of varying degrees of English education in India seeking to come more and more into touch with European thought and ideals; and, beyond these hundreds of thousands, the millions who are learning to read newspapers and to interest themselves in the world outside their villages. The ideas and messages our youths take back with them from Europe are eagerly listened to, and it is of the greatest importance to India and the Empire that they should here imbibe right ideas and learn the right way of interpreting them. This consideration cannot be lost sight of in estimating the work of the London League, as the report points out, and it is upon this ground that I use the opportunity your committee has kindly provided me to pass over mere current details and address myself to problems which go to the very roots of our national life.

#### TRIBULATIONS OF TURKEY.

When I say that the work of guiding aright the future leaders of Indian Moslem thought is one of Imperial importance, I do not confine that word to India alone. The recent Turkish war has demonstrated to the world the inherent solidarity of those who profess and call themselves Muslims. Wherever they may be, Mahomedans have a fellow-feeling and an interest in each other's welfare is inadequately realised in Europe where the strong religious sanctions of Islamic unity are not properly understood. In India in the last year or two the tribulations of Turkey and of Persia have absorbed the thought of the Moslem people to the practical exclusion of their own immediate affairs and those of India generally. The currents of feeling were very strong, and for a time our people were in danger of losing sight of certain fundamental considerations which they ordinarily hold with tenacity.

Whatever may have been the case in the past when affairs in Macedonia created irritation between England and Turkey,

it is clear to thoughtful Indian Muslims that British and Turkish interests are closely identified. They feel that it is a matter of great moment to this country that Turkey should continue to hold sway as an independent power in Asia, and also that Persia should retain whatever remains of her integrity. Obviously the break-up of Ottoman dominion in Asia would expose the Western route to India to attack by other European powers. Mutual good-will and good understanding between England and Turkey will afford the best possible safeguard against any partition of her Asiatic dominions. I have reason to believe that in view of all that has happened in recent years, Turkey is not merely willing but anxious to come more fully within the orbit of British influence. Whatever weight the Indian Moslems may possess in the Islamic world should be used for bringing Turkey and other Mahomedan countries into an attitude of genuine trust in Great Britain. They will thus be doing good service not only to the British Empire but also to their co-religionists in other countries; they will help to fulfil the destiny which has ordained that the welfare of England and of the Islamic world should be closely inter-related, and that if one is weakened the other is weakened also.

#### THE BULWARK OF ISLAM.

Though appearances may sometimes be unpropitious, the British Empire, as was lately observed by the *Times*, is and must be the bulwark of Islam. There are over 100,000,000 Muslims in the British Empire, a total compared with which that of any other Power of Western Europe is small. Whatever is left of independent Mussalman States, in these circumstances they must either more or less gravitate under British influence or lose their position. Needless to say this aggregation of Moslems under the British Empire gives her a great moral asset in the beneficent and mighty part she plays in the world's affairs. At the same time it imposes great responsibilities upon the Indian Muslims, since they have a high destiny to fulfil in their capacity as by far the largest and most important section of the Mahomedan subjects of the Crown. The more steadfast and strong their loyalty is to the British Empire, the more influential they will naturally be in promoting that harmony of interests of which I have spoken and also in the moulding of British policy.

But these international considerations, though vital, should not lead to any neglect of the duties close at hand. In my judgment the Indian Moslems should in domestic affairs largely concentrate their efforts upon to great aims. The first of these should be to alter the position of affairs under which they are justly described in the recent Government pronouncement on Moslem education as "educationally backward." They cannot hope to play their part adequately and satisfactorily in the great developments of Indian life now in progress unless their educational equipment is equal to that of other communities. The second great aim should be to help in uplifting and reclaiming the depressed classes. The splendid example which has been set in this respect by Christian missions, and in more recent years by Hindu agencies, have not been responded to by our people. "The Mussalman are doing absolutely nothing to contribute to this essential element in the building up of Indian nationhood. It is high time that they set themselves to work both to elevate the depressed classes and to bring enlightenment and the advantages of cultured civilization to the wild tribes of the jungle and the hills.

#### MOSLEM LEAGUE PLATFORM.

Having spoken of Indian nationhood, I may here refer to the adoption by the Committee of the Central League last winter of the ideal of self-government under the British Crown. That ideal, whether on Colonial lines as has been

suggested by so many of our compatriots, or in some form "suitable to India," the conditions of which we do not at present conceive and therefore do not attempt to define, must commend itself to thoughtful opinion, if it means, as I take it to mean, an ideal involving many decades of effort towards self-improvement, towards social reform, towards educational diffusion, and towards complete amity between various communities. Given personal and national self-sacrifice for generations to come, some form of self-government worthy of the British Empire and worthy of the people of India will be evolved, and Indians will have won a proud place for their nation in the world under the British Throne. But if it means a mere hasty impulse to jump at the apple when only the blossoming stage is over, then the day that witnessed the formulation of the ideal will be a very unfortunate one in our countries' annals. We have a long way to travel before the distant goal can be reached, and the voice of wisdom calls us to proceed step by step. The fact that the Central Committee confined itself to favouring some system "suitable to India" shows that at present it is difficult even to define the plan which may be evolved as Indian life develops and expands. Such development, I need hardly say, must be social, material and moral as well as political if a goal worthy of the self-sacrifice involved and of India's place in the Empire is to be reached. We have the extraordinary example of the progress of Japan within living memory to show us that we cannot truly advance upon one side of our national life unless other sides are simultaneously developed. And the motive force must be religious, because for nothing else will vast masses of the East toil on for generations along the path of self-denial.

#### MUSSALMANS' OPPORTUNITY.

An element in the new national self-consciousness must be the mutual goodwill and understanding of the different races of India. Unfortunately, as the Report observes, there are parts of the country where the relations of Hindus and Moslems are unsatisfactory. It is eminently desirable that in the provinces and districts where good will and right feeling exist, missionaries should go forth to the less fortunate parts of the country in the effort to bring about good understanding. The Mussalmans have a great opportunity if they will only realize how far they can go in evoking and strengthening Hindu goodwill by voluntarily abandoning the public slaughter of cows for sacrifice. The question, as you are aware, is largely an economic one, and much could be done to solve it by committees of Mussalmans and rich Hindus organising subscriptions for the purchase of other animals to be sacrificed in substitution of kine. Good work could also be done by local committees for bringing Hindus and Mussalmans together in social intercourse. It is true that there are difficulties of caste in the way of taking food together, but no such obstacle stands in the way of games and sports. Years ago in Bombay, Lord Harris revealed to us how much can be done on the cricket field to create good feeling between different races. Play is instinctive in young life in India as elsewhere I believe that with due organisation there can be spread among our youth everywhere the camaraderie of the playing ground and that social knowledge and goodwill is to be attained in India largely along the lines of the physical culture of our young people—a culture eminently desirable also for the direct benefits it will confer upon coming generations:—

The Times of India.

The Hon. Mr. Deva Prasad Sarvadhikary, who has been on a visit to Simla in connection with certain questions relating to School-leaving certificate for Simla and Delhi schools is leaving for Calcutta on Friday. Both the Viceroy and Lady Hardinge have shown considerable interest in Poor Students' Fund recently started in Calcutta. Her Excellency granted an interview to Dr. Sarvadhikary and gave him Rs. 1,000 for the Fund. This is in addition to Rs. 1,000 already handed to Dr. Sarvadhikary by His Excellency the Viceroy.

#### "SOME CAUSES OF PROSTITUTION.

(Concluded from the last issue.)

The indirect effects of economic stress are well seen in some of the cases classified under the heading of Grief or Shock. The mother of an illegitimate child, though tenderly devoted to it, is obliged to board it out while she works to obtain sustenance for it and herself. The child dies for lack of adequate care. The mother's economic burden is lessened, but she gives way to reckless despair, and goes on the streets. One of the true causes of her prostitution will be found by many to lie in the economic stress which forced her to part with her babe.

This paper can hardly be complete without some reference to the effect of different occupations. Our own research into this subject is still incomplete. But the conclusions, so far as we have gone, tend to coincide with those which are drawn in an interesting and valuable Report issued by the Commissioner of Labour in the United States. A number of tables are given showing the proportions from different occupations among women prisoners and prostitutes, as compared with the numbers pursuing those occupations in the population at large. The result is to show that what are regarded as the traditional and proper employments for women, housework, laundry, dressmaking, &c., contribute far more than their due proportion to the criminal and immoral sections of society, while the newer occupations, in factories, offices, &c., furnish much less than their share of offenders. The causes for this are carefully studied in the case of 2,000 women imprisoned for offences of all kinds. The conclusion arrived at is, not that any particular occupation tends to encourage crime, but that *the kind of woman who is likely to become a criminal is also likely to drift into one of the less skilled and worse paid occupations.* The Report says:—

"The accidental or occasional offender may come from any class or grade; the most intelligent of women may yield to a sudden, over-powering temptation, and the least intelligent is not exempt. The moral imbecile also may be found in any occupation or grade. But these two classes combined make up but a small proportion of the women in confinement. The majority are untrained and unintelligent, incapable of securing one of the better-grade positions in the first place, and of holding it in the second. They come from the ranks of domestic and personal service and from housekeeping, not because these occupations necessarily lead women into conflict with the laws but because they are the chief pursuits open to the kind of women likely to come into conflict with the laws and also because these occupations have in themselves but few restraining influences for such women.

"The newer occupations, on the other hand, show far less than their proportion of female offenders, because they attract the better grade of workers, and because they exercise upon these women several restraining influences. It is possible that they expose their workers to more temptations than do the traditional forms of women's activity, but they also present safeguards against these temptations. The relation between occupation and lawlessness is not directly causal; it lies deeper—in the demand a given occupation makes for intelligence and character in its workers. The newer occupations make such demand, and hence the small proportion of offenders from their ranks."

Slight as is the connection between occupation and

\* The first and second parts of this paper, read by Dr. Helen Wilson, at the eleventh Congress of the International Abolitionist Federation, appeared in the issues of 27th July and 3rd August respectively.

criminality, even less connection can be traced, according to this report, between occupation and immorality. The investigator found that there was a general belief that shop-girls of the poorer sort were more prone to go wrong than any other class, but the actual figures did not support this belief, which seemed to be founded on a *priori* reasoning.

One occupation which was shown to be specially dangerous was that of waitress; but here again it is pointed out that the work presents peculiar advantages for the woman who anticipate temptation with the full intention of not resisting it, and for the woman who seeks a cloak for an immoral life. Hence it is not so much that this occupation leads to immorality, but that it attracts an undue proportion of women who are likely to be immoral in any case.

Finally, let me direct your attention to the cases classified as Seduction. They might be more accurately described as women who became prostitutes after they had lost character, home, or employment owing to their relations with a man. We cannot apportion the guilt between the man and the woman. The point is that when through her affections the woman had taken the first wrong step, then other conditions helped to force her further down. Probably the great divergence of opinion as to the effect of economic factors in producing prostitution arises largely from the failure to distinguish between these two steps in the downward career. If such a distinction could be made in every case, it would probably be found that the first lapse from virtue is seldom directly influenced by monetary considerations. Misplaced affection, bad companionship, a spirit of frivolity and adventure, alcoholic excitement—these are the immediate causes. But when a girl has once lost her character, then economic pressure, as well as social pressure, tends to push her lower. Relatives, friends, and employers too often show a merciless and stupid severity, turning their backs entirely on the unfortunate offender. In the paths of virtue she can now find neither money nor companionship; the path of vice offers an abundance of both, while the self-respect which was the chief barrier is already lost.

The conclusion to be drawn from our research is that prostitution is the result of a vast variety of factors, and that it is impossible to isolate any single one of these from the others. Every injustice, every failure and defect of our social system, presses hardly on some men and women: if several defects combine to press on an individual who is physically, mentally or morally weak, he or she becomes a failure, a derelict and is thrown on to some rubbish heap. When the individual in question is a young woman, she is almost inevitably swept into the heap that is labelled "prostitution."

Hence this great evil will not be cured by any one reform. Whatever consolidates family life, whatever helps to build up the character, the independence, and the self-respect of the individual, will diminish this ancient slavery of womanhood. Among the most important of the needed reforms is an improvement in the social, political, and economic position of women which will enable them to stand side by side with their brothers in working out the salvation of the human race.—*The Shield*.

#### ADVISORY COMMITTEE FOR INDIAN STUDENTS IN ENGLAND.

A Reuter's telegram of the 5th instant said: The *Times* says that the organisation created by Lord Morley in 1909 for the benefit of Indian students included an advisory committee, under the chairmanship of Lord Amthill, and mainly

composed of influential Indian residents. Fresh regulations have been promulgated giving the committee, and specifying its functions. There will be a chairman, with not more than twelve, and not less than eight, members, of whom at least half will always be Indian gentlemen resident in England. They will be appointed for three years. The committee will be empowered to elect Indian visitors as honorary members. The functions of the committee are to keep themselves informed of the views of parents in India, to advise the Secretary of State and to bring to his notice matters respecting the needs of students when they are of opinion that official action would be useful. The committee meets on the first Monday of each month. Sir Maucherjee Bhowmagaree has been appointed vice-chairman.

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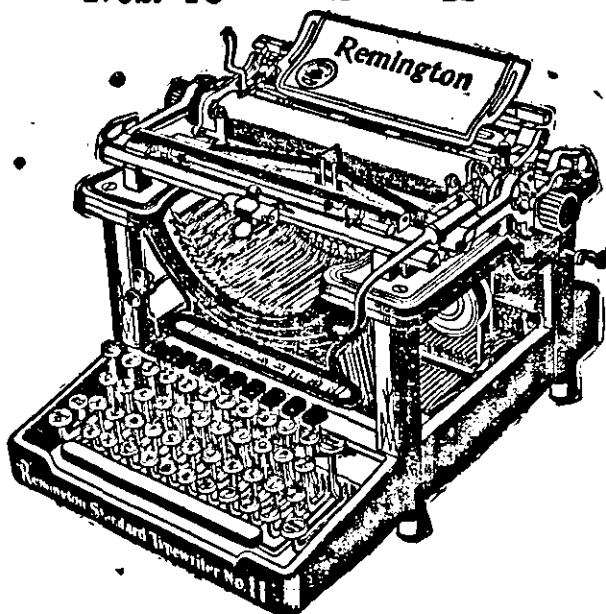
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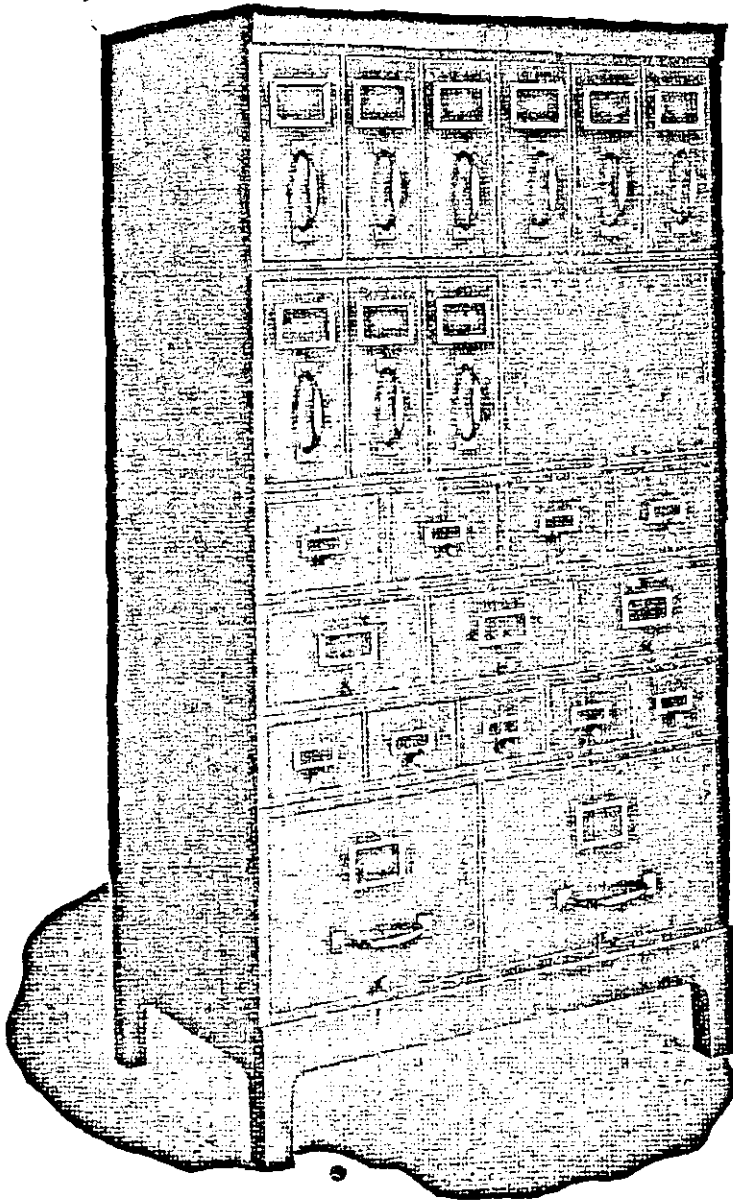
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# THE INDIAN \* SOCIAL \* REFORMER.

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Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XXIII. BOMBAY—SUNDAY, AUGUST 17, 1913. No. 51.

"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.

While the loss of life occasioned by the conflict between the Police and a section of ignorant Mahomedans at Cawnpore, in connection with the affair of the mosque, to which we referred in the last issue, is to be deeply deplored, it is unwise to exaggerate the significance of an outbreak of this character. The action of the mob was inspired by incredible folly. It is as certain as anything that at the Conference which had been arranged between the Lieutenant Governor and the local Mahomedan leaders, the matter in dispute would have been settled in an entirely satisfactory manner. If it was the intention that such a settlement of the question should not come about, nothing worse could have occurred than this most regrettable attempt of the mob to forestall the decision of His Honour the Lieutenant Governor. We are sure that Sir James Meston would not allow this incident to interfere with the settlement of the point in dispute on just and equitable lines. The law will take its course as regards the misguided offenders, and we may hope that, in the case of the more ignorant of them, justice will be amply tempered by mercy. There are some points arising out of this incident, which we should like to discuss on a future occasion.

The Anglo-Indian Defence Association, or whatever be the name of the body which has undertaken the protection of European interest in this country, would do well to remember the old adage about the wisdom of letting sleeping dogs lie. We are especially referring to a memorial which has been sent or is about to be sent by this body to the Government of India, protesting against the appointment of Indian Medical Officers to Mofussil Stations on the plea that it practically deprives the few European families generally to be found in those stations, of the benefits of medical advice. The Association pretends that it is not actuated by race prejudice, and naively suggests that Indians are not compelled to resort to medical men of alien race for consultation as to the ailments of themselves and of members of their families. Surely the Association forgets that the thousands of Indian women who have to resort to the large hospitals at different places in this country, have to submit themselves whether they like it or not, to examination by Doctors of alien race and habits. The raising of racial issues in any form, is so palpably detrimental to the best interests of British rule as well as of individual Englishmen in this country that we are astonished that any body professing to safeguard them should be so fatuous as to go out of its way to provoke a public discussion on a subject of this kind.

It gives us peculiar pleasure to learn that Dr. Rash Behari Ghosh has given 10 lakhs of rupees to the Calcutta University to be used in founding Pro-

fessorships and Scholarships for the promotion of scientific studies. The *Bengalee* intimates that later on the donation will be increased to 20 lakhs. Only last year the same University received about 15 lakhs, if we remember rightly, from Sir T. Palit for the same purpose. The special feature about these benefactions to the Calcutta University, is that they are the hard-won earnings of professional men, and not merely, as is sometimes the case, the outcome of some successful speculation. Another notable aspect of these gifts, is that they are made during the lifetime of the donors. The Hindu law is so particular about the rights of posterity that it is only his self-acquired property that can be thus disposed of by a Hindu for public purposes. It is doubtful whether this extreme concern for posterity really helps the Hindu community to ensure that its posterity will not want, to a greater degree than its neighbours who enjoy absolute control over their property. The children of rich Hindu parents ruin themselves more often than young men of other communities, one reason certainly being that they are assured that whatever they may do, the rights of their posterity and collaterals are to some extent always safeguarded and that when everything is lost, they can fall back on the latter for support. The economic backwardness of the Hindu community is to some extent the result of this tying up of property. The greatest opposition to a change of this Law will come from the inert, orthodox masses, but there is no reason why a way should not be opened for any man, who chooses to do so, introduce a more rational principle in the devolution of his property.

The *Madras Christian College Magazine* referring to the award of a prize to the best essay by an undergraduate of an Indian University on "Assassination never changed the course of History", is pleased to observe: "It is no insignificant service which the *Indian Social Reformer* has done to the cause of sound public opinion among the young arguing no inconsiderable degree of educational statesmanship on our contemporary's part, to have elicited this clear and emphatic utterance from an able representative of the rising generation." We may say that the essays received in response to the offer have been reprinted in the form of a small pamphlet, and will be shortly ready for distribution in schools and colleges as the considered expression of opinion of representatives of young India, from places so far apart as Madras and Delhi, Poona and Allahabad, on the wickedness and folly of the notion that assassination can change the course of history.

✓ The Hon'ble Nawab Syed Muhmood, of Madras, we are glad to know, has been elected President of the forthcoming Session of the Indian National Congress to be held at Karachi. We understand that arrangements for holding the Social and Theistic Conferences are being made, as usual.

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## THE INDIAN SOCIAL REFORMER.

BOMBAY, AUGUST 17th, 1913.

## MR. MONTAGU'S SPEECH.

Judging from the very full summary sent by Reuter Mr. Montagu's speech in presenting the Indian budget in the House of Commons, was both clever and courageous. The speech contained a reference to almost every subject of interest, from the outrage on His Excellency the Viceroy on the occasion of the State Entrance at Delhi, to Sir John Hewett's action in withholding from the Government of India the appeal of mercy of two men under sentence of death in circumstances which have led the Secretary of State to suggest some important modifications in the rules governing the submission of such appeals. One of these suggested modifications, it is significant, is the peremptory direction that appeals like the one which Sir John Hewett did not pass on to the Government of India, shall, henceforth, be always transmitted to the latter authority. Mr. Montagu's explanation of the failure to detect the person or persons concerned in the outrage on the Viceroy, is hardly satisfactory. The telegraphic summary of his remarks on this point may be at fault but we cannot agree with the statement that when the deliberate opinion of the people is hostile to the Government, the detection of a particular crime is generally possible, because the existence of conspiracies is no secret to the people at large. It is, we should think, precisely then that the detection of the outrage of this kind would be difficult, because the criminal would be able to find a safe asylum in the homes of a sympathising public. There is not the least sign of hostility to Government, and that is what makes the matter inexplicable. The general opinion among the people of India is that the bomb which very nearly killed their Excellencies Lord and Lady Hardinge, was not the handiwork of the same category of persons whose efforts in that direction have generally been unsuccessful and have almost always been detected. The spontaneous demonstration of good-will and affection to the Viceroy and Lady Hardinge on the occasion of His Excellency's last birthday on the 20th June last, established beyond the shadow of a doubt that whoever was the would-be assassin, he was utterly out of touch with the real feelings of the people.

Mr. Montagu observed that there were three outstanding problems awaiting solution in the administration of India at the present moment. The first was the Hindu-Mahomedan problem. Mr. Montagu said that the Government of India would be glad to support any movement for the adjustment of the differences between Hindus and Mahomedans in regard to special electorates and other matters. He repudiated

as alien to the spirit of British rule the old Roman policy of 'Divide and Rule.' In our opinion, no man with an elementary sense of statesmanship would think for a moment that such a policy can be the basis of British rule in this country. At the same time, we are bound to say that in the matter of special electorates as well as of denominational universities, and, we may add, in the proposals for the so-called preservation of the *pandit* and *moulti* type of culture, there has been a considerable departure from the path of progress which is also the path of safety. We have been consistently opposed to all these ideas and it is a cause for melancholy satisfaction that the more thoughtful, both among official and non-official, Indians as well as Englishmen, are coming to realize the danger of trying to recreate the conditions of medieval in modern India. The homely truth enunciated many centuries ago holds for all time: "No man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred; but new wine must be put into new bottles." Mr. Montagu did well to dissociate himself sharply from pessimists like Lord Sydenham in regard to the present and future share of educated Indians in the conduct of affairs. Above all, we like best Mr. Bonar Law's candid admission that the problem of finding professions suitable to highly educated men was the same in England as in India. It is in this large spirit that the correct solution is likely to be found for any Indian problem and not by regarding India and the Indians from high up in a balloon.

The least satisfactory part of Mr. Montagu's speech was that in which he referred to the law in regard to the admission of confessions of accused persons as evidence against them. It has appeared in some recent cases that the present practice of admitting them, has been directly responsible for the use of torture in order to extract confessions. It had been suggested that confessions should be made inadmissible in order that the temptation to extort them by torture might be altogether removed. This suggestion does not seem to have met with the approval of Administrations and tribunals in this country. As Mr. Montagu put it: "We have a duty to prevent torture, but are not justified in hampering ourselves in the punishment of crime by an action which, as the House will see when the papers are published, is opposed by all the local Governments and practically all the Courts of Law." This is an extraordinary way of stating the point. All civilised methods of administration of justice involve some amount of restraint on the part of authority in punishing crime. We no longer burn down a whole village for the crime of a single family or put to the sword a whole family because of the crime of one of its members. In other ways, too, Justice has to pursue criminals with due regard to the safety of innocent persons who may happen to be suspected. Justice divested of all hampering procedure will be very little different from wild lawlessness. Apart from general principles, it is not easy to understand how anybody would be hampered by the non-admission of confessions from punishing criminals. A criminal who, from remorse or indifference or bravado, wished of his own accord

to admit his offence, will not hesitate to place at the disposal of the Court such evidence as is necessary to ensure a conviction independently of his admission. The only confessions which would not be forthcoming are involuntary confessions, and it is open to grave doubt if they are not the cause of far more crime than their admission is the means of preventing. As a consequence of the multiplication of offences and agencies for prosecuting them, the sense of shame, which used to be so keen not so long ago, attaching to serving a term of imprisonment has well-nigh disappeared. Lord Crewe has suggested to the Government several indirect means of preventing torture by the Police in extracting confessions, but none of them go to the root of the matter.

### THREE READINGS OF PALM.

#### THE THIRD READING: VACILLATING ANXIOUS SITUATION.

(BY O. S. S. O.)

#### CHAPTER II.

(Continued from the last issue.)

"Gold!" exclaimed Mrs. Chandler in astonishment. "Then this is painted."

"Yes," replied Agreh Bai. "It is japanned so as to hide its real value. Grandfather would have no other metal but gold for the reception of those documents." Then in a lower key mingled with reverence she imparted: "You know they are said to be very precious and prophetic!"

"Indeed!" said Mrs. Chandler whose curiosity was roused. "How very odd. Do you know what the prophetic part is?"

"I have a faint idea. But it is so long ago since I heard it that I am afraid I could not recall it. Father and mother both will be able to tell you all about them."

"Mother," said Miss Gladys Chandler, as she came up hand in hand with Miss Sita Ozah, "we are going to have a game of croquet. Will you join?"

"Yes, if we are not too many."

"We have a large set, for twelve, Mrs. Chandler," answered Miss Sita. "Besides the little ones are happy with badminton."

"Very well, dear."

"Mrs. Bhairon," said Mrs. Chandler addressing the young lady as she came up, "you are going to join us?"

"In what, Mrs. Chandler?"

"Croquet."

"Yes, certainly." Mrs. Lila Bhairon replied vivaciously. "I love the game, and its gentle exercise is just suited to our climate. Do you not think so, Mrs. Chandler?"

"I am afraid I am rather too fond of the game to have considered it from any other point. But no doubt violent exercise is not always good in tropical climates."

"Well, then, shall we go?" said Agreh Bai. "There is not much time to waste in these short evenings."

"Yes, my," said Mrs. Chandler, "how the evenings are getting short now."

"Oh, there is mother already, there," exclaimed Mrs. Lila Bhairon, as they walked up to the place where the children were thoroughly enjoying themselves and screaming to their hearts' content: "Mrs. Ozah," appealed Master Herbert Chandler at that instant, "was my hit false? Gladys says it was false."

"I did not notice it, dear," answered Mrs. Uma Ozah. "But Gladys must have, so she must be

right." Wheeling round he noticed his mother and catching her dress exclaimed in excited tones: "Mother. I hit my shuttle ball right over that tree (pointing to the croton). So hard that Gladys called out false."

"What a valiant boy," said his mother encouragingly.

"Come to your place, Herbert," his sister called to him. He rolled in, just in time to return a stroke of Master Brij Missar's: "Take that Master Brij."

"All right," the boy responded in English taking the stroke, but fell in the attempt. All laughed, and Mrs. Ozah placing her hand on Lila's shoulder, who happened to be next to her, said: "They are quite happy, we had better begin our game."

Walking up to the lawn where the gentlemen were knocking the balls about, Miss Sita Ozah suggested to pick sides.

"Yes, sides," agreed Miss Chandler. "Mr. Ozah and—" she hesitated, and Miss Sita at once came to her rescue—"and Mr. Chandler to pick. Eh mother." Mrs. Ozah smiled her assent.

When all had taken their right colours and numbers, Mrs. Chandler opened the game with yellow No. 1 ball. She passed through the first two hoops and placed herself in position at the third.

Mrs. Ozah followed with red No. 1. She hit so hard that the ball passed through both the hoops in one stroke, and then missing yellow No. 1, lay close to it.

The others followed in rotation and the game proceeded right merrily. There was much knocking about and just as it began to get dusk the reds won leaving two rovers of the yellow still to hit the post. The others had all pegged out.

It was getting too dark for another set, so they roved about, and gradually joined the juvenile group. Coming in full view of the back of the house Mrs. Chandler remarked: "How pretty and enlivening lights look in these delightful crisp evenings. I don't think we have anything to compare to these silent yet perceptible changes of climate at 'Home' even."

"But your English climate is all round good, a perpetual joy, Mr. Chandler." Returned Mrs. Missar who was nearest to her.

"I don't know much about its being a perpetual joy, Mrs. Missar, but it is certainly pleasant and invigorating," said Mrs. Chandler.

"We have one thing throughout the year and that is rain," joined Mr. Chandler. "As to the cold it is only pleasant while the sliding and skating last. At all other times we have to put up with it philosophically."

"Well, your summer, I am told," said Mrs. Ozah, "is simply delightful."

"Yes, our summer is certainly something to be proud of," accepted Mrs. Chandler, "when it is not marred by unwelcome showers, against which we have always to provide."

"But we ought not to speak anything against ourselves or our climate, my dear," said Mr. Chandler addressing his wife with mischief in his tone.

"Yes, we ought to be, at the behest of others, dishonest to ourselves—minimize all God's handiwork not in Europe—jeopardize our souls—and make questionable our honest English character!" retorted his wife.

"Don't conjure up such dreadful thoughts, Mrs. Chandler," said Mrs. Lila Bhairon, laughing.

"No, but it makes me angry, Mrs. Bhairon Nath, when I hear people trying to teach each other to be dishonest in regard to this or that, when in the presence of others; as if things as they are were brought about by such deeds. They utterly forget

that there is a superior power working towards stupendous ends merely through our medium and thus giving our free will a chance to conform to His ways, and so rise and live," returned Mrs. Chandler.

"None, but very shallow people think and act thus," said Mrs. Missar, "and they mislead no one but themselves."

"That is just it, Mrs. Missar," said Mrs. Chandler "What must those people who know differently think of such ways!"

"But that class is fast dying out, Mrs. Chandler," said Mrs. Bhairon. "Or rather thanks to Bismarck's teaching that might was better than right and blood and iron better than idealism which unhappily had turned the thoughts of many people, but at the same time these utterances led many to enquire and to discover that towards the end of his life he realized the folly of his own creed uttered in the days of his prosperity. Judging from this it would seem that people's ideas will yet return to the religious temperament of the early Victorian era which without doubt gave to England the position she now occupies in the world, and that that position was not gained by crooked ways such as you rightly deplore."

"And it passes my understanding," said Mrs. Chandler, "that people should now think that these ways are now necessary, and that human brotherhood must be cast to the wind in order to maintain what was given to us as a grace, and that for a fixed purpose."

"Of this return then to the recognition of human brotherhood you, yourself, Mrs. Chandler, are a noble living example," added Mrs. Missar.

"Well, I don't know much about that, but it is certainly delightfully satisfactory to be one of the pioneers in a good move or rather to be returning to it," said Mrs. Chandler laughing.

"Well, however much you may minimize your own action, Mrs. Chandler," said Agreh Bai, "the fact of your breaking through hidebound conventionalism shows not only your heroic nature but that you are made of something different to the unthinking sheep which merely follow."

"Well, now that you admit that I have no conventionalism, you must also give me credit for hearty goodwill and genuineness, and allow me to express myself equally candidly."

"Mostly certainly," said Mrs. Ozah. "I hope and believe that our Gyatri association will kill society formalism and that we shall be true and natural to one another."

"That is right," said Mrs. Chandler, "and I feel that the Gyatri is not going to do this only, but that it will cement a friendship between us to which hitherto we have been strangers through the machinations of others. For I don't see why the goodwill and love which Hindarya gives to the Royal house of Great Britain cannot be extended to one another among the subjects also who are always together."

"But," continued Mrs. Chandler, "this is not what I was going to speak candidly about. You have turned me into a heroine, but what of yourselves? Are you not all heroines? Have you not sacrificed former traditions and lives of ease and comfort and demigodic reverence, notwithstanding all the nonsense that is said about your being refined slaves to man. No, my dear friends, you are far more in the van of progress than I am, and you deserve far greater credit than in your generosity you have passed on to me."

(To be continued.)

## EDUCATION OF WIDOWS IN MYSORE.

The number of scholarship holders varied from 48 to 97. The ages of the recipients varied from 13 to 37. All the scholarship holders were widows except four, whose husbands had deserted them. Except one who is a member of the Jain community, all the others belong to one or other of three main Brahmin sects. One pupil is studying in the Medical School, Royapuram, Madras, and is qualifying as an Apothecary. She was in the Matriculation class of the Maharani's College prior to her departure to Madras. Another was reading for the B.A. The Government scholarship was supplemented by Rs. 10 per month from the Fund. In the Mysore Kannada Lower Secondary Examination, six passed in 1911, four passed in 1912, and 4 in 1913 from the Home. Of these, three passed also in addition in Sanskrit. In these two and a half years, twelve pupils have been admitted into the Maharani's College from the Widows' Home, six in the English classes and six in the Training Class after passing the Lower Secondary Examination from the Home. Two of these have gone out as School Mistresses after training in the Maharani's College. Two of the pupils were sent away as they did not quite conform to the rules of the Home. The scholarship holders were drawn from various parts of the State and from Madras. Thus the present report shows a more definite stand than its predecessors in utilising almost the whole fund to keep widow pupils, drawn from different parts of the Province under the roof of the Widows' Home. This step is proving beneficial inasmuch as all the pupils are brought under our immediate supervision and instruction, and their health and morals are well taken care of. In the earlier stages of the Fund, scholarships were awarded to widow pupils living in their own homes in different parts of the State. Subsequently the Government instituted scholarships for such pupils. Although the grant of scholarships tended to popularise education among widows, their progress on the whole was not very satisfactory. Either the quality of instruction imparted in Taluk Girls' Schools was poor, or the pupils were indifferent to their lessons, and only anxious to get the scholarship, which however did not reach them regularly. Therefore an attempt was made in 1907 to centralise them to the Widows' Home, which has yielded more satisfactory results.

The total income from the Fund during the period was Rs. 6,372 and the total expenditure Rs. 5,815.

The Widows' Home also serves at present to some extent as a Hostel for lady students, inasmuch as seven pupils who are attending the Maharani's College have their board and lodging therein.

The Devaraj Bahadur Charity Education Fund was created by an order of His Highness the late Maharaja, dated 26th June 1883. The first order of Government directed the Trustees to found endowments in the name of Devaraj Bahadur for the improvement of Sanskrit and Vernacular literature and for the advancement of education in directions in which adequate provisions did not already exist, out of the proceeds of the investment of Rs. 50,000. In 1905 Government directed that the whole income of the Fund may be exclusively devoted towards one single object, *viz.*, the education of widows.

The following rough statement shows the manner in which the fund was spent in furtherance of female education since the year 1883.

OBJECT.	Total Amount Spent.
1. Scholarships to girls in schools for general education and also for being trained as teachers, midwives, etc. ... ..	Rs. 42,773

2. Money spent for Zenana teaching... ..	Rs. 6,285
3. Giving scholarships to wives of masters to persuade them to study in order to become school mistresses... ..	1,387
4. Prizes to successful high-caste female candidates in public examinations ... ..	1,475
5. To assist female education in other ways such as employing teachers for Music, Drawing Sanskrit, etc. ... ..	7,220

Total Rs...59,090

At the time the Fund was instituted the Trustees had to hunt for deserving girls in the lower classes of schools and give them scholarships. In this year 1913, widow pupils advanced in years seek of their own accord the protection of the Widows' Home and come here for study from different parts of the State. All those who are acquainted with the strong and innate prejudice which till recently existed among all castes of Hindus against the higher education of girls, and especially against the education of widows and their sojourn outside their homes, can conceive the innumerable difficulties which the Trustees have had to contend against in these 30 years in advancement of female education, and can realise what a great step in advance the institution of the Widows' Home marks. At first the attitude of the bulk of the people towards the movement was one of hostility, subsequently of indifference and then of contemptuous cynicism, till at last an epoch is in sight when we are glad to acknowledge that there are unmistakable signs of appreciation and co-operation even from the conservative and orthodox classes. We may state that from the commencement, we have received valuable support from several ladies in this work.

Sir K. Seshadri Iyer in para 4 of his letter, dated 13th September, 1884, on the first year's report of the Trustees conveyed His Highness' commands in the following words:—"His Highness has the fullest confidence in the enlightened zeal and catholic sympathies of the present Committee of Trustees and he therefore believes that the management of the Fund at their disposal will continue to be a real aid to the cause of education in those special departments to which it is devoted." We beg to state that the spirit of the above command has been our goal, and we have tried our best to utilise the funds in furtherance of that Noble Object.

The high-caste Hindu girls who are married young and are left forlorn as widows before they can fully realise their helplessness are in a pitiable condition. They are endowed with intelligence of a high order. The country is in need of a vast number of lady teachers, lady nurses, lady doctors, midwives, etc. The education of widows therefore is, from several points of view, a *sine qua non* for the well-being and progress of the Hindu community. In this direction Mysore has led the way in South India for the past 30 years, and the Madras Government have lately followed the example by instituting scholarships for Brahmin widows and establishing a hostel for them.

As Government are at present considering the advisability of combining with the Widows' Home a Hostel for ladies and assuming the direct management of both, we trust that the interest from the Devaraj Bahadur Charity Education Fund will always be devoted solely to the support and education of such widows as are not eligible for scholarships from State Funds by age or their backwardness in education.

In conclusion the Trustees deem it their duty to tender their respectful acknowledgements to His Highness the Maharaja and the Royal House of Mysore for the uniform encouragement they have received these 30 years in their arduous and uphill work.

### FLORENCE NIGHTINGALE VILLAGE SANITATION FUND.

#### JULY REPORT-VADVALI.

Water supply—Cleanliness of the wells is maintained as before.

Disposal of refuse—the sweepers are doing their work properly, the refuse is removed at a distance.

Personal Hygiene—the people are paying more attention to their health than before.

Houses and their surroundings—the houses and the surrounding parts are kept clean as far as possible.

Prevailing Diseases—nil.

Epidemic—nil.

Auxiliary efforts—the night class is regular as usual.

General Remarks—As the people were very busy in their farms from morning to evening, nothing more could be done during the last month.

R. V. KULKARNI

### PANDHARPUR ORPHANAGE AND FOUNDLING ASYLUM.

#### Report for April, May, June, and July 1913.

During these 4 months, 2 big fairs were held. "Chaitri" and "Ashadhi." For "Chaitri" about 50,000 pilgrims visited Pandharpur, out of whom, only 30,384 visited this Institution and the collection from them was Rs. 43-6-7. For "Ashadhi", 25,000 pilgrims came to Pandharpur out of whom 70,490 were kind enough to visit this orphanage, and from whom we were able to collect only Rs. 110-2-1. From these figures our readers will understand how very little our income is during such busy seasons too. We would have collected Rs. 1,882-10-6, if every visitor to this Asylum had paid us only 3 pies per-head. But alas! We have been feeling the want of some volunteers during these fair days. In that case we will be able to collect more money from the pilgrims.

#### STATE OF THE INSTITUTION.

There are 44 grown up children, 23 infants, and 13 widows, that have come for deliveries in the Institution at present.

#### CELEBRATIONS.

King's birthday and Lord Hardinge's birthday were heartily celebrated by this Institution on both the occasions. Special services were held wishing long-life and prosperity to their Majesties and the Royal family, together with Lord and Lady Hardinge and their family. Especially on 20th June, 500 people (dumb, blind, lepers, etc.) were treated with sweet cake, rice, curry, irrespective of caste or creed.

#### FINANCIAL CONDITION OF THE INSTITUTION.

Total income during the months under report was of Rs. 989-11-6 while the expenditure was of Rs. 1,838-5-5. This shows, how much we are in need of financial help from the generous and rich people.

#### WANT OF THE INSTITUTION.

We have been thinking of doing some extensions to our building, the want of which is greatly felt. It has been proposed to erect a block of 6 rooms measuring 12' by 10', 10 rooms (10' by 16') 1 room (19' by 10'), in the front compound of the Institution, at the cost of Rs. 18,000. May God inspire some generous minded rich people to come forward to help us in this respect. Even small donations will be thankfully received, for this *Building Fund*.

Besides this, we require 50 woolen blankets for the use of the infants. We wish somebody will help us in this cause.

In addition to the cash donations, grain, clothes, medicines, and other things were given by several visitors.

This Institution is indebted to all that have kindly helped it.

Pandharpur, }  
11-8-13. }

K. R. BHOSLE,  
Superintendent.

## PROSTITUTION IN BOMBAY CITY.

The Editor, The *Indian Social Reformer*.

Sir,

Your small note on the interesting paper on Prostitution by Dr. Helen Wilson, provokes me into writing a few lines on what I know of that delicate subject so far as Bombay Island is concerned. The three volumes of the *Bombay Gazetteer* prepared under Mr. Edwards contain little on the subject, except, for the guarded references in the interesting chapter on the "night side of Bombay." Mr. W. S. Lilly's book, "India and Her Problems," has a fairly full chapter on one phase of the subject, namely the Indian dancing girl, but he speaks of Northern India chiefly. The following facts are based on personal investigations and the reader can be assured of their authenticity. The prostitute population of Bombay City roughly fall into several strata, each merging into the other with imperceptible gradations. At the top are what are familiarly known as dancing girls, both Hindu and Mahomadan. About the part they play in orthodox society, nothing need be said, as it is well known. Suffice it to say that they make music and dancing only a secondary profession and not a primary one, as Dr. Coomaraswamy would have us believe. Music and dancing is with them only a means of raising their wages. The Mahomadan dancing women in Bombay are none of them indigenous, but recruited chiefly from the pestiferous lanes of Lucknow, Cawnpore, and Lahore. They generally command high wages ranging, I am told, between Rs. 100 to 500 a month. Many of them are brought to Bombay by contractors (pardon me, Sir, I have no other word to use) who take annual tolls from the gay folk in Bombay. These contractors are prepared to send all grades of wares to any part of India, and they find in Bombay a very lucrative market. Many of these women elect to remain in Bombay as kept mistresses. Others return to their homes after the expiration of their contracts.

The Hindu dancing girls in Bombay form a class apart. They have a club, a friendly society all their own, and they have the camaraderie of a close knit sister-hood. Many of them are of fairly good literary and musical education, and they have notions of caste, which are surprising. Their great recruiting ground is not British Territory but Goa. In Goa, all the subsections of the Sarasvat community have wealthy temples, where numerous families of dancing girls have hereditary worship. As the Portugese Government have no Acts in their legislature for the protection of minor girls, adopted girls are brought over from the British territory to Goa to have the ceremony of dedication to the God performed and thus the British law is easily defied. There is considerable annual migration of these Goanese dancing girls in Bombay, and their number is increasing, so much so that they are pressing upon respectable quarters like Girgaum. The Goanese dancing girl is among what Dr. Helen Wilson calls the aristocracy of prostitution. Their dishonour stands rooted in certain codes of honour which gives them their attraction. For example, they would never sell their favours to any but the highest caste of Hindus. If a woman is known to consort with a Parsi or Mahomadan, she at once loses caste. The typical Goanese dancing girl is generally a kept mistress. One fact may be noted. Music and dancing now does not pay so much as of yore, and the dancing girls are fast going back to their primary profession of prostitution. The fact is that the quality of the customers has changed. The Deccani community have been rescued to stern purity, thanks to English education. Some sections of the Guzerathi community are still backward, and there is great need of a purity movement in the

Guzerathi community. One thing is noteworthy that these Guzerathi pleasure seekers belong exclusively to non-English educated classes. The wages of Hindu dancing girls are high and range from Rs. 50 to 800. There is at least one family in Bombay still following the profession, which is master of lakhs.

I now descend to the lower strata. To write all I know about them would be to take more space than I have a right to claim from you.

After the dancing girls and the kept women, come a heterogeneous class, ranging from the riff-raff of Grant Road to the kept mistresses of Girgaum. The kept mistresses do not permanently remain kept mistresses. They drift gradually into the saddest cases of street-walking. Many of them, especially if they are fresh from the country, begin well, but disease sooner or later overtakes them, and their wages continue falling as their charms decrease. When they reach their lowest depth, you have the human filth that festers in Falkland Road. It is this section of the unfortunates that need our commiseration, and their condition is a disgrace to Bombay. But for the indelicacy of the subject I should have given greater details regarding this submerged piece of humanity, but suffice it to say that their wages do not go more than Rs. 2 a day. Often it is not more than 8 as, a great part of which is spent on drink which becomes almost a necessity to these poor creatures who have to live lives at such high pressure. The most noteworthy feature of this class of prostitution is that a number of women place themselves under a *dalal* who is generally an ex-criminal, whose nefarious business it is to discuss rates with would-be customers. Make this "dalal" a punishable offence and you will achieve something. There are foreign prostitutes in Bombay, a few Italians and Russians, who are patronised chiefly by sailors and soldiers. They are a considerable number of Japanese prostitutes, and it is a wonder to me why a civilized Government like Japan allows these women to spoil its fair name.

## CONCLUSIONS.

I have given above in bare outline and shorn of all rhetoric, certain aspects of the prostitution in Bombay. My object in writing the above is to call attention to a cancerous sore in Bombay life, and I would like more light to be thrown upon the subject. Here is a vast field for investigation for our social workers. So far as I know, with the exception of the Salvation Army, there is no other philanthropic body engaged in rescue work among these unfortunates, and the Salvation Army confines itself chiefly to European women. The Mahomadan community whose apathy towards social reform is proverbial, must wake up, as the prostitute population of Bombay have many professing the faith. Diplomatic pressure can be exercised to prevent the Portugese Government from allowing girls from British territory to be taken over to Goa to be initiated into a life of shame. The Sarasvat community can do much, and the Gowd Sarasvat Parishad can very well deliberate upon how to remove the canker from the common temples of the community.

The system of *dalal* must be rooted out, and *dalals* must be classed as criminals. There is another and very formidable aspect of this problem. The greater part of the lower section of the prostitute population, those inhabiting Falkland Road, for instance, are soaking in diseases. We are told that an influential body of medical men have called upon Government to investigate the widespread growth of disease in London. Cannot something be done in Bombay of a like character? Then again, I should like the Society for the Protection of Minor Children to be more active in Bombay City. Little girls are frequently to be seen in the dens of vice. I have personally seen girls, parading White Lane in hideous red gowns accosting passers-by, whose age could not have been more than 14.

Sir, I have taken a great deal of space and I have hardly touched the fringe of this difficult social problem. If what I have written stimulates the philanthropic bodies in Bombay to start systematic rescue work, I should be thankful. Meanwhile, may I request you to throw open your columns to any useful suggestions, or to the results of any private investigations into the question like mine.

Yours sincerely,  
A SOCIAL SERVANT.

## THE GATE THAT IS NEVER CLOSED.

FROM THE DAILY CHRONICLE.

[The following account of the work done in a great London Hospital, one of many, will be of interest to our readers.]

Down in Whitechapel there is a high wide gate that has never been closed night or day for a hundred years. All through a long weary century it has stood open in welcome to suffering humanity. It is the gate of the London Hospital and, while the world outside has been waging war, trafficking on Exchanges and in market-place, and conducting its common-place affairs, behind this gate a constant war has been fought against disease and suffering.

The other day I passed within the portals of the London Hospital and, under competent guidance, made a tour of its many departments and wards. At the end of two hours I left with a feeling that I had been privileged to get a glimpse at a heroism that differs only in kind from that of the battlefield or the fortress breach. It is the heroism of men who are fighting with untiring skill every form of human illness; of women, 'with the glory in their eyes,' dealing gently with fractious patients suffering from repellent diseases; of the patients themselves enduring their sufferings and afflictions, for the most part, with quiet courage and resignation.

A pale-faced little girl stood up, trembling just a little before the young fellow with the dark, resolute face, and with a strange, and to her fearsome looking, instrument hanging over his shoulders. Her right arm was out of the sleeve of her dress, and the young doctor lifted it, limp and helpless. The strong, skilful fingers passed lightly over the arm and, coming back to the wrist, gave it just a slight wrench that brought a grimace to the girl's face.

'No bones broken, X rays,' he said laconically, and the girl passed on to make way for a second patient. It was done in little more than a second, for there is no time to waste in the Receiving-room of the London Hospital.

A man with a ruddy, healthy complexion followed the pale little girl with the limp arm.

'Says he doesn't know what's come over him,' said the young 'senior' doctor—for 'senior' does not imply age here—after a close examination of the man's mouth which he held open with a steel instrument. 'I say it's his teeth, he says it isn't.'

It would not have been safe to bet on the man's opinion.

A railway man from Stratford—whence hundreds come to get steel filings taken from their eyes, arrived holding a big coloured handkerchief over his left eye. Able to tell what was wrong, he was sent at once to the ophthalmic department, where there is a marvellously ingenious instrument for dealing with such cases. It is a gigantic steel magnet, and in a flash it had drawn the steel filings from the railwayman's eye and he went back rejoicing to his work at Stratford.

Incidents like these are taking place throughout the whole twenty-four hours, and seven highly-qualified, competent, quiet men take turns of duty at stated times. They have, on an average, only thirty seconds to give to each case, and they must decide rapidly whether a case is a slight one, a serious one, or comes midway between these two categories. According to their diagnosis, the sufferer is given advice and medicine, is sent to the out-department or taken to the wards.

There is, or was recently, in the hospital a young woman, whose treatment, like that of the railwayman with the steel filings in his eye, is a remarkable illustration of the improvements made in medical and surgical science within the last fifty years.

One day she walked into the hospital and showed to one of the officers on duty a withered hand, shrivelled and useless.

'It is perfectly certain,' said Mr. E. W. Morris, the secretary to and historian of the London Hospital, who was my guide, 'that fifty years ago they would have told the young woman that her hand was useless, and would there and then have chopped it off. We saved it for her, and to-day the young woman is quite well and able to use the hand that once was shrivelled and useless.'

How this marvel was accomplished Mr. Morris told me in detail and in somewhat technical language. Briefly, it was this: The patient, who could give no history of any injury that had led to the condition of her hand, was treated first in the out-patients' department. After a time, the physician there frankly admitted that he was making no progress with the case, and the young woman was admitted to a bed in one of the wards. There, after a time, the surgeon in charge made the same admission as his colleague, and the patient was transferred to the medical side. There began the wonderful process which ended in her complete recovery. It is impossible to describe it in detail. The first thing the physician did was to mark out the woman's hand into a number of areas, and then, by testing all these, he found one area in which she lacked sensation. Knowing the nerves which fed this area in the hand, the physician, after sending the patient through the bacteriological and the electrical departments, sent her to be radiographed. The report came back, 'The patient has double cervical ribs.'

This decided the matter; the necessary surgical operations followed, with the happy result stated.

Through the lupus ward, where I am afraid I involuntarily broke one of the most chivalrous of the unwritten laws of a hospital, never to betray by the least sign that there is anything unusual in the appearance of a patient; the Röntgen ray department, where the officer in charge showed me his burnt and disfigured hands—he began the work before the present precautions had been discovered—and through a long corridor where patients were being treated for rheumatic complaints by the Tyrsaer baths of hot air, I passed to the children's ward.

Of all the sufferers in the London Hospital, these surely are the most pitiable, and yet they are cheerful and uncomplaining, and set an example to many of their seniors in their quiet endurance of pain. They lie in their tiny cots, and they look at you out of questioning eyes—beautiful eyes many of them have—as if they would know what Fate has brought them there and what they have done to deserve such suffering. Who can tell them? Accident in some cases, hereditary disease, it may be, in others.

There are many little cripples in the London Hospital, but there is a benevolent expert, too, who says, with an air of finality, 'If we could only get them young enough, there would soon be no cripples; we would soon stop that.'

And in proof of his assertion, he told me of the 'cripples' class, which is attended by hundreds of little children suffering from curvature of the spine.

'We put them through a drill in batches,' he says 'and it would astonish you to see the pride they take in getting their backs straight. We encourage that pride and instil it into them if it does not exist. We make the smartest and best of them captain of a class, and the captain stands in front and goes through the drill for the benefit of the others. And you should see the pride in their eyes when they find their backs are getting straight and they can carry themselves in the street and in the playground like their more fortunate comrades!'

This is only the merest outline of the work of the London Hospital, in whose interests Mr. Sydney Holland, the chairman of the hospital, has just issued another moving appeal for help. Patients come to it from all over the world. In 1911, the last year for which figures are available, 16,884 in-patients and 233,555 out-patients—a grand total of 250,439—were treated by the staff. But more money is needed, and it is in the interests of suffering humanity that Mr. Sydney Holland makes his claim for support:—*Progress*.

## THE JIRGAH SYSTEM.

( By a Baluch. )

From the remarks and notes which appear from time to time in the public press, one is forced to conclude that there is grave misunderstanding of the Jirgah system even among those who are otherwise well informed, and the climax was reached when Khan Abdul Ghafur Khan stated, the other day, before the Royal Commission that the system was unsuitable and he would have the Frontier Crimes Regulation abolished. If the Khan meant that the Jirgah system was unsuited to the Punjab, which had its advanced legal machinery, I have nothing to say; but with due respect to his position and experience, I must say that the Jirgah system is the best, the simplest and the most inexpensive local institution for the administration of speedy justice among the tribesmen of the frontier. It may be mentioned that though legalised in 1887, and expanded in 1901, the system existed on the frontier long before any Frontier Crimes Regulation was enacted; and to this day the system works with satisfactory results in the independent (Afghan) territory, where there are no lawyers to plead the cause of litigants and no other constituted courts to administer justice. The Jirgah decides all cases, and without any police force are able to enforce their orders or decrees. It would appear that on the N. W. Frontier there has been an impression that a case is only sent up to a Jirgah for a finding, when it is apprehended that a judicial trial is likely to fail and it is desirable that some one should be punished. If such an impression is based on facts and the Jirgah system has been used in such a spirit, then I am at one with Khan Abdul Ghafur Khan in holding that the sooner the Regulation is abolished the better for all concerned. But I can say with certainty that in the Province of Baluchistan the Jirgah system is used for its legitimate objects, and the results are most satisfactory; and it will be a bad day for the people of Baluchistan when the Jirgah system is misused or done away with. And one may ask what is this dreadful Jirgah system. The answer is simple. It is another name for the Panchayat system, for which there has been so much persistent clamour in the Punjab; it is the *swadeshi* system of disposing of, according to local usage and custom, the most important and intricate cases. As the system is worked in Baluchistan, there are various well-defined classes of Jirgahs. The first of these is the local Jirgah, to these local Jirgahs cases, which concern the local tribes of a tahsil or district, are referred and the members are local tribal representatives. The second is the Joint Jirgah; to these are referred cases between important tribes of two districts and members are selected from both the districts concerned and the awards have to be confirmed by the District officers. The third is the inter-Provincial Jirgahs. These Jirgahs meet once a year at Fort Munro for Baluchistan. Dera Ghazi Khan; and at Draban or Mani Khan for the Zhob-Dera Ismail Khan. The fourth is a special Jirgah. These Jirgahs are appointed to dispose of especially important cases and members are selected, sometimes members being imported from Dera Ghazi Khan and Dera Ismail Khan. And then comes the Shahi Jirgah. This Jirgah is composed of chiefs of all important tribes in Baluchistan; it meets in the autumn at Quetta, and in winter at Sibi, and all important cases, which cannot be disposed of by local, joint, or special Jirgahs come up before the Shahi Jirgahs. The aim which the Jirgahs have in view is not the punishment of the guilty; but the settlement of the cases according to the custom and usage of the disputants and stoppage of further feuds. Hence, a murderer will not, in some cases, be imprisoned, but would be required, according to custom, to pay compensation in cash or kind to the heirs of the *maktul*; and the compensation in kind may

consist of bullocks, sheep, camels or a maiden to be given in marriage. Similarly, an adulterer if he escapes death, would be required to give the aggrieved husband a girl of his family in marriage, and thus peace will be re-established between the families. Some of your readers would be horrified to know that even unborn girls are, according to custom, pledged in part payment of compensation and there are elaborate, un-written and uncodified though they be, rules for the disposal of such girls. The courts may inflict any amount of imprisonment in grave cases, but the aggrieved party is only satisfied if the customary compensation is not only awarded but readily paid without the troublesome execution proceedings. The Jirgahs do not only give the customary awards, but are encouraged to make their recommendations for punishment. And I can boldly assert that among other measures, it is the Jirgah system, rightly used under the guidance of the British Political officers, that has kept the tribesmen of Baluchistan in peace. It is a measure of self-government on national lines, which deserves commendation from all well-wishers of the country; and it does in no way merit the sweeping condemnation which has been thrown upon it. Can procedure of the administration of justice be more simple? The Jirgah gives their award according to custom; the award is confirmed by the Political Agent, who may modify it or even not accept it, if he finds it so desirable, and there is no appeal. The Chief Commissioner can, however, revise the orders and the disputants are at liberty to represent their own cause at any stage of the proceedings, and the procedure being simple need no legal advice, except perhaps the assistance of a petition writer, who may draw up a simple petition. People who have had experience of the working of the Jirgah system in Baluchistan would emphatically and unhesitatingly urge that the Frontier Crimes Regulation should not only be retained, but it should be so modified as to bring under its scope all kinds of disputes and claims, be they criminal, civil, revenue or miscellaneous:—The *Observer*, Lahore.

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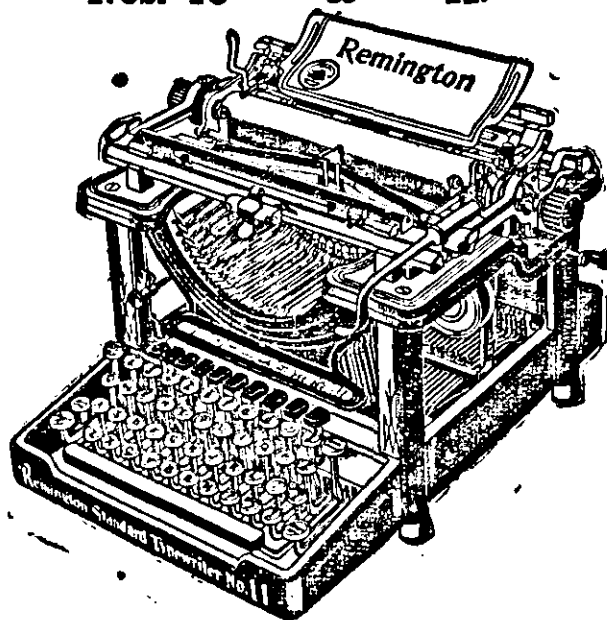
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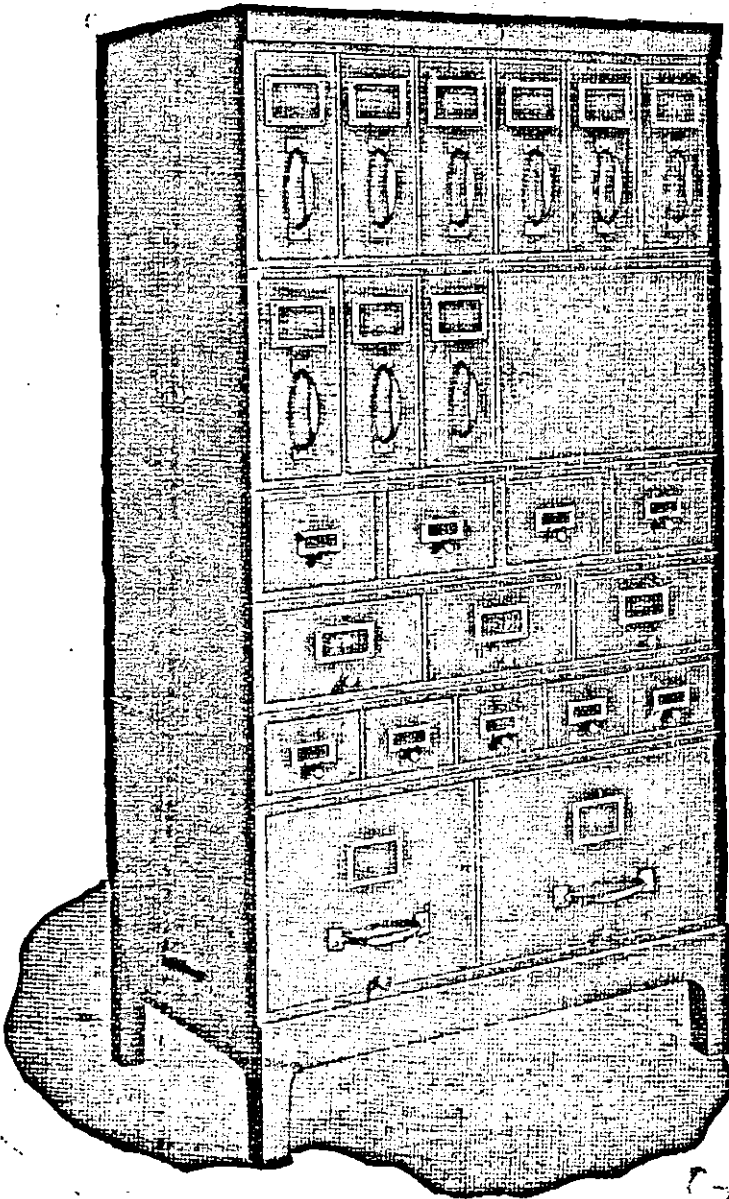
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BOMBAY—SUNDAY, AUGUST 24, 1913.

No. 52.

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not  
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WILLIAM LLOYD GARRISON in the *Liberator*.

## NOTES.

In his very suggestive and thoughtful speech at the Arya Samaj at Brindaban, His Honour the Lieutenant Governor of the United Provinces warned the leaders of Hindu Protestantism against certain spiritual dangers. "I mean" explained Sir James Meston, "the unintentional arrogance, if I may use the word, of a new creed, of new discoveries, of new ambitions and new ideals when brought into contact with older fashions and opinions of the world and when they run up against the creeds of a conservative character which have been holding their own without fear, antagonism or criticism for so many centuries as they have been in this country." His Honour paid a heart-felt tribute to Mahatma Munshi Ram and concluded a remarkable speech with an earnest appeal to the teachers to teach and the scholars of the Gurukula to learn and to practise gifts which are common to all good men and all true faiths—"the gifts of cleanliness and of uprightness in body and mind, and gifts of tolerance with the views, with the weaknesses and even with the follies of others; of charity with all men;" and added His Honour in the finest phrase of his address "in that charity I would ask you to teach and to learn the inclusion of friendship and respect for the object and work of the British Government in this country." To such an appeal there can be only one response from the hearts of all right-feeling men.

The annual meeting of the Hadapsar Co-operative Credit Society took place on Friday the 22nd instant. The Hon'ble Sir Richard Lamb, K. C. S. I., presided. The Hadapsar Society was formed by Mr. G. K. Devdhar in 1910 and among such societies as the Servants of India Society have formed, this is the most prosperous one. Among the Agriculturists' Societies this is probably the best. It is in fact a model society. During the last three years its capital amounted to over Rs. 50,000 and the total of its transactions during the same period exceeded Rs. 1,50,000. Hadapsar is five miles from Poona city. The gratifying measure of success which has attended this Society, is highly creditable to the public spirit of its promoters.

We are glad to learn from the *Bengales* that Mr. Hornell, the new Director of Public Instruction, intends to attend early to the needs of the Bethune College. Our contemporary writes: "Obviously then, for the sake of spreading even elementary education among girls (about the need of which all thinking men are agreed), the Hindu and Mussulman public ought to press on the attention of Government the need for establishment of more High schools for girls, of a well-equipped Central Training College for women. The improvement of Bethune College must be at once taken up. Some officials seem to think that large sums of money should not be spent

for the education of a few girl students. But even in advanced England, in Girton and Newnham, much more per head has to be spent for the education of women than for the education of men."

The report of the work done by the King George V Anti-Tuberculosis League in Bombay which we print to-day will be read with interest. Drs. Turner and Choksey are deserving of credit for the promising beginning they have been able to make.

Our Calcutta correspondent administers us a well-merited rebuke for saying in a recent issue that the memory of Vidyasagara is not cherished in Bengal as it ought to be. We are extremely pleased to learn that the anniversary day of his death has been celebrated all over Bengal, and, what is more, that the spirit which animated the late illustrious reformer is animating to-day the lives of many young men in Bengal. The orthodox, it seems, no longer keep aloof from the celebrations in honour of the great Pandit Reformer. This too is a hopeful sign.

An Indian correspondent in London sends us a letter, which we print in this issue, about the tendency in European countries to shirk the responsibilities of marriage. As he says, in India we have happily no such evil now. The danger in this country is rather that matrimonial responsibilities are thrust on boys and girls who have but a very vague idea of their import. The one is as bad as the other. This is but an illustration of the truth that all social problems are tentative, and that what one state of society stands in need of, is often very different from what another would benefit by. Our correspondent rightly lays stress on the education of women as the fundamental need of the time in India.

Dr. John Pollen, recently of Bombay, is not a believer in the inferiority of Indian morality to that of Western countries. Speaking on a recent occasion in London, he recalled Sir Thomas Munro's saying that "if civilization were to become an article of trade between the two countries, England would be the gainer by the import cargo." Dr. Pollen asserted that the morality of India compared favourably with that of any country in the Western world and that India had little to learn on the score of morality from the nations of the West. We do not venture endorse this too generous praise, but we do certainly think that India knows a thing or two about morality and moral instruction, and that the undoubted talents of Mr. Enthoven might have been more usefully employed than in producing a moral text-book for Indian children. While our backwardness in respect of the physical sciences is unquestionable, in the region of psychology and ethics, there are even to-day men in India who are no whit inferior to the best products of Western Universities.

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THE INDIAN SOCIAL REFORMER.  
BOMBAY, AUGUST 24th, 1913.

MEN TEACHERS IN GIRLS' SCHOOLS.

During the last few days we have received communications relating to an incident which has been agitating certain sections of Bombay society. An unpaid voluntary teacher in a Girls' High School is alleged to have written a letter to one of the young ladies attending the institution, and a vernacular contemporary has been filling columns with comments and correspondence intended to impress on the public mind the dangers attending the practice, followed in this particular school, of allowing young men to take part in the work of instruction during their spare hours. Apart from the question of danger to morals, we have a very strong objection to the practice of working schools on this haphazard system. It is obvious that the management of such a school can have very little control over the teachers recruited in this fashion. The standard of teaching also must vary from time to time according to the type of man who is able or willing to teach in the school for nothing. As regards this particular case, we have reason to believe that the incident has been exaggerated out of all proportion to its intrinsic importance. A Committee is, however, investigating the matter, and we may be sure that it will take all necessary steps to obviate further discussion of it. Curiously enough, the same subject seems to be agitating a section of the people of Sind, as will be seen from the leading article from the *Sind Journal* which we reproduce in another column together with the portion of the letter which provoked the article. Our contemporary's correspondent argues that, since an elderly gentleman like Mr. Dayaram Gidmal has been found wanting, men with less pretensions to saintliness can not be trusted in the society of young women, and that it is better to close all girls' schools than have men teachers teaching in them. The Girgaum alarmists seem to object principally to the presence of young male teachers, apparently regarding old age as a sort of natural prophylactic against female charms. History does not bear out this prognosis. There is no fool like the old fool who nurses in his memory and imagination the sentiments appropriate to an earlier stage of life. The Sindhis, however, make no distinction between young and old, and would keep out all male creatures out of the precincts of a girls' school. The Amil correspondent who has sounded the tocsin of alarm in the *Sind Journal*, would have the Educational Department refuse its

grants to any Girls' School which had a single teacher of the species, male, on its staff. Our contemporary itself, recognising that the elimination of male teachers would mean practically the closing of most of our Girls' schools at present, suggests that the men teachers in Girls' Schools should follow the rules observed by the Roman Catholic priesthood in their intercourse with women. While we have great respect for the self-abnegation of the Roman Catholic clergy, we are hardly prepared to agree that the institution of such rules, apart from the faith and the spirit which compels obedience to them, would of itself be any very great safeguard against the dangers intended to be guarded against.

The mistake of the alarmists lies in their failure to read aright the significance of the one or two incidents which now and then crop up in the best-managed institutions. Sir Henry Maine warned us many years ago against the mistake of judging the moral progress of modern communities from the instances of huge fraud which occasionally come to light. These frauds become possible, he rightly argued, just because in ninety-nine cases out of a hundred there is such absolute honesty, creating a general atmosphere of trust, which gives the evil-doer his opportunity. An Indian girl would never have been permitted to walk about with or even to talk to a man who was not a near relative, in the old days when every association of man and woman was invested with a sinister significance. That such a thing is not impossible to-day is due to the fact that in scores of cases faith and trust have been scrupulously kept. Because one man has broken the slowly-forming tradition, are we going to revert to the old, bad system of guarding women by driving them back into the Zenana? The fundamental mistake lies in assuming that the presence of male teachers in schools gives them exceptional opportunities of making love to their girl pupils. The fact is quite otherwise. The relations between a teacher and the girls in a girls' school are under the constant scrutiny and surveillance of scores of pairs of female eyes which are quick to detect and even sometimes to imagine the significance of movements to which the ordinary male mind attaches no meaning. So long as the teacher's relations with his pupils are confined to the class room, there is absolutely no risk to the frailest feminine intelligence in an educational institution. On the whole, we are inclined to think that there are more opportunities outside a girls' school than inside one which require attention. Many of our places of pilgrimage, our temples, and tanks are more in need of vigilance than the few Girls' Schools which, on account of the insufficient support given to them by the public, are still obliged to depend upon such voluntary services as they can obtain. As we have said, the system of such teaching is wholly wrong, both from the point of view of the teacher and the taught, because it takes away the former from his own avocation and deprives the latter of more efficient tuition. It is absurd to expect a young man, who is not perhaps the brightest scholar in his own class to teach girls during his few spare hours without detriment to his own studies and to his due participation in the life of his own College.

## THREE READINGS OF PALM.

THE THIRD READING: VACILLATING  
ANXIOUS SITUATION.

(BY O. S. S. O.)

## CHAPTER II.

(Continued from the last issue.)

"It is very kind of you to say all this, Mrs. Chandler, but our sacrifices are not so great as you imagine," said Mrs. Ozah. "We are no more slaves to our husbands and male members of our household than they are to us. In fact we have greater voice in domestic concerns than man has and we certainly rule him, though not with brick bats and bottles (at which they all laughed). As to helping each other we have always done so. Only within the last few centuries we certainly have not been much in evidence but that was no fault of any one. Political circumstances intervened and we willingly acquiesced in the arrangement that our children should not be exposed so as to court the fate of 'Padmani.' But those days are past and we can, thanks to your Government, revert to our former ways and freedom. The only new thing we have done is to add English in our educational curriculum."

"And what of giving up caste privileges and admitting all to equality," remarked Mrs. Chandler, putting her hand confidently on Mrs. Ozah's shoulders.

"We are all doing this," answered Mrs. Ozah, "You are doing it quite as much as we are. And as to the Government why, if it was not for the benevolent British connection our reversion to our old ways would have still been impossible."

"Well, it is comforting to know that we are a help to each other," said Mrs. Chandler as they reached the house.

"Mrs. Chandler," said Mrs. Ozah, "you would I am sure like a wash before dinner."

"Yes, thank you. I should very much."

"Come up to my rooms."

"Gladys, Amy, Herbert," called Mrs. Chandler to her children. "Come and get a wash before dinner. I am sure your hands must be filthy."

"All right, mother," answered Miss Gladys. Then turning to Miss Sita, said: "Come along with us, Sita."

Mrs. Ozah led the way. Mrs. Chandler and Mrs. Warde followed.

"Sit down, Gladys," said Sita, pulling her down on to the carpeted stairs, "when they have reached the top we shall run."

"Sita, come to our house tomorrow, and we shall have a nice game among ourselves."

"All right. Tomorrow is my free afternoon, and if there is any one to take me over to your house I shall come."

"Come as soon as you can. And as to coming alone, why, you are old enough to look after yourself."

"Yes, but it is not our custom to go about alone. We must have some responsible person with us when out visiting."

"My, how tiresome—"

"Gladys, children, come along," called Mrs. Chandler.

"Coming, mother," and both rushed up, overtaking the loiterers on the stairs.

"Mr. Chandler, the ladies have all gone upstairs, would you not like a wash too before dinner?" Mr. Warde suggested.

"Thanks, I should very much."

"Come along then," and led him to a room which he used when he did not wish to be disturbed and called it his *Bhakti Kothi* (meditation--study room). The room was small but neat and bright, and was fitted up with a bed, a table and a few chairs, with necessary offices adjoining. So that he could go in and without disturbing any one.

"By jove, Warde, this is a comfortable little den!"

"Isn't it. Take off your coat and have a good wash. It will refresh you. I'll fetch you a clean towel." Going out he saw no one about, and as the kitchen was nearest he made for it. His wife was there: "Az, give me a clean towel for Mr. Chandler."

"Priti," she called addressing the girl near her, "run to the cupboard and get a small face towel."

"She ran off, and returned almost immediately with it."

"*Shabash*, Priti," he said in the way of thanks. And taking it returned to his *Kothi*.

Mr. Chandler, who had divested himself of his coat and was examining the three pictures hung over the only table in the room, turned as Mr. Warde re-entered, then nodding at the one in the centre, said: "This is a remarkably fine picture, Warde; who is it?"

"The one you are looking at is my father-in-law, the late Mr. Pirshadi Lail Ozah; the one on his right is my father; and the one on his left is my uncle, Punthi."

"Punthi, Punthi," Mr. Chandler repeated so as to recall something to his mind. "You don't mean Punthi, the Great Nana Sahib, of the mutiny fame?"

"Yes, that is him, in very deed."

"When was this painted?" he asked being struck at the placid countenance.

"I really could not tell you the exact date, but it is an enlargement of a photo taken a year or two before his death."

"I should never have thought he possessed a face like this," Mr. Chandler commented scrutinizing it earnestly.

"Why?"

"For the simple reason because I have pictured him from the descriptions I have read—and this (nodding at the painting) falsifies all my preconceived ideas of him."

"That is quite natural," said Mr. Warde. "You cannot be blamed for that. You painted him as he was presented to you."

"It is very good of you to take it so calmly," said Mr. Chandler. "But you know a horrible idea has just crossed my mind."

"Don't look so troubled, Mr. Chandler, there is nothing in it," he said in Eastern disregard of personal matters.

"Nothing in it! I am an Englishman who fears God, and honours the devil even, when he deserves it. The thought which has crossed my mind is the incident of the 'Boxer Movement' in China. You know the ghostly pictures and the harrowing accounts which were doled out to us turned my father grey: For some of those depicted there were his personal friends. But when matters had subsided they were found to be safe and well, and in most cases had been protected by the Chinese themselves."

"Yes, I remember it very well," said Mr. Warde. "But all this is past history. Each actor has either answered or will most assuredly answer for his deeds. We have merely, Mr. Chandler, to deduct lessons from these for our own guidance for the future. Out of evil—of some—good proceeds. And does it not seem that our Gyatri is going to unroll and develop the latent goodness from past unhappy arbitrary divisions?"

(To be continued.)

## OUR CALCUTTA LETTER.

(FROM OUR OWN CORRESPONDENT.)

## THE VIDYASAGAR ANNIVERSARY.

I see that you have been pleased to remark in the editorial comments of the 10th August, that "the name and work of Iswara Chandra Vidyasagar is so little in evidence in present day Bengal that it is as much a surprise as a pleasure to read of the celebration in his honour at Dacca." I hope you will excuse me if I make an emphatic declaration against the erroneous idea which, I doubt, prevails in the Western Presidency. If the people's tribute in honour of this illustrious Son of Bengal is to be judged by the number of memorial meetings, then I can safely say that Bengal has sufficiently demonstrated her love of this illustrious son. There were memorial meetings in every district of Bengal and the orthodox people who always remained aloof from the Vidyasagar Anniversary on account of his share in the passing of the "Widow Marriage Bill," took a lively part in these meetings. There is also, I hear, a movement on foot, to purchase the house of Pandit Vidyasagar so that it may be made over to the public. About the self-sacrifice and manliness which were the sum total of Vidyasagar's noble life, it is a pleasure to see how our young men have inherited these noble feelings of Vidyasagar to perfection: For, what does the selfless task of our volunteers in this recent destructive floods at Burdwan and other places, which has sent a wail into the million homes of Bengal, imply? In the Calcutta squares where flood relief meetings are being almost daily held to enlist new Volunteers and to collect donations, the speakers are heard to say "Remember we are born in the land of Vidyasagar and Vivekananda!" Yes, Vidyasagar was not born in vain in Bengal, his is a life that is enough to inspire a nation for progress and uplift.

## DR. GHOSH'S MUNIFICENT GIFT.

A special meeting of the Senate of the Calcutta University was held at the Senate House on Saturday afternoon to consider the recommendation of the Syndicate that the magnificent offer of Dr. Rash Behary Ghosh be gratefully accepted on the terms mentioned in his letter. It is needless to mention that this offer has been gratefully accepted by the Senate. The ten lacs of rupees which Dr. Ghosh pays in cash will be utilised in furtherance of the University College of Science already projected by the magnificent donation of fourteen lacs of rupees by Sir Taraknath Palit.

Prof. Stephen in supporting the motion said: "The gift is startling even if it were only for the magnitude of it. It equals and indeed surpasses, benefactions made to British Universities—apart of course from the gift of the millionaire, Mr. Carnegie. It surpasses, if I remember rightly the gifts of Lord Strathcona and Mount Stephen to the Aberdeen University. But the most interesting points about it are these: There has been—I think I may make bold to say—some scepticism in many English people, some inclination to be sarcastic with regard to the existence of any public spirit of beneficence and self-sacrifice for public interests among Indian people. But these disinterested benefactions as those of Sir Taraknath Palit and Dr. Ghosh must dispel such scepticism."

## 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 DEPRESSED CLASSES MISSION SOCIETY OF INDIA.

I

## THE RUPEE FUND COLLECTION DAY.

The Depressed Classes Mission Society of India has for the last seven years been doing the work of elevating the condition of the depressed and neglected classes by promoting their education and improving their social status and thus making them better and more useful citizens. At present, the Society is engaged in carrying on active work throughout India at 15 Centres with 30 Educational Institutions, including 5 Boarding Houses and 4 Technical Institutions. 1,230 pupils are availing themselves of these institutions. The total expenditure per annum is Rs. 25,000. The Bombay Centre alone requires about Rs. 12,000 per year. The collection of this large sum from year to year causes great anxiety, and the time and energy spent on getting together the requisite amount materially impedes the progress of substantial work.

As the movement is essentially a popular one, it is necessary that it should not depend for its support on the rich few only, but must also be very generously helped by the great body of the middle class people and the masses.

To approach them for this purpose a Rupee Fund was started about 2 years ago. The Rupee Fund Scheme has until now met with some amount of success.

It is proposed this year to collect the Rupee Fund in Bombay as well as at other centres on the Ganesh Chaturthi Day (4th September 1918). In order that the work of collection should be effectively done, it is necessary to have a large number of volunteers.

We, therefore, invite all those who sympathise with the cause, especially the younger section of them, to enlist their names as volunteers for the purpose of making the necessary collection on the day proposed. Intending volunteers will kindly send in their names, addresses and the localities in which they wish to do the work of collection, to the Secretary, Rupee Fund, D. C. M. Society, at 54, Kandewadi Girgaum, Bombay, before 15th August 1918.

We also beg of the general public to send their contributions to the undersigned through volunteers that may call upon them for support on behalf of the Mission.

As the Cause is so real, we trust it will touch a responsive chord in the heart of every true son of India.

V. R. SHINDE,  
General Secretary,  
D. C. M. Society.

L. B. NAYAK,  
Secretary, Rupee Fund,  
D. C. M. Society.

II

AN APPEAL ON BEHALF OF THE POONA BRANCH.  
THE EDITOR, The Indian Social Reformer, Bombay.

SIR,

We venture to address you on the subject of the Depressed Classes Mission, Poona Branch, in the hope of enlisting your sympathy, and what we need even more, securing your assistance. This branch was opened more than five years ago and yet our financial position is still insecure. Our regular monthly income, made up of subscriptions, donations and Government and Municipal grants, amounts to only Rs. 350, while, our monthly expenditure is about Rs. 500, leaving thus a deficit of Rs. 150 for a month. This being very unsatisfactory, we are trying hard to make our financial position secure.

We, therefore, make this special appeal to your generosity and request you to be a regular monthly subscriber or to send us a kind donation, which would be most gratefully accepted and acknowledged by Mr. V. R. Shinde, B.A., General Secretary, D.C.M. Society of India, or Mr. D. N. Patwardhan, Head Master, D.C.M. School, Poona Branch.

HAROLD H. MANN, President,  
R. P. PARANJPE, Vice-President,  
B. S. KAMAT,  
G. C. BHATE,  
M. H. GHARPUREY,  
V. R. SHINDE,  
(Committee, Poona Branch, D.C.M.)



## KING GEORGE V ANTI-TUBERCULOSIS LEAGUE.

### A RECORD OF SEVEN MONTHS' WORK.

The first Dispensary of the League was informally opened on 1st December 1912. The attendance of tuberculous patients was not large at first, as many suffering from other diseases of the lungs as also from general ailments sought for relief. As the work of the Dispensary came to be gradually known, the proportion of tuberculous patients has steadily increased, so that the majority of patients now under treatment are tuberculous.

Besides treatment by drugs, inhalations and tuberculin, patients receive instruction with regard to the mode of regulating their life and habits; printed leaflets in the principal vernaculars being distributed and explained, so as to enable them to realise the necessity of preventing the spread of infection from them to their family. Advanced cases of tuberculous glands, bone and joint affections, and pulmonary phthisis form the bulk of patients, and as usual, many expect quick amelioration in their condition, and fail to obtain the same, leave off treatment. It must be a matter of education spread over some considerable time before the patients or their friends could be made to understand that such treatment requires months of assiduous care and persistence especially in advanced cases, before any lasting benefit could be obtained.

**ATTENDANCE:**—Up to the end of June there were nearly 1,800 admissions; of whom 616 were tuberculous cases. The latter were distributed among the following communities:—

Hindus	...	...	...	...	412
Mussalimans	...	...	...	...	104
Paras	...	...	...	...	52
Christians	...	...	...	...	45
Jews	...	...	...	...	8

**DOMICILIARY VISITS:**—The Medical Officer paid 59 and the Nurse 299 domiciliary visits, attending to those very seriously ill, as also giving general and detailed instructions with regard to air, light, disposal of sputum, food, treatment, etc. The Nurse was thus able to hold about 400 homely talks in various houses and chawls.

**EXAMINATION OF SCHOOLS AND MARCH-POSTS:**—The Medical Officer examined 5 Schools, and 85 March-Posts in various chawls.

**DISPENSARY WORK:**—The Medical Officer performed the following special work in addition to treatment of patients:—

Von Pirquet's Reaction	...	...	...	179	Cases.
Examination of Sputum	...	...	...	102	"
" " Urine	...	...	...	12	"
" " Blood	...	...	...	10	"
Auto-genous Vaccines	...	...	...	8	"
Tuberculin Injections among 60 patients	...	...	...	388	"
Minor operations	...	...	...	16	"
The Nurse applied dressings to	...	...	...	618	"

**MUSEUM:**—The nucleus of a permanent Tuberculosis museum is being gradually formed, and will be shortly ready.

J. A. TURNER, M.D., D.P.H.,

H. H. CHUKRY, M.D.,

Joint Honorary Secretaries.

## THE INDIAN MEDICAL SERVICE.

Five out of twelve successful candidates in the examination for the Indian Medical Service this year are Indians. They are: Sahib Singh Sokhey, M.A., B.Sc., M.B., Ch.B. Edinburgh, Edin. Univ. (1st).

Atul Krishna Sinha, M.B., Calcutta, L.R.C.P., M.R.C.S., D. T. M. and H., Camb., Calcutta Univ. and London Hosp. (2nd).

Subramanya Doraisamy, L.R.C.P., M.R.C.S., Madras Univ. and Middx. Hosp. (3rd).

Jyotish Chandra De, M.B., Calcutta, L.R.C.P., M.R.C.S., Calcutta Univ. and London Hosp. (6th).

Nanlal Maganlal Mehta, L.M., and S., Bombay. D.B.C.P., M.B.C.S., London Hosp. (8th).

## SHIRKING MARRIAGE.

THE EDITOR, THE Indian Social Reformer.

SIR,

There is such a great tendency to shirk matrimonial responsibility in France that the Republic has now taxed unmarried men over thirty years of age by 20 per cent. This, we may hope, is only a good beginning. The idea of men shirking marriage is in itself so detestable that one can have no respect for the man who does not feel confident enough to even maintain a wife. It is true, "struggle for existence" is increasing daily, and all do not get for their labour its proper value or, as a matter of fact, enough to keep themselves in comfort. But, there is a class of people who can support large families and yet shirk the responsibility for dire-putable causes. To avoid or postpone marriage, until one can live in the comforts of the class in which he was born is a natural and legitimate desire and even laudable ambition. But, in contradistinction to such legitimate causes, we sometimes are given reasons which are far from pious and then it is that one may be said to "shirk" marriage. In India we have happily no such evil now. What we see to-day is through a noble desire to complete one's studies. It is rather that the other evil of early and hasty marriages is more common. The hybrid-reform of grown-up marriages and joint-family systems, of marrying when still a dependent or when the prospects are all vague, the "gambling" with one's educational career is the danger of India. Social legislation has no existence in India, though there is some hope of making a few "Cases of India" here and there. The difficulty always is that we have to build from the endogenous material. To properly study the present constitution of the social fabric as found in the people and community, as well as class concerned, is a question for generations. The individual life-time, however, can do much. We must find out how a growth from within can take place. Even a thorn of the rose grows from *within*. Any foreign body introduced "from without" will cause irritation when it counter-acts indigenous life-processes. It is difficult to criticise the French law, when no details are to hand. But one can easily say that the condition given—age—is illogical. It is not a question of age. It should not be under a civilised Government. The real question is that of a man's income. If he is a dependent and is 40 years old, that is no excuse to impose a life of hardship on a wife and 12 children. If he is self-supporting and even able to maintain a family, and is less than thirty, though of a marriageable age, he should marry most certainly. Again, age is certainly not so important as health. A short time ago I read that an American State was going to prevent the marriages of "unfits." This shows a real appreciation of the questions underlying social reforms as a set of doctrines. On the whole one is inclined to believe that, if we want a true conception of social legislation, we must look to America. The reason, however, why this is so, is that the people themselves are able to understand their interests. The best blood, the most adventurous and hardy, of Europe and the world are in the New World. The most courageous, confident and ambitious are in the New World. There is more life, more vitality and "go." Everyone thinks for himself and boldly tries to set up to his convictions, regardless of social disrepute, which does not exist to the same extent as here. And thus the legislature is enabled to put the most rational and beneficial reforms on the statute book. Not so in Hindustan! There is no education, no enterprise, no large-mindedness among the masses and the task of the social reformer is more difficult than even in England, which is as much under the yoke of orthodoxy compared to America, as India is conservative in

comparison to England herself. Things are changing and will change faster, if only the progress of education were rapid. We have to satisfy ourselves with working on the lines of the Americans to build an America in India—not an American New World but an Indian New World. In this case we have to start with education it is true, but it is the education of woman where we must begin. Educationists have tried to begin with boys alone and they have been sometimes disappointed. In spite of this, we meet with men who still follow in a stereo-typed way the education of boys without giving a fraction of their energies to female education. They just half-heartedly pay 8 or 12 rs. for their daughter's school-fee and perhaps a rupee or so on some annual holiday—a day of glory. There are no liberal subscriptions for girls' schools, though all they have to pay in their life-time is not nearly even half of what is needed. The boy receives nine to ten times as much as the girls to receive his training for life and the rest of the money is spent on festivities, (व्यय) charity, and then a decided effort to compete with others in finding a husband for the girl. It is not realised that female education is the precursor of the education of the future husbands and fathers. When this is so, how can it be realised that this actually includes the education of man? And, so long as half of our material “and, therefore, nearly the whole,” is so unprepared, it is no use hurrying up reforms like the one in France.

London, 25 July, 1918. }

Yours truly,  
Z.

#### APPEALS FOR MERCY.

The following is the covering despatch from Lord Crewe to the Viceroy on the subject of amending the rules relating to the transmission of appeals for mercy by persons under sentence of death.

My Lord,

With reference to the correspondence ending with Your Excellency's telegram of the 18th July, 1918 on the subject of the case of Chutkas Singh and Sikhdar Singh convicted of murder and sentenced to death by the court of the Judicial Commissioners, of Oudh, I forward for the information of your Government a copy of a statement which I have received from Sir John Hewett, late Lieutenant-Governor of the United Provinces of Agra and Oudh.

2. The full and able explanation which Sir John Hewett has given of his action in connection with these proceedings satisfies me that the case in all its aspects received from him most careful and anxious consideration and that in deciding not to transmit to your Government the petition for mercy addressed to it on behalf of the convicted person, he acted under a full sense of personal responsibility and followed the course which, in his judgment, met the requirements of justice and also conformed to the instructions of the Government of India for the disposal of petitions for mercy in capital cases. These instructions may be differently interpreted. Had Sir John Hewett elected to suspend the execution of the sentences and to throw the onus of confirming or modifying them on to the Government of India, his action would have been justified and I adhere to the opinion which I have already expressed that this would have been the wise course. But I have no doubt whatever that he exercised his discretion with a sole eye to the right discharge of his duty.

3. I propose to present the statement to Parliament along with the judgment of the Judicial Commissioners and other relevant papers and having done that I shall consider the matter as closed, except as regards the general question of the rules at present governing the transmission of petitions for mercy in capital cases. This was the question raised by Sir Henry Cotton in drawing attention to the case and in my despatch 175 (Public) of the 11th July 1918 I have pointed out the defects of the existing rules and have requested you to undertake their revision so as to make it clear that a Local Government must invariably transmit a petition for mercy, however late received, when it relates to a case in which the death sentence has been passed by the High Court on an appeal preferred by the Local Government against an acquittal in a lower court.

4. I shall be glad if you will deal with the matter with as little delay as possible. A consideration of the circumstances of the case under reference has impressed me with the necessity for removing the ambiguities of the present rules and placing the position and responsibilities of Local Governments in dealing with cases of this kind beyond doubt.

I have the honour to be,  
My Lord,

Your Lordship's most  
obedient and humble servant,  
CREWE.

#### SIR MICHAEL O'DWYER'S VISIT TO THE KANYA MAHAVIDYALAYA OF JULLUNDHAR.

The following address was presented by the Mukhya Sabha or Managing Committee on the occasion of the recent visit of His Honour the Lieutenant Governor of the Punjab to this celebrated institution:

May it please Your Honour,

In welcoming Your Honour to the Kanya Mahavidyalaya we beg leave to express our heartfelt gratitude for the trouble Your Honour has taken in coming here though hard pressed for time.

Female Education has found Jullundhar as the most congenial soil in this Province. The earliest traditions associate Jullundhar with the highest qualities of female virtue and intellect.

Rinda, the worthy consort of Jullundhar, the founder of this city, is described as a woman of very high parts, and the ideal purity of her life is said to have invested her with a power which was dreaded even by the gods.

In recent times, under the kind protection of the benign British Government, Jullundhar has practically led the way for the popularisation of female education. More than fifty years ago, Sir Robert Montgomery, in a speech made in Lahore, drew the attention of the people to the great benefits of female education.

Only two cities in the Province took his advice to heart. One School was started at Peshawar, and another at Jullundhar. The Peshawar School had to make rather a hard struggle for existence, but the Jullundhar School is reported to have had a smooth career. Since then the efforts of Jullundhar in contending against the customs and prejudices of the Hindu community have met with a success not witnessed elsewhere. In 1886 a class for girls was started by the Arya Samaj, Jullundhar, and in 1890 this was elevated to the status of a regular school with eight scholars and a solitary teacher. But with the growth of the school the difficulties increased immensely. The School, however, was destined to prosper, and in 1896 the first Boarding House for Hindu girls in India was started. A Widows' Home and an Orphanage were subsequently added, and the school was eventually raised to a college.

The number of students now on the rolls is 400 out of whom 200 are resident scholars. The Boarders come from all parts of India except Madras and Bengal. Hitherto we have supplied about 90 teachers to the schools outside.

The first lady in the Punjab to graduate in Sanskrit was a student of the Kanya Mahavidyalaya. She passed the Shastri Examination of the Punjab University held in May last.

Had it not been for financial difficulties, the Vidyalaya would probably have expanded at a more rapid rate. With a view to remove the institution outside the city a building was started about three years ago. For paucity of funds the building has not progressed so well as it ought to have. It is, however, hoped that the unfinished building with temporary additions will be occupied in October next.

Your Honour's visit to-day will, we are sure, prove a very great encouragement to the cause of female education. We beg to thank Your Honour again for the kindness you have been pleased to show us to-day.

We have the honour to remain,

Sir,

Your Honour's most obedient servants,

MEMBERS OF THE

KANYA MAHAVIDYALAYA MUKHYA SABHA,

Jullundhar City.

**GIRLS' SCHOOLS AND MEN TEACHERS.**

Elsewhere we publish a letter signed "An Amil" which purports to be an appeal to Amils but which really involves a very large and general question concerning all communities throughout India—the question of the expediency of girls schools being conducted by men. We have also received a letter in Sindhi by "Truth-teller" in which the writer sets forth his great perplexity over the question of either sending his daughter to school where she will be under male supervision, or depriving her of education altogether. Since the marriage of Mr. Dayaram, the Yogi, with a young lady working with him in the Seva Sevan, the public in Sind, and especially here, have been much exercised over the management of Girls' schools by men. We have abstained from referring at any length to the fears of people through fear of injuring the cause of female education. But it seems no longer possible to burke the question, and in the interest of that education itself we think it well to discuss the matter and to clear the air. For the present we will advance only one or two considerations. Almost every one, we take it, recognises in the abstract that it is undesirable that men should be teaching in and managing Girls' schools and that too side by side with women-teachers. But if we act on this principle, there will be very little left of any female education worth the name. It is notorious that owing to a variety of difficulties, intrinsic and extrinsic, it is hardly practicable to get good and competent female teachers, locally or otherwise, who could impart more than the bare rudiments of knowledge and, in particular, be of use in Sindhi girls schools. You cannot easily get them even on higher salaries than are offered. We are then left to choose between two alternatives. We must forego either much of the valuable secondary education being now imparted to girls and be satisfied with a somewhat poor quality even of primary education; or we must incur certain occasional—may be rare—risks in doing our best for our girls. It is a question of balance of advantage and disadvantage and the decision on this point again will depend upon a man's view-point as regards the value of education. If a man thinks that higher education of girls is necessary or highly desirable for society's good, then he will be prepared to incur a little risk; if, however, he feels differently, he will do without an education for his girls. It may be well to bear in mind that the real danger is not that a master may lead one of the girls to the altar but one of the mistresses working under the same roof. Also, that marriage is after all *honorable* unless of course it be bigamous or otherwise inherently objectionable. This remark, it need hardly be added, is not made as disposing of the healthy dislike of marriage between a male and a female worker under the same roof, but as inducing a certain sobriety of perspective. In any case, it should be borne in mind that the difficulties and drawbacks and risks are temporary, and that after some years, we may expect to get lady-teachers more largely and easily.

But can we not, even with the difficulties now in our way, minimise the dangers which disquiet the public mind. We think this is possible. "Truth-teller" in his Sindhi letter (which has already appeared in the *Sind Suktar* and elsewhere) makes a reference to the restrictions and safeguards provided in Roman Catholic institutions. Yes, it is wonderful how the Catholic teaching and practice on this subject differs almost radically from that accepted in the modern world dominated by Protestant and agnostic thoughts. Catholic writers on Ethics and Spirituality—although by no means upholding the *parda*—give severe warnings and valuable hints. It may be mentioned by the way that a Jesuit, who is an educationist *par excellence* will not admit a girl even of two years

into his *private* room, and he will not hear a female's confession except when somebody else is present in Church. The former is a very extreme case, but it is only extreme loyalty to a principle the value of which has been taught by centuries of experience. It should also be borne in mind that this is an ideal imposed upon the man who has renounced the world and its joys, and is meant for the man in the world. It would be useful all the same to study the principles and practice of the hoary-headed Catholic Church and to adapt them for our guidance. With certain safeguards and restrictions it may be possible to reassure the public mind.

As regards "An Amil's" attribution of "foppishness" to female education given in the schools, we think it is a very exaggerated view. The "foppishness" is in the new civilisation which is around us and which influences us in spite of all.—The *Sind Journal*.

**AN APPEAL TO AMIL PARENTS.**

TO THE EDITOR, SIND JOURNAL.  
SIR,

In the memorable meeting of the Amil Panchayat held on the 6th July last in connection with the bigamous marriage of Diwan Dayaram, our esteemed leader, Diwan Lalaramsingh, dwelt on the danger of sending our girls to schools where there are male teachers. One could see the apparent effect he had produced on those present and it seemed as if our Amils would henceforth insist that education in the existing schools should be imparted through female teachers and would refrain from sending their girls to the schools till then, but alas, the same order of things continues.

I humbly appeal to the Amil parents to open their eyes to see the danger in which their girls lie when put in charge of young men. The Society of women brought about the fall of one great man of Sind, and still our too confiding Amils continue to trust the young men in charge of female scholars. Surely these young men are not like Caesar's wife above suspicion. The imparting of education to our girls may be a most desirable thing, but the preservation of girls from the company of males in the present state of society is a paramount duty. Every parent who exposes his daughter to this danger is failing in his parental duty.

Another thing. May I venture to ask of my Amil friends, whether upto now the existing institutions have at all imparted the right sort of education? Is it not true that our girls have become more foppish than before and have assimilated nothing which could be useful to them in life?

SIR JAMES MESION AT BRINDA.  
BAN.

SPEECH ON ARYA SAMAJ.

On the 8th instant His Honour the Lieutenant-Governor of the United Provinces visited Brindaban in order to lay the foundation stone of the new Gurukula building. Replying to an address of welcome which concluded with prayers to the Almighty Father "to protect and preserve Your Honour for many more of such visits to the Gurukula" Sir James replied as follows:—

Gurus and Brahmacharis of the Brindaban Gurukula, I offer you my grateful thanks for inviting me to come here to-day and for welcoming me in the terms you have used, particularly in the touching prayer at the end of your address. I came here, I assure you in no spirit of curiosity, and certainly in no spirit of criticism, but with feeling of genuine sympathy with the great social and spiritual movement in

which you are taking so prominent a part. Among many and almost bewildering varieties of what has well been described as Hindu Protestantism there is none which has more captivated my fancy from my earliest years than the Arya Samaj. For a long time it was impossible for me to get into touch with the Samaj, and for that there were many reasons some of them good and some indifferent. One of these undoubtedly was the atmosphere of official suspicion which gathered round the Samaj in the early days. Another was the undisguised antagonism with other creeds which was generated in the early propaganda of your body, and perhaps you will pardon me for saying that another was the unwisdom of the speeches and writings of some of your nominal followers. All these and certain other causes contributed to certain aloofness from which I confess I was not exempt, but coming back to these Provinces with a somewhat wider knowledge of other Hindu Protestant movements and with a better knowledge of the real aim and objects of your creed and your propaganda I was anxious to see for myself if that aloofness was justified. I accordingly took a very early opportunity of visiting your parent institution, the Great Gurukula at Kangra, and subsequently making the acquaintance of a good many of your leaders and your friends. This brought me into contact with Mahatma Munshi Ram, and I am sure that his modesty would be a sufficient reason for causing me to refrain from expressing the opinion I have formed of that remarkable man: but this much I can say with safety and with due regard for his feelings that it is impossible to be a minute in his society without seeing the sincerity of his spirit and loftiness of his aims. Unfortunately we cannot all be Munshi Ram and even the Aaya Samaj has black sheep in its fold. You are exposed to very special temptations—I need not and ought not to touch upon the peculiar temptations which arise from the constitution of your institutions, but these are constantly in your minds and your precautions against them are I am sure complete. There are also certain spiritual temptations to which you are peculiarly exposed. I mean the unintentional arrogance, if I may use the word, of a new creed, of new discoveries, of new ambitions and of new ideals when brought into contact with older fashions and opinions of the world and when they run up against the creeds of a conservative character which have been holding their own without fear, antagonism or criticism for so many centuries as they have been doing in this country. But Gurus and Brahmacharis, unless I greatly misjudge you, you have in your creed, in your mission, in your spirit, true power, charity and moderation, and it is in the belief that this power will prevail over the powers of darkness that I am here to-day to open your Gurukula and to invite you to accept this signs of official good will and friendliness. I pray you, Gurus to preach and you, Brahmacharis, to learn and to practise gifts which are common to all good men and to all true faiths—the gifts of cleanliness and of uprightness in body and in mind, and gifts of tolerance with the views, with the weakness and even with the follies of others; of charity with all men, and in that charity I would ask you to teach and to learn the inclusion of friendship and respect for the object and the work of the British Government in this country. And if I succeed in persuading you, and I am sure you require very little persuasion, to accept that point of view, I can also assure you that you will find in that Government your best and truest friend:—The *Tribuna*, Lahore.

#### THE CAWNPORE MOSQUE AFFAIR.

His Honour the Lieutenant Governor of the United Provinces, received a deputation of leading Mahomedans at Lucknow, and in reply to their request that the demolished *dalan* of the Cawnpore mosque might be restored, said:—

come now to the request; with which your memorial concludes: a request that I should order the demolished washing place to be restored. As I have told you I am ready and always have been ready to give to the mosque with all necessary dedication or other formality an area on the north side which will be more than sufficient for a washing place, as well as to reconstruct the washing place on that area, or present to the mosque a sum of money which will allow the *mutawalis* to construct it for themselves. That offer, made in all good faith, has long been open and remains open. If however your request extends to the reconstruction of the washing place on the site which has been acquired, the position is different. Had we met some weeks ago and discussed the matter as we have done to-day, I cannot say what the result might have been. But the whole state of affairs has been altered by the events of the 3rd August and I regret it is impossible for me now to pass any such order. By expressing regret I am using no mere formal words, for I see here to day some of my best friends, Indian gentlemen whose opinions I highly value and whose advice I would implicitly accept in nine cases out of ten. But in this case I have to think of the broad administrative considerations which underlie the maintenance of Law and Order, and the neglect of which would mean misgovernment and chaos. Like you I cannot discuss the calamity of the 3rd August while still *sub judice*, though I may join with you as I sincerely do in deploring the loss of life and suffering which have occurred. But without in any way anticipating the results of the judicial enquiry it is my clear duty to proceed on the principle that Government cannot accept or appear to accept the dictation of force.

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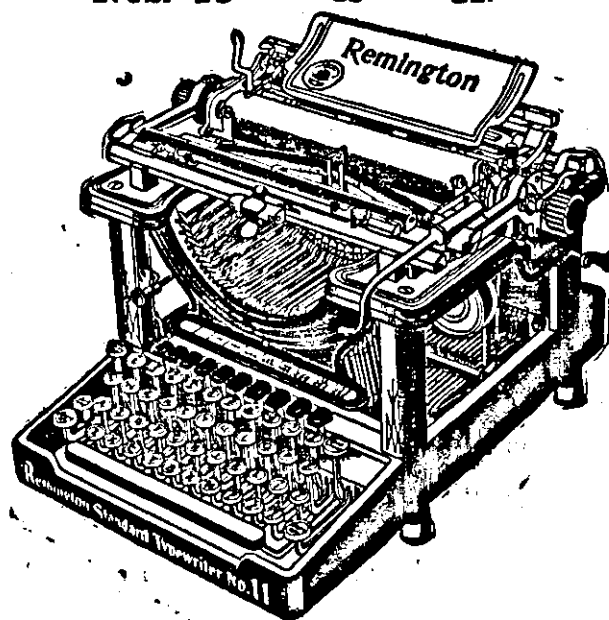
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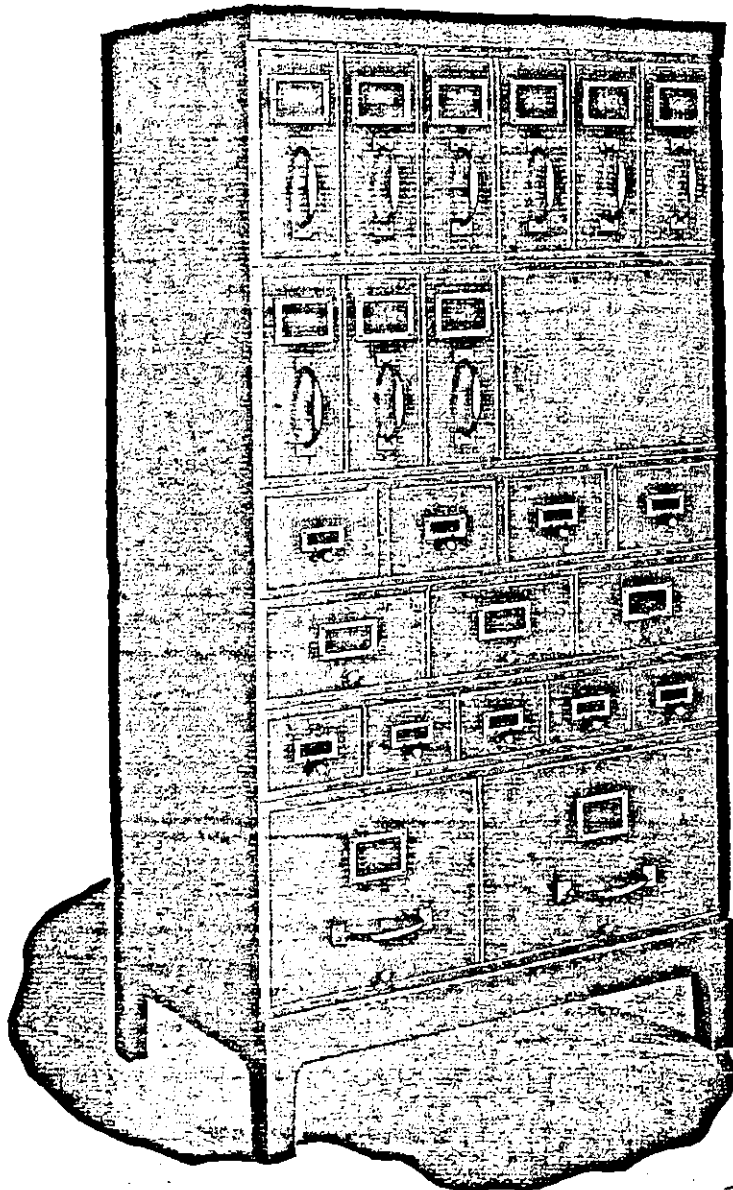
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# THE INDIAN SOCIAL REFORMER.

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"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.

Under the somewhat far-fetched heading of "How to Raise the Depressed Classes," the Rev. J. Knowles advocates, in a letter which we print in another column, the adoption of a modification of the Romanic characters as the national alphabet of India. His reason is that, on an average there are only 37 typical elementary sounds in any of the Indian vernaculars, and if each sound had its own letter, the illiterate would, by giving each letter of the 37 letters its sound, be able to read any word in his language, whereas with the indigenous characters, the illiterate has to master from 500 to 1000 complicated characters before he can read anything at all. "With the 37 simple letters," says Mr. Knowles, "the pupil may be taught to read in a week; with the 500 complicated characters it is a task of months or even years." A common and uniform script for India will undoubtedly minimise the effect of the differences of language and dialect which prevail in country, and will add perceptibly to the forces tending towards unification. And if that script is also one which is familiar to the larger part of the civilised world, it will go a great way towards obviating that "break of gauge" which at present comes in the way of the unrestricted movement of ideas between the West and the East. We are, therefore, by no means indifferent to the great practical advantages that may be expected to accrue from adopting Mr. Knowles' scheme of a common script for the Indian languages based on the Roman characters, though we are not sure that he is not rather exaggerating the disadvantages of the present systems of script in use in this country, both as regards their variety and the absence of simplicity in their structure. There are practically only three main scripts in India, the Devanagri, the Dravidian and the Persian. The letters, though apparently numerous, are formed on a simple, uniform plan, and, we must say, we have never known a child take "months or even years" in learning them.

We have been favoured with the reprint of a leading article and a long contribution from our contemporary of the *Indu Prakash* purporting to warn the promoters of the Hindu Widows' Home at Poona of certain supposed dangers arising from the establishment within the last few years of a Girls' School and a sort of Training School for Social Workers by Professor Karve and his friends. We do not propose to discuss the various arguments used in the *Indu* to justify its alarm, nor do we wish in this context to express an opinion as to the multiplication of institutions based on ascetic ideals of life. What, however, we are anxious to repudiate, is the doctrine propounded by our contemporary that if a man happens to have been the means of starting a useful institution, he is ever after precluded from doing anything else for which his co-workers in that particular institution may not be prepared. This is no new thing to us. Once upon a time, this writer well remembers being

exhorted and even adjured by some kind friends not to dine with non-Brahmins as doing so would jeopardise the interests of Hindu Social Reform Association which he had helped to found and in which there were a considerable number of Brahmin members. It was put to him that it would amount to a breach of faith with these men if he did a thing calculated to embarrass them with their caste. In another case, a gentleman who had helped several widows to marry was told that it would be an act of betrayal on his part to throw off caste. We are sure that the *Indu Prakash* does not realise the full import of the principle it lays down. Professor Karve by working to found the Widows' Home has not become a bond slave of his co-workers and if he thinks that there is a call for him to a wider field, it seems to us to be most unreasonable to attack him for it. There is an old Tamil saying that the lame man is wroth wherever you set him down. That is to say, he dislikes being set down anywhere, because the moment he is set down the fact of his incapacity is pressed on his consciousness. We hope that our contemporary, instead of scolding Mr. Karve, will exhort young men in the Hindu community to see that no good work is allowed to become a snare and a stumbling-block in the way of other good work.

As a meeting of the Ahmedabad Social Reform Association held recently, it was decided, it would seem, to request Mr. N. B. Divatia, who presided at the meeting of the Provincial Social Conference held in that City some months ago, to explain his position in regard to the marriage of his daughter to Mr. Dayaram Gidumal in the circumstances with which our readers are now familiar. A valued friend has taken the trouble to call our attention to Mr. Divatia's reply to this very proper request. After raising some technical issues as to the representative character of the meeting which passed the resolution, the number of members who voted for it and so on, Mr. Divatia protests that he is not a leader but only a soldier in the ranks of social reform. But his main contention seems to be that the demand for an explanation of his attitude, is objectionable as a reversion to the methods of caste and as an infringement of his right of conscience. We do not think it necessary to comment upon this extraordinary proposition. Surely a Social Reform Association has the right to safeguard itself against being discredited by conduct opposed to its fundamental principles on the part of any of its members.

It has been pointed to us that two statements in the article on "Prostitution in Bombay City" which we published in the issue of the 17th instant, are not quite correct. The Salvation Army confines itself chiefly to Indian women, and not to European women, as stated. Also, there is another Christian Missionary and philanthropic body working among this unfortunate class, and that is the League of Mercy which labours only among Europeans and Eurasians, and is doing a great and much-needed work.

criminality, even less connection can be traced, according to this report, between occupation and immorality. The investigator found that there was a general belief that shop-girls of the poorer sort were more prone to go wrong than any other class, but the actual figures did not support this belief, which seemed to be founded on *a priori* reasoning.

One occupation which was shown to be specially dangerous was that of waitress; but here again it is pointed out that the work presents peculiar advantages for the woman who anticipate temptation with the full intention of not resisting it, and for the woman who seeks a cloak for an immoral life. Hence it is not so much that this occupation leads to immorality, but that it attracts an undue proportion of women who are likely to be immoral in any case.

Finally, let me direct your attention to the cases classified as Seduction. They might be more accurately described as women who became prostitutes after they had lost character, home, or employment owing to their relations with a man. We cannot apportion the guilt between the man and the woman. The point is that when through her affections the woman had taken the first wrong step, then other conditions helped to force her further down. Probably the great divergence of opinion as to the effect of economic factors in producing prostitution arises largely from the failure to distinguish between these two steps in the downward career. If such a distinction could be made in every case, it would probably be found that the first lapse from virtue is seldom directly influenced by monetary considerations. Misplaced affection, bad companionship, a spirit of frivolity and adventure, alcoholic excitement—these are the immediate causes. But when a girl has once lost her character, then economic pressure, as well as social pressure, tends to push her lower. Relatives, friends, and employers too often show a merciless and stupid severity, turning their backs entirely on the unfortunate offender. In the paths of virtue she can now find neither money nor companionship; the path of vice offers an abundance of both, while the self-respect which was the chief barrier is already lost.

The conclusion to be drawn from our research is that prostitution is the result of a vast variety of factors, and that it is impossible to isolate any single one of these from the others. Every injustice, every failure and defect of our social system, presses hardly on some men and women: if several defects combine to press on an individual who is physically, mentally or morally weak, he or she becomes a failure, a derelict and is thrown on to some rubbish heap. When the individual in question is a young woman, she is almost inevitably swept into the heap that is labelled "prostitution."

Hence this great evil will not be cured by any one reform. Whatever consolidates family life, whatever helps to build up the character, the independence, and the self-respect of the individual, will diminish this ancient slavery of womanhood. Among the most important of the needed reforms is an improvement in the social, political, and economic position of women which will enable them to stand side by side with their brothers in working out the salvation of the human race:—The *Shield*.

#### ADVISORY COMMITTEE FOR INDIAN STUDENTS IN ENGLAND.

A Reuter's telegram of the 5th instant said: The *Times* says that the organisation created by Lord Morley in 1909 for the benefit of Indian students included an advisory committee, under the chairmanship of Lord Amptill, and mainly

composed of influential Indian residents. Fresh regulations have been promulgated giving the committee, and specifying its functions. There will be a chairman, with not more than twelve, and not less than eight, members, of whom at least half will always be Indian gentlemen resident in England. They will be appointed for three years. The committee will be empowered to elect Indian visitors as honorary members. The functions of the committee are to keep themselves informed of the views of parents in India, to advise the Secretary of State and to bring to his notice matters respecting the needs of students when they are of opinion that official action would be useful. The committee meets on the first Monday of each month. Sir Mancherjee Bhownagaree has been appointed vice-chairman.

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All communications relating to changes of address, alterations in advertisements, &c., should be sent so as to reach this office at the latest on the morning of the Thursday preceding the date of publication of the issue for which they are intended. As a rule, nothing received later than Thursday, can be inserted in the next succeeding issue of the *Reformer*.

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in public and kiss them in private.' I remember my own brother's home-life quite well. He married when I was a boy. He used to take his wife and myself together to our neighbouring village. Of course, his wife had to carry some bundles and follow after him. That was our custom. But when we come to a lonely field my brother always looked round very carefully, and would say to his wife, "I am so glad nobody is looking at us, give me that bundle immediately." Then he carried the heavy burden himself. And no sooner did any people appear above the horizon than he would shout to her, "Be quick, take this bundle yourself." When we returned to our house, he always asked his wife if she was too tired, and he never forgot to express sympathy towards her. Here in England, I have observed men's courtesy towards women. Men would serve everything "ladies first." They would open the door for ladies. They would take ladies' hands from carriages. I must say this is most beautiful national custom. But from the psychological point of view, are the men really respecting the women? I do suspect. My suspicion shall never clear off as long as such savage customs are existing — I mean the under-payment or non-voting for women. Moreover, when I read the divorce cases in papers, I am always astonished that there are many men who are treating women no better than their pet animals. I confess I still cannot get off from my own national customs after fourteen years' stay in England. Very often I forget to serve "ladies first". I don't mean to serve specially men first. Only I begin from the handiest one. If a man is nearest to me, I shake his hand before ladies. And I often forget to open the door for ladies, or to pick up the handkerchief which my John Bull's friends dropped on the floor. Nay, sometimes, I intentionally don't do that. For I hate to be too oily to women. At least I am too shy to flatter to women. If for this cause you call me a savage, I am contented to be called a savage."

With this issue, Vol. XXIII of the *Reformer* comes to a close. As usual, an index of the contents of this Volume will be issued next week. Subscribers whose files may not be complete are requested to apply for the missing numbers without delay. These will be supplied as far as possible at annas 6 a copy. A few bound volumes are also available at the usual price of Rs. 6-8, a volume, excluding postage.

### THREE READINGS OF PALM.

#### THE THIRD READING: VACILLATING ANXIOUS SITUATION.

(By O. S. S. O.)  
CHAPTER II.

(Concluded from the last issue.)

A few minutes later the two walked out and joined the party assembled in the large *baitack* which was to serve as a dining room for the occasion. Their regular dining room, now that they had done away with pollution, chowkas, and dining by sections, was not big enough for so large a party.

Mrs. Warde, now came in radiant with joy: "I am ready, whenever you feel inclined for dinner."

"We are all ready," responded several, in which treble of the children joyfully mingled. And with this, they began to move and take their places at the table. Seeing this Mrs. Warde returned to her place in the kitchen.

When all were seated a couple of *bhoos* (men servants, corrupted into "Boys" on the Bombay side) dressed smartly in bottle-green uniform went round with *Nash* or beverage cards to ascertain what each would like in the way of drink. For though they themselves did not use spirits and wines yet they had no objection to them, as they

believed that all things created by God were good and useful in their proper place. Abuse was the thing to be combated and not use. So while the *bhoos* were attending to their charge, the three girls filed out in pretty spotless white saris, daintily bordered with silver edging, each bearing a silver *thali* (salver). The first had *dall* and vegetable cutlets. Going round she presented them to each guest who helped himself to one or two as each felt inclined.

The second followed shyly with a preparation of potatoes and another vegetable. And the third smilingly offered *poories* in place of bread (a kind of round pan cake about two and a half inches in diameter fried in clarified butter and as thin as paper).

Mrs. Chandler, to whom she first presented, helped herself to one of these. Noticing this Mr. Bulwar Ozah exclaimed: "Oh Mrs. Chandler, there is not a mouthful in each of those *poories*. They manage to puff themselves up like frogs in some mysterious way, so that they look big and full. Take a dozen or so."

"Oh, my, no, Mr. Ozah. I'll take three and ask for more if I want any."

"Mrs. Chandler," said Mrs. Missar brightly, "if you stand upon ceremony here you will starve."

"Oh, dear no," returned Mrs. Chandler pleasantly, "I never stand upon ceremony where food is concerned."

"What is this made of," asked Mr. Chandler toying with a piece of cutlet.

"Dall, flour and vegetables," answered Mrs. Lila Bhairon from the opposite side of the table.

"No meat in them. I thought there was." Again chimed in Mrs. Chandler.

"No, Mrs. Chandler, we never use meat. But we have no objection to it. Old habits you see are still strong."

"Do not look alarmed, Mrs. Chandler," joined Mrs. Ozah remembering her invitation to dinner. "We have been to dinners where meat has been served, and do not mind it in the least."

"But does it not give you a turn to see others eating meat?"

"Not in the least. Speaking for myself I think I rather like the savoury smell. For you know Mrs. Chandler, in Cashmere and the Punjab generally, Hindoos use meat freely."

"I thought that perhaps those who did not like it might feel upset at the sight."

"Oh, dear no, Mrs. Chandler. I have often cooked it myself when prescribed by doctors."

"Try some of those, Mrs. Chandler," said Mrs. Missar as she noticed one of the little servers standing on Mrs. Chandler's left, with a *thali* full of steaming triangular cutlets.

Mrs. Chandler, said Agreh Bai rising, "wait, I'll bring you another plate."

"Do not trouble, please, this will do quite well," said Mrs. Chandler on noticing the plates of the others were not removed.

"Never mind, Agreh," her mother said as Mrs. Chandler began to help herself.

"My!" Mrs. Chandler remarked after tasting one. "The last dish was appetising enough, but this is delicious. I do not wonder at your not caring for our food."

"Have a few more, Mrs. Chandler," urged Mr. Ozah as the girl came round again.

"Thanks," Mrs. Chandler assented. Then bending towards the centre of the table, remarked: "Miss Sita and Gladys seem quite confidential." The young ladies turned in the direction of the speaker, whilst the others bent towards them.

The young ladies turned in the direction of the speaker, whilst the others bent towards them.

"Nobody is worrying us, Mrs. Chandler," answered Miss Sita, "and so we are doing justice to aunty's cooking."

"Mother," supported Miss Gladys Chandler quivering with life, "we are enjoying ourselves."

"I can see that, child," returned her mother, and as their elder's attention was diverted from them. Miss Sita on seeing Priti coming with something else and a bhoee removing her father's plate which he permitted to keep Mr. Chandler's company whose plate was removed, whispered: "Gladys, don't let them take your plate away till you see mine removed." Miss Chandler asserted with the shake of her head, and then asked: "why?"

"Nothing, only we never change our plates while partaking salty foods. We change for sweets and lastly for fruit only."

"Three times."

"As a rule three times," asserted Miss Sita. "But sometimes (looking at her mother) mother makes us change when we daub them all over. We do that sometimes when we are in a mischievous mood, and grab at morsels from each other."

"Myl" said Miss Chandler as the incident flashed through her mind. "A little while ago that urchin, Herbert (nodding at him) nearly drove his fork into my hand when I tried to snatch an almond out of his plate. See—" shewing the back of her right hand where the drying mark of a scratch was still visible.

"But you had—had no right to take my almond," he retorted defending himself.

"But she is your sister, Herbert," said Miss Sita. "And you know a gentleman always gives way to ladies."

"Yes, gives way to ladies, but not when they are stealing. And no ladies steal." Then swallowing what he had in his mouth, turned to his neighbour, Master Brij Missar: "Brij (shaking his arm) won't you whack your sister if she steals?"

"No, she big. She beat me."

This let the company in roars of laughter as they were quietly listening. They became shy and refused to answer any questions except in smiles.

Presently the salty dishes as Miss Sita termed them gave place to puddings and other sweets. And the merry dinner was brought to a close with the beautiful fruits of the season.

Dinner being over they all dispersed for cards, *Goli* (drafts, but more complicated), *Shatranj* (chess), and other romping games for an hour or so.

"Lila," said Mrs. Chandler when they were ready to depart, placing her hand on her shoulder and dropping all formality: "when I come again you must tell me all about the contents of that lovely casket. Agreh's Solemn whisper has roused my curiosity."

"Agreh could not tell you all about it," exclaimed Lila. "I was under the impression that the whole house knew of it."

"I did once," chimed in Agreh as she inserted herself between Gladys and Sita encircling their waists. "But I am glad I have forgotten. It will bring you over sooner."

"Oh, Agreh!" said Mrs. Chandler in perfect confidence, feeling they were now fast friends. "I am sure you did not mean that—"

"No, Mrs. Chandler, I did not mean that you will only come through interested motives. Only I want you to come, and that this will be an additional incentive. For you know I want you to come after."

"I know, dear, I was only joking."

Then turning to Mrs. Ozah who was bending over little Herbert, said: "Well, Mrs. Ozah thank you so much for the delightful evening we have had."

"I am glad you came, and I hope you have really enjoyed yourselves. It has been a great pleasure to us," Mrs. Ozah said taking the out-stretched hand. "Mind, no ceremony now."

"Oh, dear, no, Mrs. Ozah," shaking hands warmly.

"Sita, don't forget," called out Gladys, as their carriage moved off amid general good nights.

(To be continued.)

## FALSE PATRIOTISM.

Human conceit is one of the most curious phenomena of Nature. All of us at times are inclined to think we are cast in the same mould with Solomon and Socrates, most of us believe Nature has not gifted others with that polished intellect of which we are possessed—self-love in fact is the strongest passion in the human life. As with the individuals, so with the nations.

You see a gentleman sitting peacefully in one corner of his bouse alone with his thoughts. Suddenly an idea flashes in his brain, the finer feelings of the heart give way to the sudden impulse of the moment—my friend resumes the role of patriot. Fate smiles over his head for she knows that the love that has prompted him for his 'noble task' is a mere self-adoration—any way let us follow him.

My friend thinks a lot, he travels far. He goes to Dell and visits the historic palaces. He lets loose his imagination back to a good few centuries as he enters the Diwan-a'-A' and Diwan-a'-Khas.

With his mind's eye he can see the vivid picture of Shah Jahan sitting on his beautiful peacock throne administering justice to his people—surrounded by all the splendour transcending the glory of the Kings of the earth. He feels uplifted to the higher regions and musing inwardly passes on. He is next seen among the ruins of old Delhi in the vicinity of Kutab Minar. My friend sees the vision of Iudraprastha as it then was in the days of yore, ruling the destinies of the intellectual world at a time when—so the English History goes—the people lived in the caves, wore the bark of trees and made tools of stone. Not yet content, my friend passes on. He sees the 'Taj Mahal' that strikes him as the most wonderful and unique structure standing as it does without a rival on the beautiful banks of the Jumna. He probes into the mysteries of the Vedas when Benares is reached and feels a bit embarrassed and no less proud to find the mention of all the latest inventions including the aeroplane in "the first book that adorned the human library." The relics of the ancient civilization and the huge display of wealth in the form of the gorgeous temples in the South give him some food for reflection—till at last by now my poor friend has got that most incurable malady of all, commonly, known as the 'swollen head.' He lives entirely in the 'past' now in the pride of these qualities that fell to the lot of his forefathers alone. Wisdom is not a hereditary disease with him and he does not suffer much through it. He is disgusted with the 'present'—he feels himself not responsible for the making of it. No, on the other hand he takes up his pen and with a bold stroke maligns the government, holding it responsible for the evil shadow over the country and demanding justice and fairplay in everything.

Quite right my friend, it is your birth-right as a man to demand fairplay—that is not my objection what I ask of you is while criticizing the actions of others, are you aware of your own faults and how much depends upon them? Perhaps you are a Judge in the court and day after day you administer justice then to those who seek it. You do so because your personal selfish interests do not clash. But when I ask, does your 'equity' vanish when you cross the threshold of your own house. You avoid your friends and forbid them to enter your house because they happen to belong to a 'lower' caste even though they may be intellectually superior to you. Is it fair, do you say?

You cripple your daughters socially and morally by marrying them when they are infants and then you wonder India does not produce any more Sitas, Shakuntlas, Damyantis and Lilavatis. Do you call that justice, my friend?

Perhaps you are an old man and have married a young wife to gratify your selfish desire at the sacrifice of hers—or otherwise you mete out the same treatment to your 'dear wife' as you would to a criminal by giving her life imprisonment in *purdah* for the mere trifling offence of marrying you—do you call that fairplay?

No, my friends, a thousand times no. Learn to be just yourself and then come forth with clean hands for not before then you will prove worthy of receiving what you seek—justice.

The past can aspire you to do acts as noble as these of your ancestors—it may act on you as a guiding spirit to make you rise from the dark depths of despair to which you have fallen, but never can it restore you to the pinnacle of fame without your own self-effort my friend. More with the living present adopt yourself to your environments—the customs of old were not made for to-day. To you the country looks for help, on your shoulders lies the burden of Social Reform.

Reader! If you are not the so-called patriot I have depicted above, pray do not resent my remarks. Through your grave glasses of sincerity, these lines must seem vulgar—I humbly beg your pardon. I wonder though how many there are like you true social reformers. You are a mere drop in the ocean yet but fear not. Time will come let us hope when your voice will no longer be a cry in the wilderness—aye, when darkness that enshrouds the social horizon is dispelled by the ray of the light of knowledge, you will gleam forth an object of respect and admiration for all. We shall meet again in that glorious future till then adieu!

Nellore.  
17-8-18.

D. N. Das.

#### A DISTINGUISHED EDUCATIONIST.

A social gathering of the past and present students of the Elphinstone College, was held yesterday in the college premises. The hall of the building was gaily decorated. The Hon. Mr. W. H. Sharp, Director of Public Instruction, was among those present.

After an entertaining programme of music had been gone through the portrait of Professor Fardunji M. Dastur was taken to unveil the portrait of Professor Fardunji M. Dastur, who was till lately Professor of Mathematics at the College.

When Professor Dastur retired after a service of thirty years, for twelve years of which he was connected with the Elphinstone College, it was decided to commemorate his memory in a permanent form. A committee was formed, funds were collected, and Mr. Seesodia, a young artist who has recently returned from Home was commissioned to execute an oil painting of the professor. There is still a balance of Rs. 700 with the committee and when the sum of Rs. 1,000 is reached, it is proposed to found a prize in mathematics.

Principal Covernton, who performed the unveiling ceremony, paid a warm tribute to the work of Professor Dastur, both as a teacher of mathematics, and as the Registrar of the Bombay University. Principal Covernton said that throughout his career of 30 years as a teacher of mathematics Professor Dastur's work had always been regarded as admirable by his pupils, as well as his colleagues. He could not find adequate terms to express his opinion of his character and work. Professor Dastur had always thrown himself into his work, and he was not only a great mathematician, but an earnest, sympathetic and kind teacher. The portrait of Professor Dastur would be hung in the Library just opposite to that of Sir Pherozeshah Mehta.

The portrait, which is an excellent work of art, was then unveiled amid loud cheers.—The *Bombay Chronicle*.

#### THE AGRICULTURAL CO-OPERATIVE SOCIETY AT HADAPSAR.

(Contributed.)

The little village of Hadapsar which is at the distance of five miles from Poona has become in the words of Mr. Campbell the second Registrar of Co-operative Credit Societies in the Bombay Presidency, 'a name to conjure with' in the co-operative circle in Western India. The village has got a model Co-operative Credit Society which Mr. Ewbank the present Registrar considers "a class by itself." The history of this Society is very interesting and instructive to those who mean well to the agriculturists. It was first started in 1910 by Mr. G. K. Devadhar, M. A. and Mr. L. V. Kaikini, L. Ag., of the Servants of India Society who met the villagers half a dozen times to explain co-operative principles and co-operative methods of work. There were at the beginning 30 villagers to join the Society and their original capital was Rs. 4,700 including a Government loan of Rs. 2,000 and a gift of Rs. 200 by Sardar Cooposwamy Mudliar the leading land-lord of the place. Since then their progress has been at once all-sided and unimpeded. Their present membership is 165 including seventeen women of the agricultural class. The members come from all sections of the village community such as Brahmans, Malis, Marathas, tailors, barbers, washermen, Vanis, Mahomedans, Christians, and members of the depressed classes in fair proportion. The Society has to-day built up a capital of over Rs. 50,000 nearly half of which comes from villagers themselves as deposits in the Society. Outside loans amount to Rs. 25,000. The most cheerful feature of these deposits is the fact that women members have given nearly Rs. 3,000, other women in the village have deposited over Rs. 1,350, most of whom are labourers and outside ladies have advanced Rs. 2,100. Mrs. Ramabai Ranade, the President of the Poona Branch of the Seva Sadan, who takes keen interest in these people having herself given a deposit of Rs. 1,500/. The limit for individual member's loan from the Society during the first year was Rs. 300 in a year which by graded rise has now come up to Rs. 1,000/- and the original capital which was restricted to Rs. 8,000/- has now been raised to Rs. 40,000/- and over. Till now loans to the extent of Rs. 6,000/- have been paid back. During the last three years and a quarter, 1,260 loans were made to members to the extent of Rs. 1,18,000/- for agricultural needs alone; while 50 loans were given to meet the requirements of other members following industrial pursuits; and the sum that was thus advanced amounted to Rs. 3,685. Besides these loans, a sum of Rs. 3,544 has been paid to members to redeem their loans and to liquidate their old debts: The income side of the transactions shows a figure of Rs. 1,66,000/- nearly, for which the expenditure has been only Rs. 240/-. The report estimates that by these transactions of the Co-operative Credit Society the members have saved in all Rs. 15,000/-. But to fulfil all the functions of co-operative work by members, it is roughly calculated that a sum of Rs. 2,00,000/- will be required out of which the Managing Committee hope to locally raise Rs. 50,000. The report of the three and a quarter years' work states that there have been in all 125 meetings of the General Body as well as of the Managing Committee. Moreover, there have been more than six gatherings of the agriculturists, at which useful lectures have been delivered by outsiders interested in the Society on co-operative and agricultural subjects. Such meetings have been attended by the cultivators of neighbouring villages. The members of this Society have shown an intelligent response to the work that was bestowed upon them by Messrs. Devadhar and Kaikini, Sardar Cooposwamy and others. They have been helped with deposits by Dr. Maun, Mr. M. R. Tarkunde of Saswad and others and the Deccan

Agricultural Association, the Shamrao Vithal Society, the Central Co-operative Bank, Bombay and other co-operative Credit Societies have financed this Society substantially. They moreover have benefitted largely in the direction of administrative education, general interest in the village social life, they have evinced encouraging interest by the leaders of the people, and they have gone out whenever they were called to discuss co-operative matters or relate their own experiences. The report closes with an expression of sincere thanks to the Hon. Mr. Curtis, Mr. Ewbank, the Registrar and the members of the Servants of India Society for their sympathetic guidance.

### HOW TO RAISE THE DEPRESSED CLASSES.

The Editor, *The Indian Social Reformer*.

Sir,

Among the reforms advocated by the "*Indian Social Reformer*" is the "Recognition of the importance of the depressed classes, and an earnest desire to raise them in the social scale." These depressed classes number some sixty millions and thus constitute nearly one-fifth of the whole population of India. They till the fields and tend the cattle; they plough and sow and reap the crops in a land where ninety-five per cent of the people depend on agriculture; they make and mend the roads, plant the trees, carry the burdens, dig the tanks and canals, and in a hundred ways form an important and indispensable section of the community. How they have been treated in times past and denied homes near others, driven from the public roads, kept out of courts of justice, and generally treated worse than the lepers we all know. To many they still are "untouchables." The question is—How can they be made respected and self-respecting members of an Indian nation?

Undoubtedly the first considerations are food and raiment. I recollect investigating the income of about three hundred people who composed one of my village congregations and finding that the average per head per day was less than a farthing. The C.L.S. Year Book of Missions in India" gives the "annual income per capital is only Rs. 30, or a penny and a third per head per day. As a missionary I was able with the help of the Hon. V. Ramiengar, then Dewan of Travancore to settle a number of these people upon the waste lands. In this and other ways they can be helped to a position of independence and thus placed in a better social position.

The next great level for their elevation is education. The cry today is for free and some say compulsory elementary education. But how is this to be given? It is estimated that there are in India eight hundred thousand villages with an average population of about three hundred and sixty people. At present there is only one school of any kind whatever for every five or six villages. The people are too poor to pay any fees. The teachers are generally poorly paid and poorly educated. In some parts of India the low castes are denied entrance into the elementary schools. And perhaps the greatest difficulty of all is that the parents are ignorant and indifferent to the value of education. As soon as the boys can tend cattle and girls can gather sticks they are set to work so that the school attendance is limited to two or three of their earliest years and attendance at school broken into by the necessities of harvest times and the rains of the monsoon. And, this brings me to the purpose of the present letter. The first steps in the art of reading instead of being the easiest are so difficult that many begin only to weary of the labour involved. On an average there are only 37 typical elementary sounds in a vernacular, and if each sound had its own particular letter then the illiterate would be able by giving each

letter of the 37 letters its sound to read any word in his language. But with the indigenous characters the illiterate has to master from 500 to 1,000 complicated characters before he can read anything at all. With the 37 simple letters the pupil may be taught to read in a week; with the 500 complicated characters it is a task of months or even years.

As the illiterate using simple letters will only require a week or so to learn the art of reading the time he would have had to spend in mastering a multitude of characters may be utilised in teaching him reading lessons suited to his capacity. And once the taste for reading has been acquired the child, or man, or woman, can come into contact with the most cultured minds of the past or present times. For with the increase in the number of readers which simple letters will bring about the preparation and printing of suitable books will be a pleasant and a profitable task. For another advantage of simple letters is that the books will be much cheaper. It is difficult in the absence of proper data to estimate but I suggest that the economic gain to India of a national alphabet of simple letters would provide the means for elementary education in the art of reading for all the children.

In my last pamphlet "An Indian national alphabet" I have shown how there are twenty millions of potential teachers able at once to teach illiterates to read the roman letters. This will provide an opportunity of social service for all volunteers. Teaching to read becomes a pleasant task and then the volunteer has the pleasure of directing the pupil's mind to the study of nature, of geography, history, and the wonders of the arts and sciences as printed and illustrated in books.

If the simple letters were allowed OPTIONAL use in schools and public courts and government proclamations etc., printed in both the vernacular and the roman letters then government would be able to reach directly the minds of the poorer classes and these would realise that government cared also for their welfare.

An alphabetic reform must form the indispensable groundwork and basis of all other educational means of raising the depressed classes in the social scale I will gladly send cards illustrating "An Indian National Alphabet" on receipt of stamp and address.

29 Bedford Grove,  
Eastbourne, England. }

J. KNOWLES.

### AN INDIAN NATIONAL ALPHABET.

The speech of any Indian language can be resolved into elementary sounds by separating the spoken words into the different syllables and then resolving the syllables into the different elementary sounds.

For an Indian national alphabet the analysis should follow that exhibited in the primary letters of the Sanskrit (Nagari) and Arabic characters. This analysis is into typical vowels and consonants, and is not concerned with minute phonetic distinctions, the main objects being to indicate the pronunciation of words and to prevent one word being mistaken for another. On thus analysing the sounds occurring in the whole of the Indian languages it is found that the number of distinct elementary sounds is about 53 (exclusive of the ten superstressed consonants, kh, etc.) Any spoken word of any Indian vernacular is composed of a series of these 53 sounds.

All the languages and dialects of India may be printed with an alphabet of 53 letters in which each elementary sound shall have its own particular letter. On an average a vernacular will only require 37 letters that being the average number of elementary sounds.

The Roman letters from the most practical basis for an Indian alphabet but will need to be supplemented. This can best be done by adding the phonotypic letters of Sir Isaac Pitman and Mr. A. J. Ellis, with some roman letters for special Indian sounds.

For the sounds of these letters and fuller information send stamp and address to Rev. J. Knowles, Mowbray, Whitley Rd., Eastbourne, England.

The Roman letters provide for an accurate transliteration of all Indian languages or for a practical phonetic spelling of the same. In general, Indian languages follow a phonetic method of spelling, so that once the letters are learnt any word can be read.

Ten easy lessons are sufficient to teach an illiterate to read.

#### INDIAN ILLITERACY—ITS CAUSE AND REMEDY.

In our Empire of India nearly ninety per cent. of the males and ninety-nine per cent. of the females are unable to read and write.

There are a considerable number of such syllabaries so that altogether probably twenty thousand characters are used for less than sixty elementary sounds.

The remedy suggested is an Indian National Alphabet of simple letters based upon the Roman alphabet supplemented by the phonotypes of Sir Isaac Pitman and Mr. A. J. Ellis with some roman letters for special Indian sounds. (See "Romanic letters for Indian Languages.")

### INDIAN STUDENTS IN LONDON.

#### ADDRESS BY MR. GOKHALE.

The first ordinary meeting of the London Indian Association was held at the Caxton Hall, Westminster on Saturday last, August 2, under the presidency of Dr. Mehta. Among those present were the Hon. Mr. Gokhale, C.I.E., the Right Hon. Ameer Ali, C.I.E., Sir K. G. Gophta, K.C.S.I., the Hon. Mr. Chaulal, C.S.I. Mr. Abbas Ali Baig, C.S.I., Mrs. Sarojini Naidu, Mr. O. A. Latif, and Mr. M. A. Jinnah.

The Chairman said that just a year ago they were assembled in that hall to offer a public welcome to the distinguished gentleman who was to give the inaugural address that day. During the interval which had elapsed, Mr. Gokhale had passed through a serious illness, and their thanks were due to the Almighty for his restoration to health. This was a red-letter day for their Association, because of the presence of one who, next to the Grand Old Man of India, was one of her truest, noblest, and most sacrificing sons.

#### MR. GOKHALE.

Mr. Gokhale, who was received with loud cheers, said he was not sure his doctor would be pleased with what he was doing that afternoon, neither was he sure that the transgression on his part would be to the benefit of the Association. But those who had started the Association thought otherwise, and he was so conscious of the difficulties and responsibilities of their undertaking, and was so impressed with the necessity of everyone doing all that lay in his power to promote its success, that he put aside his hesitation and bowed to their wishes. There was no doubt that the Association had come into being at a most opportune moment; he had almost said at the exact psychological moment. It was well known that in recent years the position of Indian students in this country had steadily grown more and more difficult, until at last he feared a point had been reached at which unless active steps were taken to place behind them the whole strength of the Indian community, they might find that position well high intolerable. He had no desire on that occasion to trace the change which had gradually come over the feelings of the people of this country towards Indian students from the more

or less cordial welcome which they at one time received to the bare tolerance now in many cases, and positive dislike in not a few. Neither did he wish to go minutely into the causes which had brought about that change.

#### RACE AND COLOUR PREJUDICE.

Those causes were to be found more or less on the surface. The greater part of the responsibility for the changed condition lay, undoubtedly, with the race and colour prejudice, which he was sorry to feel was on the whole, steadily on the increase in this ancient home of freedom. He had now visited this country six times in sixteen years, and few facts had impressed him more clearly than that such prejudice was on the increase. It was partly due to the growth of a new school of Imperialism which regarded the world as made mainly for the white races, and looked upon other races as merely intended to be their footstool. It was also partly the result of the larger and larger share which the self-governing dominions were gradually acquiring in moulding the policy of the Empire. The more the Dominions came into partnership in the Empire with the Mother-Country, the more the prejudice against Indians as Indians would grow. That was a factor which could not be lost sight of. Then there was the contribution made to the situation by a section of the officials who had served in India, and had retired. It was not their fault entirely, or even mainly. What happened was this; the increase of political agitation in India, the persistent demand for greater political power and privileges by the educated classes tended to throw English officials and non-Officials into two separate camps in India, with the result that when officials returned to this country, many of them had not that touch with and that understanding of Indian students which might lead them to befriend them, and some, he was afraid, did not even care to conceal their dislike which spread from them to others. The third cause was that the number of Indian students had been steadily increasing. At one time, when very few Indian students came to this country, they were probably more select men and there was little difficulty in the way of their receiving a welcome. But the increase in numbers had inevitably led to a lowering of the average; they could not expect the same average with a large number as with a small one. And any occasional instances of failure which were inevitable when young men were thus transplanted from one environment to another now attracted more attention than before, because they appeared more frequent. The last factor was that during the last few years a stormy wave of new ideas and new feelings had swept over India—over, indeed, the whole of the East, but he would talk only of India—upsetting theories, unsettling beliefs and convictions, and disturbing minds even more balanced than those of students. Under the influence of that wave a section of their students in this country were not able to exercise that restraint which was always desirable, and, on the whole had been previously exercised, and it had resulted in some of them saying things, and doing things, which every one must deplore, and which brought upon them criticism that otherwise they would not have had to bear. It was best that they should realise exactly where they stood, and they must not shank from accepting their own share of the responsibility for what had happened.

#### HOW TO SET MATTERS RIGHT.

That was the situation, and the question now was what could be done to set matters right, and to make the stay of the young men in England as profitable as possible, both to themselves and to their country. The problem was an exceedingly difficult one. So far as the factor of race and colour prejudice was concerned, so far also as the adverse influence of many retired officials was concerned, these matters were not under their control, and if any remedial action was to

some in regard to them, it must come from others. All they could do was to ask the authorities and the people of this country to consider how enormous must be the mischief of hundreds of their young men—some of them among their best—coming here and encountering exclusion, insult, and injustice, and going back home with bitter feelings of disappointment and humiliation. As regarded their growing numbers, he honestly felt that it was unfair to their young men that so many of them should have to come to this country for an education which India should be able to provide even at the present day. He did not deprecate Indians coming to this country, because he was one of those who believed in the contact of the East with the West. He felt that they had to come to the West in order to derive from her a wider outlook in life, a larger realisation of the dignity of man as man, and more rigorous standards of public duty. For that purpose he felt that it was necessary that their select young men should come to this country, but not in the helpless manner they now came. In this opinion, a great responsibility rested in the matter upon the Government of India, and on India's men of wealth and public spirit, to create in their country the facilities that did not now exist. Wealthy and public-spirited people in India must raise funds required for the purpose, and the Government must assist actively, and on an adequate scale. It was a matter of national self-respect for them that they should have advanced educational institutions of their own, for they were now being made to feel more or less that they were not wanted in this country. But this could be brought about only slowly. Institutions such as existed in the West could not be brought into existence in India in a day, and though they must put all the pressure they could on the Government of India and on their men of wealth and public spirit in the matter, they must recognise that a large number of their young men must continue to come to this country for a long time to come. In saying that their country should provide all the necessary facilities for the higher stages of education he did not mean to convey that he shared the opinion often heard now in this country that their young men had no business to come here at all, that they had no right to avail themselves of the facilities which existed in England. Because he held strongly that as long as England continued to be responsible for the government of India their young men had every right to come here for their education.

#### THE WORK TO BE DONE.

He had so far spoken of what could be done by others to make the position of students in this country easier. He would now say a few words as to what they could do for themselves, and that brought him to the subject of the London Indian Association. He was impressed with the enormous difficulty of the task of bringing into existence an association which would be really helpful. It was not very difficult to start an association, but it was difficult to ensure that it did the work that was expected of it. What they had to consider was how this association could be made to answer the expectations that had been formed of it by its devoted promoters. He had said the association had come into existence at a most opportune moment. Their students in this country had difficulties, not only external, but internal. They could not repress young men without results being produced which no one could desire. Their young men were being subjected to a certain amount of repression, and there were signs on every side that this was producing demoralisation, perplexity, helplessness, and distrust of one another among them. Now it was clear that that must be put a stop to, that their young men should be rescued from such unhealthy feeling that they should be able to meet one another in a spirit of mutual trust and confidence—a spirit which should continue to mark their relations when they returned to India. For that purpose there was no doubt that the Association, if wisely and properly directed, would be able to do a great deal and the fact that so many elderly men of distinction were associated with the institution was a guarantee that it would be conducted with judgment and wisdom, and that it would supply the need which in the present situation was so keenly felt by so many. He hoped that now that the Association had been started, a tradition would soon grow up in connexion with it of which everyone associated with it would be proud, that an atmosphere would gather around it which would mould the young men as they wanted their best men to be moulded. And he earnestly trusted that in the work of

building up that tradition and creating that atmosphere, not only the most gifted and the most brilliant among them, but everyone of them would have their share, because by the manner in which the average member conducted himself, by the sense of responsibility be displayed would the Association be judged. The members should realise that it lay with them that membership of the Association should stand for certain things, which would make it respected not only in this land, but wherever it was known—that it would stand for manly and dignified bearing for earnest patriotism for a high sense, of responsibility and for a desire to co-operate with and help one another. He hoped they would eventually acquire a home of their own where they would be able to meet always with the faces turned to the Motherland, determined to be credit to themselves and to India, and with hearts full of fellow-feeling for one another. He need not really point out that an Indian who did badly in India harmed not only himself and his family, but an Indian who did badly here injured his country as well. His most earnest hope was that the Association would prove in miniature what the India of the future was to be, not India as she was to-day, but the India of their thoughts, the India of their hopes, the India of their dreams. The greatest difficulty they had in India was to get the different communities to work together for the common good. That difficulty was diminishing, but it was still a formidable one. Once it was overcome, however, the rest of their progress was comparatively easy. Problems magnified at present by ignorance, by prejudice, by self-interest, would then disappear. It was the spirit of co-operation in the service of the country, the spirit of passionate patriotism on the part of her children, that India stood so much in need of at the present time. That was the gospel which had to be preached in their country in season and out of season, up and down and to and fro. Those lessons of co-operation that he spoke of, once learnt, could never be unlearnt; that spirit of patriotism, once directed to the service of the country, would remove mountains from the path. Then, indeed, would they be greeted with visions, which once seen, would never let them take their eyes off them. Then would they hear voices, which speak to the spirit and which once heard, would haunt them to the last day of their life. Then would they know the joy which comes only of service and sacrifice; then would they advance with steady steps and high hearts to their proper place in this world—worthy sons of a great land whom God had endowed plentifully, but whom man had not served so well. He wished every success and prosperity to the Association.

The Hon. Mr. Jinnah moved, and Mr. Sayid Hassan seconded a cordial vote of thanks to Mr. Gokhale for his inspiring address, and the motion was carried unanimously. Mrs. Naidu subsequently entertained the members of the Association to tea.

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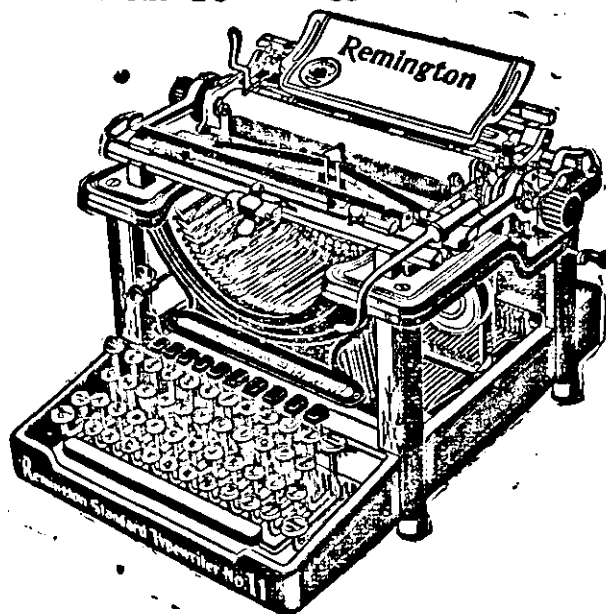
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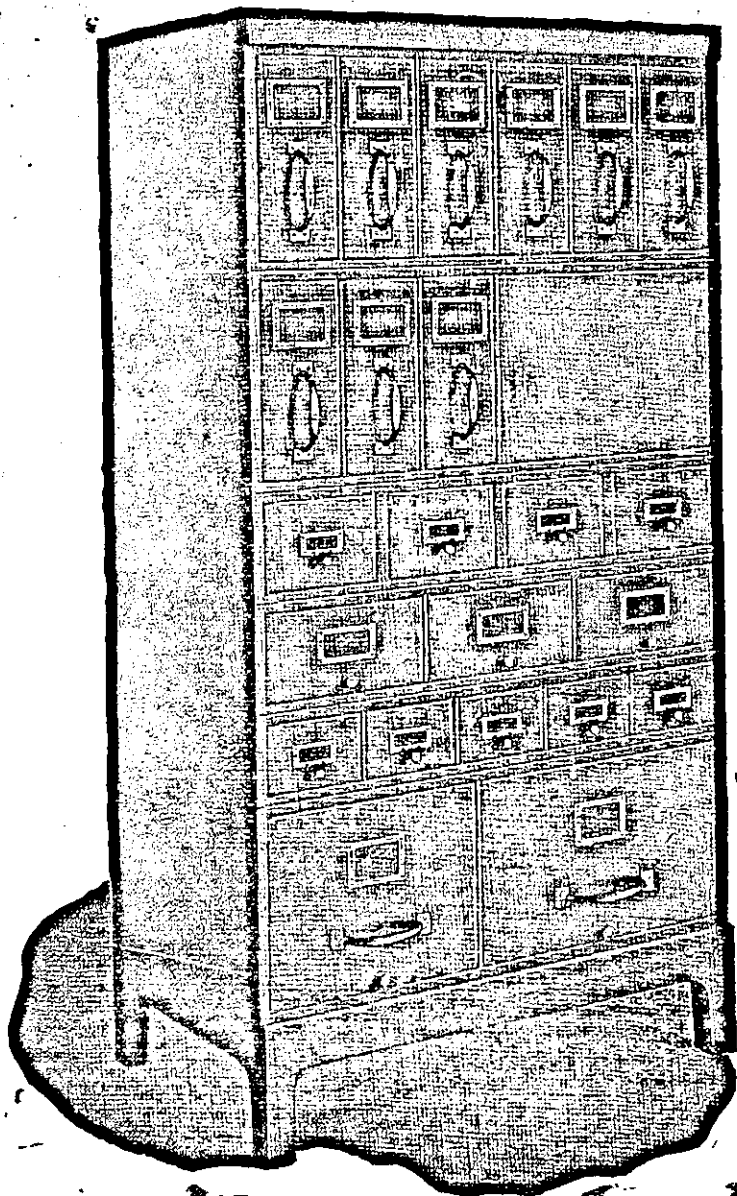
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INTERESTING ASSURERS ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

**The Empire of India Life Assurance Company, Limited.**

WITH THOSE OF ANY OTHER COMPANY.

Head Office II : Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

**ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.**

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT,

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

**MONTHLY PREMIUM.**

AT AGE 20, Rs. 6-9-0.

AT AGE 25, Rs. 7-8-0.

AT AGE 30, Rs. 8-14-0.

AT AGE 35, Rs. 10-18-0.

AT AGE 40, Rs. 18-12-0.

AT AGE 45, Rs. 18-10-0

**SOME OF THE DISTINCTIVE FEATURES.**

\* Funds invested in Government Securities and in accordance with the Indian Trusts Act.

Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

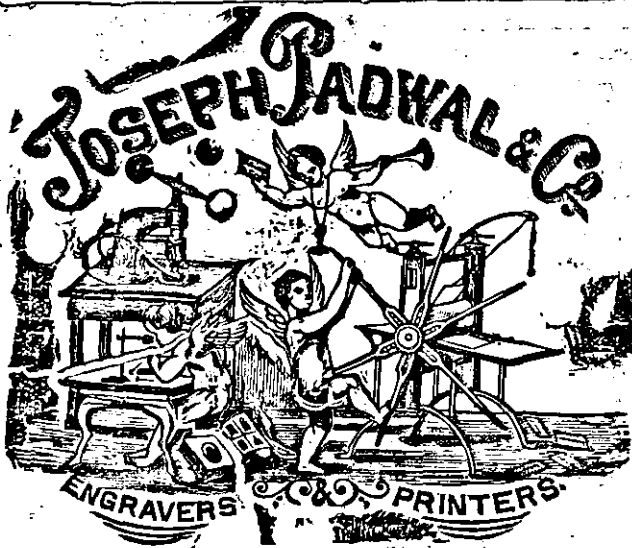
Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is **PAYABLE IN FULL** should death occur even immediately after payment of the first premium.

**GUARANTEE INSURANCE.**—This Company issues Guaranteed Policies in situations of trust and responsibility. It is specially authorized to guarantee the employees of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from E. F. ALLUM, General Manager.



NO. 72-74 MEDOW STREET, FORT BOMBAY.

**Die-Sinking**—Crests, Monograms and Mottos, engraved and bossed in various Colours.  
**Copper-Plates**—visiting and Invitation Cards, etc., engraved and printed in best styles.  
**Blocks**—Wood or Metal, engraved and supplied for illustrating Purposes.  
**Presentation Inscriptions**—On Gold, Silver, Ivory, etc; engraved and artistically displayed.  
**Seals, Peons' Badges, Brass Sign Boards.** Stencil plate, are made for private, official and commercial use.  
**Rubber stamps** are made in any of the required languages at very cheap charge.  
 Electroplating and gilding works executed under skilled workmen.

**OUT STATION ORDERS PROMPTLY EXECUTED.**  
 COMPARE OUR RATES WITH THOSE OF OTHERS.

## THE BANK OF INDIA, LD

Established 7th September 1906.

Incorporated under the Indian Companies' Act VI of 1882.

HEAD OFFICE:

ORIENTAL BUILDINGS, BOMBAY.

Capital Subscribed ..... Rs. 1,00,00,000

Capital Called up ..... " 50,00,000

Reserve Fund ..... " 5,00,000

CURRENT DEPOSIT ACCOUNTS.

Interest is allowed on daily balances from Rs. 500 to Rs. 1,00,000 at the rate of  $2\frac{1}{2}\%$  p. a. from December 1st to March 31st and at  $2\%$  p. a. for the remaining six months. On sum exceeding Rs. 1,00,000 interest is allowed by special arrangement. No interest will be allowed which does not amount to Rs. 5 per half year.

FIXED DEPOSITS.

Deposits are received fixed for one year or for shorter periods @ rates of interest which can be ascertained on application.

LOANS, OVERDRAFTS, & CASH CREDITS.

The Bank grants accommodation on terms to be arranged against approved security.

The Bank undertakes on behalf of its Constituents the safe custody of Shares and Securities and the collection of dividends and interest thereon, it also undertakes the sale and purchase of Government paper and all descriptions of Stocks at moderate charges, particulars of which may be had on application.

H. P. STRINGFELLOW,  
 Manager.

## THE DAWN OF HOPE,

to the hopeless Sufferers from bodily pains, Such, as Headache, Rheumatism, Sprains, Lumbage, Stiff Joints, Neuralgia, Toothache, Cuts, Sore Throats, Cold, etc., is now certain as ever as it has been since the world famed.

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has come to the rescue. It is prepared from pure drugs of Vegetable Origin, and is the tried remedy for all Aches and Pains.

Price per pot Annas Eight only.

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A powerful Nutritious and Strength Restorer, Price Rs. 1-4 per bottle of 80 Pills.

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Of cures for Fever, Ague and Influenza and mild form of plague is Batliwala's Ague Mixture or Pills, because they CURE. They are absolutely certain, One Re. each.

Batliwala's Tonic Pills for pale people, is a valuable remedy in all cases of overwrought brain work, impotency, weakness, early stage of consumption, and indigestion, etc. Rs-1-8 ans. each. Batliwala's Tooth-Powder is scientifically mixed with "Maya apha" and antiseptic English drugs, Ans 4, each.

Batliwala's Ring-worm, Ointment, cures ring-worm, Dhobies itch, etc., in a day. Ans 4, each.

May be had of all dealers, or of Dr. H. L. Batliwala, J. P., Worli Laboratory, Dadar, Bombay.